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

JOHN C. BUNDY, EDITOR AND PUBLISHER.

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Spirit Identity Tests-False and True.

BY HERMAN SNOW.

A recent occurrence in my experience, which it is my purpose now to lay before the readers of the Journal, has brought to mind more vividly than ever the great incertainty of an absolute identification of ed somewhat painfully to my mind, what must be regarded as at least a questionable course on the part of many Spiritualists, a rommunicating spirits. It has also sugges course on the part of many spiritualists, a course somewhat involving, as I think, the integrity and permanent well-being of our faith. I allude to the habit largely prevailing amongst us of industriously bringing forward to public view the successes attending our investigations, especially through prominent public mediums—while the failures are quietly ignored or kept out of sight What I have now to give will serve as a good illustration of the natural results of such a course.

CASES TO THE POINT.

I have a friend living in the mining re gions of Utah who is a sincere and earnest Spiritualist, is a regular reader of the Jour NAL and Banner, and has done much by circulating his papers, and otherwise, to call the attention of others to the subject. But recently, he has met with a serious check to his zeal, an account of which he has given me in a letter, with the request that I would, for the benefit of others, make the matter public through the open and independent columns of the Journal. I shall do this largely in extracts from his letter, adding such comments of my own as the occasion shall suggest.

It appears that from what he had seen in the papers he had come to have an almost unbounded \*confidence in the mediumship of J. V. Mansfield, and was thus prompted to make use of this channel through which to help others to a faith in Spiritualism. The result was that, of three consecutive efforts to obtain convincing tests in this way all were unquestionable failures and ended in inducing disgust, instead of faith in the minds of those in whose behalf my friend

was laboring.
All three of these cases are given in his letter, but as it would occupy too much space were all to be transferred to the columns of the JOURNAL, I will give but one, and let the story be told in the following

EXTRACTS FROM THE LETTER. "Having read of letters being written in many different languages through this noted medium, I advised a lady member of a highly respected Danish family of the neighborhood to address her mother in the Spirit-world, in her own language, especially as the latter could not in the earthlife, either read or write a word in English. The answer come, purporting to be from the mother, written in English, saying that she could not control the medium to write in her own language, and requesting the

daughter to address her in English. "Here was a wonder indeed, and my neigh bors were fast becoming disgusted, though before they had become quite interested through reading the Spiritualist papers. I confess I shared somewhat their feelings. Still, with some persussion, I induced the lady to comply with the strange request and address her mother in English, of which she had no knowledge, and see what the outcome would be. She accordingly wrote in English, making some reasonable requests, the full liment of which might serve as tests, one of which was that the name of her father, also in the Spirit-world, might

"The answer came, if, indeed, answer it could be called, dealing like the others, in generalities on the heauties of the spirit land, etc., without noticing in the least the reasonable requests made. This, of course settled the matter with my anxious friends, that they

had been nicely fleeced of six dollars of their earnings to add to the luxuries of a high-toned swindler. And as this was their first attempt to obtain evidence for them-selves, they very naturally launch the whole subject of Spiritualism in the same boat, and shove it out to see I shall however feel

subject of Spiritualism in the same boat, and shove it out to sea I shall, however, feel it my duty to refund the money as I was the means of inducing them to send it."

Another of these cases was one in which I myself am well qualified to judge of the extent of the failure, as the person addressed in spirit-life was one with whom I had been intimately acquainted while in the earthly life. In this case, both the address and the reply were sent for my inspection, and I have no hesitation in saving that so and I have no hesitation in saying that, so far from being satisfactory, the result was a most decided failure. In the communi-cation written by the hand of Mr. Mansfield, not only was everything like a test point evaded, but there were in it decisive proofs that it was not dictated by the one whose name was affixed to it.

THE GENERAL EFFECT OF THIS EXPERIENCE upon my friend's mind may be seen in the ollowing extract from the closing part of

"Altogether I have been instrumental in contributing to Mr. Mansfield the sum of uine dollars and thirty-six cents and may it do him much good, for it is likely to be the last he will receive from this quarter. It seems strange to me that this series of honest attempts to obtain reasonable proofs in behalf of myself and friends, through a med'um so noted, whose name is continually sounded in the spiritual ranks, should have proved such failures. In all that I have seen published of the wonderful tests obtained through J. V. Mansfield's mediumship, I do not recollect of reading of one failure, and of course my confidence was great; but it is now clear to me that my confidence was sadly misplaced. While this does not destroy my faith in Spiritualism, it leads me to believe that, though this man may be a medium and give communications under spirit control in some instances, yet that his main fort is the obtaining plenty of money; and that when he can give a genuine answer he will do so; and when he cannot he will frame one from his own brain to gull the credulous as an excuse for retaining his fee. I shall now like the Journal better than ever and with it I say, weed out the frauds, and sustain the honest mediums."

MORÊ LIGHT WANTED.

Such are some of the results of the methods of test mediumship as practiced by Mr. Mansfield and his spirit control. It would be a curious and instructive revelation could we know what is the proportion of false to the genuine tests thus distributed throughout our land. But this we cannot for obvious reasons, ascertain to the desirable degree of certainty. But a reasonable conjecture would, I think, make the prev alence of such failures quite extensive whilst the number of genuine and satisfactory tests, in response to letters sent from a distance, would be small.

Now what should be said of this kind of action in behalf of the truth?" Does it not assume at 'east a ques ionable shape? And above all, is it not time for the investigating public to know the true state of the case instead of resting so largely in a delusive hope? Questions like these open a large and difficult field of inquiry; the ut most that I can now hope to do is to give a few of my own impressions upon the subject, whilst perhaps something may be done to call the attention of abler thinkers and

writers in the same direction. It is quite clear to my own mind that, in the particular case before us, the brother in his indignant zeal at the seeming imposition practiced upon him and his friends has been betrayed into a personal injustice toward the medium Mansfield. I am not it is true, myself on the footing of an inti-mate personal acquaintance, but from what I have learned of him through others in whom I have reason to have confidence, 1 do not believe han to be a man who would knowingly and purposely impose upon anxious inquirers after the truth for the sake of the money consideration involved. He may, or may not be over-fond of this article in regard to which most of us mortals have weakness; 1 know not. But I have within me the confident hope that he is not a man to let his love of money outweigh his love of honesty and justice. Yet at the same time, it seems sufficiently clear that what may justly be called impositions are practiced through his instrumentality. For cases like these now in hand are something more than failures; they are counterfeits, and not the genuine coin justly expected by those whose money has been received for them. Are there not some who can testify that in response to their letters has come an honest confession that the case could not be successfully reached, the money being frankly returned? It is not in the spirit of utter incredulity that this question is asked; it is quite probable that it might receive many responses illustrating the integrity of Mr. Mansfield and his spirits.

There is every reason for believing that this well and favorably known individual is a genuine—almost perfect—mechanical writing medium, his hand moving without his conscious agency; he can even converse freely with those present while the writing is going on. Neither the blame nor the credit then, of what is written can be right ly attributed to him excepting in a subord-inate sense as the accessory instrument through whom the work is done! But is a FRAUD ANY LESS A FRAUD,

or less to be condemned because it emanates from persons beyond the event of death? I think not, although I am not unaware of a certain plausible way of representing such cases, by those who have pass ed over to the other side. They would fain treat us mortals as children who can be quieted by a semblance of the reality when the reality itself is out of reach. I know that spirits of, this class will tell us that measures deceptive to us are not always so to them, because from their stand-point it is often seen that they are the needed steps toward a truthful and important end. It may be so; and yet I cannot help feeling that this kind of reasoning savors more of the morality of Jesuitism than of that of the higher spheres of spiritual truth. It certainly does not look like the simplicity of truth in all its crystal clearness.

But whatever the degree of culpability whether of Mr. Mansfield himself on of the spirits who control him, it is clearly time, that the investigating public should have a better knowledge of the true state of the case. It should be known that such is the inevitable action of spiritual laws as previous and the surrounding of a spiritual laws as previous and the surrounding of a spiritual laws as previous and the surrounding of a spiritual spirit vailing amid the surroundings of a public medium with capacities and claims like those of Mr. Mansfield, that only in quite rare instances can a genuine and satisfactory test of spirit identity, be obtained in response to spirit menday, he obtained in response to sealed letters—I mean now those sent from a distance, and not those examined in the presence of the persons who have prepared them. It is a very easy thing, however, to obtain what may measurably satisfy persons of little thought and experience in matters of the kind. Fer the canacity of clairyotance, which renders capacity of clairvoyance, which renders matter transparent in all its forms, no doubt belongs pre-eminently to the many-sided and well-skilled spirit band surrounding this highly gifted medium. It is quite easy for them to read perfectly all letters that come with their sphere, to give back the names they contain, and to answer in a general way each question in the order arranged in the letter. \*But beyond this, beyond the giving back the echo, as it were, of what the letter itself contains and suggests, these spirit experts, in a great majority of cases are unable to do.

When, however, the investigator is personally present with his letter, a more successful result may follow, for then the mind of the person is also open to the inspection of these spirit experts.

By this I do not intend to imply that there are no genuine cases wherein the identical spirit addressed is present to answer the questions of the sealed letter even when it has been sent from a distance; but, from the nature of the case, such instances must be of rare occurrence.

IDENTITY TESTS OFTEN NOT DESIRABLE.

The same difficulty in the way of obtain ing perfect proofs of the personal identity of spirits communicating, prevails in most other forms of mediumship, especially, perhaps, in the use of the ballot test. The fact of the well-developed clairvoyance of the controlling spirits, taken in connection with the prevalence among them of the questionable principles of action already spoken of, renders the result of but little

value for the special purpose intended.

If to this view of the subject, it be objected that it reduces to a discouraging minimum our hopes of knowing with whom we are holding communication, let it be answered that, in cases of a general character, this is comparatively of but small consequence. The great thing to be desired is the positive proof that human beings still live as spirits, and that through a law of spirit life it is in their power to visit and speak to us. What we most want to know is that death does not destroy life; nor intelligence; nor affection; but that these, and all the higher capacities of our being are intensified and enlarged beyond our utmost powers of conception, in the land be-yond what we call death. And, in this work of proving the perpetuity of man's conscious and identical being, spirits and mediums of all grades can do a worthy

Our prominent public mediums who stand resolutely forth bearing the brunt of the popular ignorance and prejudice, are helping on nobly this the more important end of the new faith; all honor to them.

But, in its affectional life, humanity just ly calls for more than this; it calls for a positive proof of the nearness and communion of special loved ones, who have vanished from the external sight. And this proof is surely not wanting in the experience of earnest Spiritualists. Indeed it is a natural, a necessary inference. that if human beings as a mass live after death, our dearest ones are there also; and that when occasion calls for it, and conditions permit, they will surely find us and make their presence known in a manner that will satisff.our intelligence as well as our affection.

HOME CIRCLES THE PLACE FOR THIS, Beyond doubt the crowded and miscellaneous spirit surroundings of our public mediums are not the best fitted for an identification and a close, sympathetic communion with our personal loved ones, and it is of these only that a personal identification is important, or even desirable in cation is important, or even desirable, in most cases. Those who seek to know the name and personal history of wise instructors who may come here to help them, are likely to be disappointed; for such come in

not under the sauction of a former earthly greatness. They would neither minister to our vanity, nor overshadow with their personal authority our growing intuitions. Those are but shallow impostors who seek to astonish and awe us with the assumption of some high sounding earthly name. But the desire to recognize the very presence and words of some loved one, speaking to us, out of that mysterious unseen life—this is natural and ennobling; and, decidedly, the place for this is in some home circle of family and congenial friends; among whom almost invariably, can be found the needed channel of mediumship. Amid such surroundings, it is natural and easy for our special spirit friends to come to us in a manner which, from its perfect naturalness will of itself go far to make sure of their identity. But other proofs hey can and will give when a channel of adtion is thus opened among their own carthly loved ones. In short, if the earthly nome-members would but do their part by placing themselves in the right position to be acted upon, the spirit-members would do the rest; they would show beyond reasonable doubt that they themselves are indeed with us; that they still retain a deep interest in all our important affairs, and that their love has not been diminished but enlarged by their transfer to the Better

"COUSIN BENJA'S TEST."

But after all, a perfect spirit identity-test one that shall not only satisfy the heart's affections, but also the demands of clear mental perceptions, is something that, in view of what has already been said, is not easily obtained. The nearest approach to this of which I myself have had satisfactery knowledge, was the one now to be given as the conclusion of my article.

It occurred in the town of Kingston, Mass., and was narrated to me by the liber al Christian minister of the place some fif teen years ago. He was himself not a lit tle interested in Spiritualism, and the facts given were personally known to him.

There lived in that town a young man of a high order of inspiration. A volume, entitled "Cousin Benja's Poems," written by him, was held in high esteem by the more advanced Spiritualists of that day. The home of this young man was with a beloved sister, between whom and himself exist ed ties of affinity and, affection of unusual strength.

But the young man was a confirmed in valid. Consumption had laid its gentle but irresistible hand upon him, and was slowly but surely loosening the immortal from the mortal of his being. Knowing this, and having a firm faith in the spirit's power to return, but at the same time be ing, as an advanced thinker, aware of the difficulties in the way of a perfect identifi cation, he told his sister that he would try to arrange matters so that she would have satisfactory proof of his personal return to her, when at length he should be fairly on the other side of life. And this was the way it was done: He took a piece of soft brick and carved it into a slender oblong form; and taking it to his sister, broke it in two pieces, giving one to her with the in junction to take good care of it; the other he said he would himself take care of. He also especially enjoined it upon the sister that after his departure, she should give him an early opportunity, of communicat ing with her to the end that the proposed test might be consummated. When the time at length came, the communication was given her that if she would go into the carefully arranged room formerly occupied by him, and look upon a certain shelf, in a certain corner, she would find a large sea shell; and in the recess of that shell she would find the mate to the piece of brick he had given her. She did; and thus with complete success was the experiment consummated. The piece was found exactly to fit the one she herself had, thus proving beyond reasonable doubt, that its discovery was made by the direct personal essistance of her brother, who had purposely hidden it away beyond the knowledge of eyery human being but himself.

San Francisco, Cal., January, 1881.

"The Force Behind Nature."

Dr. William B. Carpenter, an eminent English physiologist, has an article in *The* Modern Review on this topic, full of clear thought, from which we extract. After a statement of the latest theories of the cor relation of force, he says:
"It has recently been well said that all

true science involves both the knowledge of nature and the knowledge of man; i includes the study of mind as well as of matter: A philosopher may pursue either, but he can have no complete knowledge of what he investigates without borrowing from the other department of investiga-

This statement may be held as an in-dorsement of psycho-physical science—the connection of mind and matter. The "impression of resistance" we receive through what we may call our "force-sense," he holds as the most clear and simple conception of force, and says: "I cannot but feel surprised that any persons claiming the title of philosophers should affirm that we know nothing except matter and motion, and that force is a creation of our imagination." After quotations from scientists and arguments too long to quote, he continues: "Man's position as the Interpreter the simplicity of the truths they bring, and of Nature, may be not inaptly likened to

that of an intelligent observer of the working of a cotton factory," and then he pictures the observer as studying the motions of the complex mechanism tilling a huge building and, at length, classifying the machines by the kind of work they do-

spinning, weaving, power-looms, etc.
So far he might suppose there was an inherent power of motion in the machinery, but farther study and examination traces all brak to organized gentral shift from all back to one great central shaft, from whence all other shafts, and all belts and pullies, start and by the motion of which they are propelled. This shaft he finds the central force-power, by which all other mechanism moves, as it has material con nection with it, and stops when disconnect ed or ungeared. Now comes up in his mind a new question, "Has this shaft an inherent power of motion, or does it derive that power from any ulterior source? He sees the shaft apparently terminate in the end walls of the building; and, finding no proof of its connection with anything else, he may feel himself drawn toward the conclusion that it moves of itself—that is by 'the potency' of its own material construction.

But he sees all the machines stop atonce,

and finds that the great shaft here stopped! Here is a new problem. In an hour or so the shaft starts again and all moves as before, yet no agency visible to him has either stopped or started these motions. He thinks farther back and goes around to the other side of the wall to find the shaft there connected with a water: wheel or a steamengine, and to see the engineer shut off or put on the motive power, and so stop the shaft and its dependent mechanism, or put it and all else in motion. So he has reached the motive power, the force of water or steam applied by mechanical connections of shaft and band and wheel. But what is back of this? Dr. Carpenter goes back to solar radiation and the combustion of coal in the engine as sources of the applied force which produces this complexity of motions, and says: "If we look still further back for the source of the sun's radiant energy, we should find it, perhaps, romessive consolutation of th 'tire 'mist'-nebular inatter. But whence this nebular matter? :And whence the force which draws its particles together. and which manifests itself as light and heat during their consolidation? Here we come to a wall, and seem to have no present access to the other side. But is there no other side? Does not the whole course of the preceding inquiry show the unsatisfaction (using an obsolete word) of resting on any inherent "potency" of matter as the ultima ratio of the existing kosmos?..... There is a philosophy which has fully as true and as broad a basis in man's psychical experience as can be claimed for the fabric of physical science; and, in the admirable work of Sir John Herschell (Familiar Lectures on Scientific Subjects, p. 460) I shall sum up...."In the mental state of effort (clear to the apprehension of everyone who has ever performed a voluntary act), which is present at the instant when the determination to do a thing is carried out into the act of doing it, we have a consciousness of immediate and personal causation which cannot be disputed or ignored. And, when we see the same kind of act performed by another, we never hesitate in assuming for her that consciousness which we recognize in ourselves; and in this case we can verify our conclusion by oral communication....In the only case in which we are admitted into any personal knowledge of the origin of force, we find it connected (possibly by intermediate links untraceable by our faculties, yet indisputa-bly connected) with volition, and, by inevitable consequence, with motive, with intellect, and with all those attributes of mind in which personality consists."

After this fine quotation, which shows that mind rules and guides our bodily forces in our every act, Dr. Carpenter closes as follows:

"As a physiologist, I must fully recognize the fact that the physical force exerted by the body of man is not generated de novo by his will, but is derived from the oxidation of the constituents of his food. But holding it as equally certain, because the fact is capable of verification by every one as he chooses to make the experiment, that, in the performance of every volitional movement, that physical force is put in ac-tion, directed and controlled by the individual personality or ego, I deem it just as absurd and illogical to affirm that there is no place for God in nature, originating, directing and controlling its forces by his will, as it would be to assert that there is no place in man's body for his conscious mind." As we know that mind guides body in our every act, so God guides nature, intelligence, will and design rule all. "To this complexion it must come at last" to make a consistent spiritual philosophy, or a large and har-monious science possible. A Godless Spiritualism is a contradictory absurdity.
Dr. Carpenter, not a Spiritualist in the

technical sense, has given us aid in this valuable article, which we can well appreciate.

G. B. STEBBINS. Detroit, Mich.

A band of Spiritualists, digging for gold two miles south of Albion, N. Y., under the direction of a Rochester medium, claim to have found many curlous articles, including Masonic emblems and a bird ergraved on finely cut stone.

#### deros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON. leokorusion.3 [Copyright Secured.]

Communication with the spirits of the departed, now boldly announced by thousands, secretly, yet often tremblingly, accepted by millions, will in the future be gladly acknowledged by all. Spiritual beings will lecture on the platform, perform on the stage, instruct the ignorant and comfort the dying. Death will be entirely robbed of its terror, for we shall pass into the Spirit-world as readily and simply as the newly developed batrachian passes from the water to the land. It seems, probable, from some of the psychometric examinations of Sideros that when our planet arrives at its prime, the human body will contain much less matter than it does at present, and require much less food, which will consist entirely, or almost entirely, of the products of the vegetable kingdom.

The Spirit-world of a planet is a development from the planet, and is attached to it; and as the spiritual faculties of human beings develop, they will be able to behold it, as we see the rainflow that spans the sky. At first a zone, it eventually becomes a sphere, and at last both worlds will be so closely united that heaven and earth will be one, and the spirit occupants of the heavens of the various planets will in time be able to communicate with and visit each other.

#### THE END OF OUR PLANET.

Prophets innumerable have foretold the fate of our world. In imagination they have seen its seas, as though of oil, flaming to the skies, its mountains melting and the inhabitants, crackling in its fire as twigs in a forest conflogration. But they never had the elements from which to calculate truly our planet's future. They knew as little of it as they did of its astronomic and geologic past. The fate of Sideros shows us what nature has in store for us. Our world is destined to advance, attain its prime and enjoy it for countless millions of years. Since Sideros, in all probability much older than the earth, and certainly much smaller, continued till recent geologic times, since the moon less than one-eightieth of the size of the earth still remains in the heavens unbroken, what ages of continuance may we not expect for our own globe? The moon is in all probability hundreds of millions of years old, and though, probably as Humboldt called it, a voiceless wilderness, its end has not yet come; is it unreasonable to set the end of our planet at thousands of millions of years from the present? The water that covers nearly eight-elevenths of it, and the fire that occupies its heart are guarantees of its long continuance and that it shall have time perfectly to fulfil its destiny.

It shall exist till every desert shall be redeemed and all wildernesses blossom as the rose, every hill be cultivated to its crown, every swamp drained, every boulder pounded into dust or used for building purposes, every sandy and gravelly knoll be covered with fruit, and beauty adorn every foot of the habitable globe. Human beings will greatly, multiply and the human brain will greatly enlarge, especially the front and top brain and the progress of the race will correspond. The most important truths of all sciences will be universally known and they will be practically applied in every direction, in which they can be made subservient to human wellbeing. War in all its forms will cease, for all people on the planet will be as one loving and intelligent family, cach seeking the happiness of all. Compulsory laws will be unknown, what the wisest suggest will commend itself to the judgment and be obeyed, and jails and penitentiies with all their abominations will be swept from the globe. Universal temperance in eating, drinking and the exercise of all the passions will characterize every human being, and disease will be all but unknown. The people shall all labor at some useful calling, but none shall be the slaves of excessive toil. Each will labor for all, all will labor for each, and every one live in a palace more beautiful than king ever called his own; music, such as angels delight to hear, charming the pure air made fragrant with the odor of delicious flowers. There will be no distilleries to transform nature's blessings into damning curses, no breweries to make pure water and nutritious grain into brain-beclouding and passion-stimulating beer. no pipe nor cigar to degrade and befoul the man and poison the air: health shall bloom on every cheek, intelligence beam from every countenance, beauty be manifested in every form and love be a continual guest in every

The existence of the spirit after death will be a living fact to all, for the departed ones will walk and talk with mortals, in full daylight, and the secrets of future life be laid bare to every eye. Angels will warn the young against excesses, strengthen them in goodness, be preachers of truth and righteousness to all, and cheer the aged as they prepare for the inevitable change. They will join in the songs that will rise from the united homes of humanity and dance with noiseless step to merry music on the marble floors.

Jesus and Mohammed, Gautama and Confucius will be rémembered as religious leaders in a by-gone age, when men needed wells from which to draw comfort for sorrowing souls, but with fountains in every home, wells will be no longer needed, and the historian of that day will sorrowfully smile as he reads the record of religious superstition and infatuation that characterized the infantile ages of the world.

But the earth cannot endure forever; it, too, must grow old and surrender to the inevitable. As we watch the dying Sideros we can see what must come at last to our own clobe. When the mountains shall become tens of miles high, and the valleys tens of miles deep; when the oceans shall diminish to lakes, the seas to ponds, and the great rivers shall shrink to rills; when the high plateaus of the globe shall be inaccessible, the air upon, them being too thin for the flight of a bird or the support of a cloud, colder than the polar circle and untenanted as its fields of drifting snow; when the tailest trees shall be low as bushes and bushes shall be diminutive shrubs; when the grass shall no longer carpet the earth, and the salt at the bottom of the dead; oceans shall be blown over the world and ruin the soil; when wild animals shall cease to exist and domestic animals be few in number; when water shall be obtained from wells, going down miles into the interior of the earth; when all cities shall have perished and their very foundations crumbled to dust; when human beings shall be few in number, gathered into narrow valleys and living in caves, to preserve them from the rocks forever falling into the deepening crevices of the globe; then the end of humanity on our planet will draw nigh. Long before this the moon will have been broken up and precipitated upon the earth, and at last the destruction of our world will come. . It will go to feed the flery furnace of the sun, that it may continue to light and warm the worlds that still remain,

But our spirits, dwehing on a world that neither time nor elementar-change can destroy, will watch with ininterest the old departing world, and turn to the duties and pleasures of a higher life than we can now imagine, prophesying of bliss uncessing to every human soul.

ORGANIZATION.

BY HUDSON TUTTLE.

To the Editor of the Religio-Philosophical Journal.

I have attempted to arrive at a just conclusion on the great subject which at present claims so much attention, and have sought the aid of my most trustworthy impressions. No question ever demanded closer or more careful study, for the welfare and progress of free thought depends on its answer. I had determined not to express myself at present, for I had not received clear impressions on the subject, and awaited the time when I should.

But the suggestion by Brother King, of my name as one of a committee to take in consideration a plan for the organization of Spiritualists, and a statement of principles, with the response of Brothers Kiddle and Buchanan, makes it almost obligatory for me to do so. With all regard to Brother King, whose flattering nomination I appreciate, and with profound regard for those he nominates with me, I must say that nothing could induce me to lend a hand in drafting any state-ment which is to go out to the world with the sanction of a body of acceptors. When asked as a Spiritualist, what I believe, I do not wish to point to a prepared "statement of belief," or any formula of principles. I want the privilege of saying for myself what my convictions are, and I would grant to every one the same privilege. Even should I consent and aid in formulating a "statement" which should de-clare to the world what Spiritualism is, to morrow I might desire to modify or amend.

Our respected Brother Buchanan thinks if fifty or hundred well known and prominent Spiritualists en-dorsed it, it might safely be published to the world as the expression of the great body; but fifty, or a hundred, or ten thousand, however prominent, have no right to publish a statement of what Spiritualists believe. They can have the right only to publish what they as fifty, or a hundred, or ten thousand individu-ais, believe. The great movement extends beyond the horizon of individuality. We are past the time when a body or men, be it small or large, can make a code for a subservient laity; and I thank the powers that

Why is it necessary that we formulate our principles? Why is it necessary that we be ever affirming or denying? Plainly, formulated principles lead to stagnation and death. We can say what we believe to day, but no lover of the truth ought to declare what he will believe to-morrow. Certain truths are demenstrated; of these there is no doubt, but of the new ones which may arise—who can say?

It is not on principles so much as common purpos es and inclinations, it seems to me, that, we are to unite. What have we to gain, what do we propose to accomplish by organization, and not what do we believe. The old method, growing effete, was the reverse. A few men concluded certain principles essential for salvation, and at once proceeded to rally around them's laity, who accepted. Thus came Methodists, Baptists, Presbyterians, Unitarians, Universalists, etc. A simple truth is worth all the beliefs in the world, and being a truth demonstrates itself, and asks no coterie of adherents, to clese their eyes on all else for its glorification.

To found a church dependent on an inspired revelation, a creed is necessary, as the understanding of that revelation is determined by the creed, and on that understanding salvation is supposed to depend. Churches differ because men differ in their interpreta tion of the Bible, and they are too intolerant to fellowship those who disagree with them. Belief is everything, and being a church member, is being something more than a man.

But with the liberal and spiritual element casting about for some plan of association, all this is changed. There is no infallible inspiration from which to extract a creed; belief is nothing. We will not go about gathering together those who believe alike, and building up sects. We have been disintegrating and individualizing, and we wish to stand firm in our position. We do not wish to go about gathering those who be-lieve alike, but we would unite those who have a common purpose, and allow every one to believe as

In the beginning of the spiritual movement I had great hope and confidence in the organization of the forces which it called into activity. The demonstration of the existence of a future life, was a priceless boon, and the completeness with which it sweptaway the received dogmas of religion and theology, seemed to make it imperative that it furnish some new system, a new temple after the destruction of the old Impressed with this view, I worked diligently and persistently in the State organization and in Iccal efforts. These for the time dourished under the immediate stimulus of the personal influence of those engaged, but after a time they languished, and although slow to yield, I became conscious that our plans and efforts were in some unknown manner not consonant with the laws of the world. Not for a moment did I admit to myself that organization of Spiritualism was not an object to be desired, and that would ultimately be attained; but the time was not ripe, and the germs had only began to grow, and the harvest was to be gathered at some future time.

As I have anxiously watched effort after effort, and plan after plan, and however promising and success ful at first, seen their early decline, the question has forcibly presented itself whether organic effort on the basis of pure Spiritualism, is possible or desirable Against my early convictions and the ardent desires of many years, I must abswer the question, with the present light that is mine, in the negative. The words Judge Edmunds, expressed in 1873, are an echo of the conclusions I have reached. With wonderful pre-

"I do not want organization among us, because see no need of it, but much danger from it. If we were liable to persecution for our belief, we might want it for protection, but in this day and country, we are perfectly free to think as we please; and it ha been the curse of Christianity for ages; for out of it has grown, and always will grow, the domination of a few minds over the many; and besides, aught we not to be content with the spread of our faith? A spread unequaled by anything known in history."

That the great majority of Spiritualists have felt hat organization was unnecessary, is proved by their lukewarmness in the matter; especially those who have been brought out of the churches, and have felt the incubus of organization lifted from their crushed souls, are not willing to again chance the bondage even under the assurance of perfect freedom of be

A few, mostly those who were ministers in the churches, out of which they have escaped, sigh for the good old times of organization—for the flesh pots of Egypt. The itinerant lecturer, going here and there among the chaotic masses, half paid, and feelng the want of the powerful aid given by the symithy of an organic body, may be pardoned for wishing that the societies were knittogether by pledges and his compensation more secure. But what would be for the good of the speakers, might work great disadvant age to the hearers. We want no privileged class. W want no speakers who can do nothing else but speak and who are maintained by a tax, even voluntarily imposed. These are of the past. If Spiritualists are to organize, they must have some distinctive feature some great fact or principle held by them alone, or which they base their organization, and which ren ders it a necessity. Have they such a fact or principle, or is there such necessity? The fact of spirit existence and spirit communion, they hold in common not only with all sects of the Christian world, but with all religious systems of paganism, of the past and present. There can be no religious system if this basic fact be ignored. The fact of spirit-communion is as old as history and is met with in savage life in pre-historic times.

The philosophy which bases the universe on spirit and evolves out of spirit the visible manifestation of nature, antedates Plato, for it finds in him the

culmination of all preceding exponents. If the fundamental facts and principles of Spiritualism are of immemorial time, what necessity is uansm are of immemorial time, what necessity is not "multiply substances or entities unflecessarily," is there of isolating them in a distinctive organization, not inappropriate in this connection. which from necessity must become opposed and an-

tagonistic to existing organizations? Should this be done, would not the very object of Spiritualism in its modern form be defeated, inasmuch as it comes as a leaven to mingle with the beliefs of all?

What is of still further importance is the fact that Spiritualists cannot agree as to the form of organization, or in a statement of their belief. Some would be known as Christian Spiritualists; others dislike an adjective, and others still think Spiritualism not broad enough to define such an organization as they broad enough to define such an organization as they can accept. There are Spiritualists in the churches, who receive the Bible and the mission of Jesus, and others who go to the extreme of atheism, and between these are all grades of belief.

If Spiritualism becomes organized, it cannot do so

as a unit, but must break into many diverse sects, and hence the advantage of union looked for in organization, will be lost. From the temper shown by the extreme Christian toward the other extreme, we have

As Judge Edmunds truly says, if there was persecution, there would be necessity for organization in self-defence, but there is not; what, then, shall Spiritualists organize for? To proselyte? Faith—belief—may be extended by proselyting; knowledge, never Spiritualism as a system based on facts, must be studed as a science, and not referred to feelings or emotions. To extend the influence of Spiritualism! Did any system ever become so widely received in the same length of time? And yet it has never had permanent organizations or leaders. What would have been the result, had the movement in the begining found leaders, and the experimental organiza-tions then started become permanent? Would there not have been great danger of the degeneration into sects, each with its mediumistic leader, and more or less abandonment of reason for "thus saith the spir-its?" Whenever a self-constituted leader has attempt ed to give direction to the current of events, he has

been cast down in disgrace.

Is the object of organization, investigation of spiritual phenomenon? Then it becomes narrow, and is only for the hour. Is it to study spiritual principles? Again it is limited unless Spiritualism be made synonymous with cosmism, the study of the universe; matter as well as spirit. Hence the conviction has been forced upon me that the organization of the verse; matter as well as spirit. Hence the conviction has been forced upon me that the organization of the forces of Spiritualism, is not desirable, and by detaching its agencies from the positions where they now exert great influence, and isolating its doctrines in the "statement of belief" of a central organization, can only work injury, not only to the cause, but to human progress.

human progress. It is true, if the primary desire be to extend Spiritualism, again may be made by organization, but are we laboring for that object alone? Unless "the cause" means, freedom, education, culture, purity of life, self-sacring love, and devotion to the welfare of humanity, it is too narrow to confine the best minds who now receive it. It must mean all of minds who now receive it. It must mean all of these; all that is embraced under the vague terms of "modern culture," and "spirit of the age." We are not working for the extension of Spiritualism, but for the elevation of humanity. The age of reason has dawned, and we now know that this elevation is the result of knowledge, and not of belief. Hence an organization to meet the demand of the present and future, can not rest on any one form or expression of theoreat movement; it cannot alone be spiritual sion of the reat movement; it cannot alone be spiritual or material; christian or anti-christian; nor philosophical or critically scientific; it must be one and all; it must make truth its object, with the guides and assistance gathered from all sources. This is really the position of that undefined class called "Liberals," and the meaning of the ambiguous term, "Liberalism." In this mighty host, rapidly increasing, there is what may be called the

#### HARMONY OF ANTAGONISM.

There is an agreement to differ, and no one threat ens hell-fire to the dissenter. There is no priestly tribunal to which to appeal; no synod or council, nor "thus saith the Lord."

Local spiritual societies may be formed exclusively on the spiritual basis, and still be recognized as members of the liberal army; just as the National Scientific Association breaks up into departments, each pursuing some special science, yet all agreeing in a com-mon purpose. So here all Liberals and Spiritualists mon burpose. agree in their efforts to break the chains of super-stition, dispel the darkness of ignorance, and free the minds of men from the bondage of creeds. They also agree in the primary necessity of education, in the principles of moral culture, and in placing man himself in the center of the world, instead of God.

Is there a leading liberalist claiming more than is claimed by the body of Spiritualists? Is there a Spiritualist claiming more than is, claimed by the great liberal army? Just one thing, and that is a future life, and the communion with spirits. That is doubted, yet hoped for by every liberal. Hence in their great aims and purposes, Liberalism and Spiritualism are one. On this ground every thinking individual contride of the abureless con units without dividual outside of the churches can unite without the least sacrifice of selfhood, and once started, the ranks of the churches will be rapidly decimated, by the desertion of those who now cling to it for the want of something better.

Here is the "Field white with the harvest," where associative effort must flourish. A Spiritualist becomes none the less a Spiritualist by association here. There is no leader except as the truth makes leaders of those who give it expression. Each local society will be modified to suit the taste and wishes of its members. There is no stagnation, no groping in the past, but earnest effort to understand the present. The sconer reformers, Liberalists and Spiritualists, learn that large societies, with stated public meetings and "drawing" lecturers, do not constitute true soul growth, the better. All organic efforts thus far, have been made after the old plan, of which the church is representative. Good enough in churches, when all morality is believed to come from without, but all wrong when the opposite is believed, and man considered as a growing being to be cultured, and not simply a believing automaton.

The plan proposed by the RELIGIO-PHILOSOPHICAL Journal is the nearest approach yet made to the expression of the demands of the advancing hoses be yond the pale of the churches. In fact, it entirely casts aside old methods, and adopts the new. It is association, which in the mental and moral domain represents crystallization in the mineral. It allows all to come together ingroups, and yet unites all with the golden cords of a common purpose irrespective of belief. 1: The elaboration of its details will be made by its practical working, and as its possibilities are infinite it is capable of growing into the exact status requir-

#### Does Clairvoyance Necessarily Prove Spirit Agency?

To the Editor of the Religio-Philosophical Journal:

I have just read, with great satisfaction, Mr. Sarg ent's admirable book, "The Scientific Basis of Spirit ualism." The purpose of the author is to present scl entific evidence of immortality, by showing that spirits of deceased persons, do, in various ways, unmistakably manifest their continued, conscious exist

ency to persons in earth-life. He selects the phenomena of "clair voyance and direct independent writing," as "typical facts," "war-ranting an implicit belief in immortality." I think he attaches too much impertance to clairvoyance—at least to that manifestation of it which consists in "the reading of closely folded papers." (See p. 151.) fail to see in this phenomenon any satisfactory evi dence of the agency, or even of the existence of disembodied spirits. It appears to me as rational to believe that certain persons may possess extraordinary powers of vision or perception, enabling them to read sealed letters and the like, as to believe that foreign spirits have any agency in producing the phenomenon. It appears to me that the maxim so appropriately cited by the author in another connection, that we should

I have repeatedly witnessed the most conclusiv

evidence that some persons do possess the power of reading closely folded papers and sealed letters, how-ever completely the writing may be concealed from ordinary vision. But some of the most satisfactory performances of this kind that I have ever witnessed,

have been by persons utterly repudiating the theory of spirit agency. I will give one instance:

Not long and I attended an exhibition, where, according to advertisement, all the so-called spiritual phenomena were to be duplicated, and explained, and proved to be mere feats of prestidigitation. The performers consisted of a man called a "Professor," and a young woman—the latter, however, taking no part in the performance, except in the clairvoyant manifestations hereinafter described.

I was selected by the audience as one of a committee of six to occupy a position on the stage during the performance. Before the performance commenced, the "Professor" requested each member of the committee to step into a side room, and there write a question on a slip of paper, fold it up so as to conceal the writing, and put it in his pocket; promising that the young woman, in the course of the even-ing, would read and answer each question, without its being taken from the pocket. He also invited persons in the audience to write and retain questions in the same way. The members of the committee went into a side room and each wrote a question, folded up the paper and put it in his pocket, without letting either of his associates see or otherwise know its contents. Neither the "Professor" nor the young woman was in the room or any where near, when the questions were written. I wrote "Do gairits sid room?" tions were written. I wrote, "Do spirits aid you?" and immediately folded it up and put it in my vest pocket. The "Professor" then performed a few very common juggler's tricks, having no resemblance to the so-called spiritual manifestations which have been witnessed by thousands of candid investigators. Some

of these tricks he explained, but not all. His entire performance, as an exposure of the so-called spiritual phenomena, was a miserable farce and failure.

After performing a few tricks, he brought the young woman out, seated her on the stage with her face to the audience and blindfolded her. He stated that she, would see and describe visions. In each of that she would see and describe visions, in each of which would be recognized an answer to some question. He then made a few passes over and around her head, and she proceeded to business. She first point-ed to where I was sitting, and said, "I will answer that gentleman's question." She then described what she saw or pretended to see in a vision—a matter of no interest to me—and then said, "Spirits do not aid me in answering these questions—no one aids me—I do it all by my own powers." She then said, "I will read the question. It is, Do spirits aid you?" The gentleman omitted to dot the i, in aid; there is an interrogation point at the end." I then took the question out of my pocket, for the first time since it had been placed there, and found she had described the writing with literal accuracy, although I was wholly unconscious of having omitted to dot the I. She read the question of each member of the committee with qual accuracy, except that in two instances she failed to make out a single word illegibly written. She described the peculiarity of the handwriting, stated whether the question was written in one, two or three lines, what words were in each line, and in one case pointed out the misspelling of a word. She gave a pertinent answer to each question, except one on a historical point, which she acknowledged her inability to answer. None of her answers, however, indicated any more than ordinary knowledge of the subject. The only mystery involved in the performance, was, as to how she read the questions which neither she nor any one else except the writers had ever seen by the ordinary sense of vision. She read and answered several questions written and retained by persons in the audience, fifty or sixty feet distance from the stage. I am sure that I was not within ten feet ofher from the time of writing my question until it was read and answered by her.

When the "Professor" was called upon to explain this phenomenon, he acknowledged his inability to do so. He said this .was no trick, but a natural faculty, and that spirits had nothing to do with it! To my mind it presented as conclusive proof of independent clairvoyance as I could possibly conceive of.

Notwithstanding the denial of spirit agency by both possible that disembodied spirits may have had something to do with the performance. But is it probable? Is it reasonable to suppose that spirits will regularly ler d their aid to exposers of the spiritual phenomena. who persistently deny their agency? Besides, this young woman, as I am informed, can always produce similar manifestations, regardless of the "conditions"

usually held to be necessary to induce spirit control. I have lately seen and conversed with an intelligent gentleman, who, as I am credibly informed, possesses clairvoyant powers precisely similar to those above described. I did not witness any of his manifestations, but in conversation with me he repudiated the theory of spirit agency. He says he now seldom exercises his clairvoyant powers, because it affects his head injuriously.

I have not written the above to depreciate Mr. Sargent's book. I regard it as the most valuable contribution to spiritual literature that has lately come under my observation, and a most powerful argument in support of the intercommunion between spirits of deceased persons and persons still in flesh. I think it unfortunate, however, that he attaches so much importance to clairvoyance, or at least to that phase of which consists in reading the contents of closely folded papers and sealed letters, inasmuch as some persons possess this power in great perfection, who are unconscious of, and utterly deny, any agency of disembodied spirits, in the premises.

Washington, D. C.

### SINGULAR FULFILLMENT OF A DREAM.

Little Clara Beede, the ten-year-old daughter of James M. Beede, the Assistant Principal of the High School at Orange, N. J., was greatly admired for her vivacity and her sweetness of disposition by all her father's neighbors and by her playmates. On the Friday preceding Christmas, the children attending the public schools were dismissed for the holiday vacation. Christmas Day little Clara spent at the Christ. mas tree entertainment of her Sunday school class. She was as lively as was her wont. In the evening her father romped with her. On Sunday morning she came to the breakfast table with a serious face. Her mother questioned her, and Clara said she, had had a dream.

"I dreamed, mother," she said, "that I died and went to heaven. When I got up there an angel met me at the door. He led me by the hand toward a lake of clear water. I asked for a drink. It was handed me. O, mother, how delicious it was. I could feel it go through all my veins. Then, mother, I saw you by my side. I was glad at that, for I saw you drink

Mrs. Beede bade her child pay no attention to the dream. They were both in good health, and not likely to die. On Sunday afternoon symptems of diphtheria were noticed in Clara. A doctor was sent for. On New Year's morning, when the neighbors called to wish Mr. Beede the compliments of the season, he informed them that his daughter was dead. She had died that morning. The greatest anxiety was then expressed for the health of the mother, by those to whom Clara's dream was repeated. The father did not resume his duties in the High-School on Monday, for he was suffering from the disease which had caused the

little girl's death. His wife, too, was attacked. On Friday Mr. Beede died. The news was kept from his wife, as her death was momentarily expected. Mr. Beede was born in East Hebron, N. H., thirtysix years ago, and was graduated at Wesleyan University in the class of 72. He was for some time Professor of Mathematics in the Drew Ladies' Seminary in Carmel, N. Y.—N. Y. Sun.

### RELIGIO-PHILOSOPHICAL JOURNAL.

### Woman and the Household.

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

Adown the archway of the azure air, There erept a silence, slumbrously sweet; And mellow with moist radiance; dewy fair, Where tears of earth and smiles of heaven meet.

A leafy hush fell on the trembling trees, And soothed to sleep the cool, sweet-scented grove,
Till down the stairway of the dark green leaves,

The voice of silence grew to voice of love.

No mortal voice, but strange, sweet, thrilling thought;
Came rushing down across my spirit sense,
A sudden gleam of love, divinely caught,
That showed me all of grief's fond recompense.

The trembling whispers thrilled the sungilt mist Till all my being woke to ecstacy, s wake to music harpstrings finger-kissed,

And this the song the silence song to me: "Sweet bride of the celestial, clothed like night, In vestments dark as gloom at middle tide, O loved of one is radiant robes of light, Were such robes fitting for an angel's bride?"

A dreamy radiance of celestial love Stole through the leafy laughter of the air, With light enrobed, with light encrowned above, A radiant angel stood beside me there.

Thralled in beauty of his aural glow,
I stood entranced, enwrapped in heaven light,
All light, all love, an ocean's mighty flow,
(Rushed o'er my trembling spirit, drowned in

Till ali my soul seemed swallowed up in his, My heart had found its long lost treasure trove; And all my wo had changed to perfect bliss. No more love's unfed craving saps the sense,

I stood transfixed, clothed in that liquid love,

\* From out the scanty chalice of my life, My yearning spirit fields its recompense, In that sweet thought-sweet thought; an angel's wife!

No more shall sable deck this love-blest form, Oaly pure white, as fits celestial groom, Pure as the dewdrop in the vermil morn; Bright as the love light kissing buds to bloom.

O'er my dim pathway through life's unlit grove. That dear form lingers in a fold of rest, Eyes, beamy tender with their depth of love, Look on my soul, and make it blest, so blest.

O sister mouraers o'er a desola'e hearth: Know that true love is love forever given, By time and distance severed oft on earth, One with our loved, we are the brides of heaven.

Rubina.

The above poem has been published in the Journal before, but several friends who appreciate its exquisite poetic and spiritual beauty, have asked for its repetition. Its authorship is unknown, but it is safe to say that the writer is a woman of genuine inspiration and comprehends the love of the spirit. For there are two loves; the one of the body, the other inheres in the immortal spark struck from the divine central sun. The marriage principle begins in atoms and runs up the scale through minerals, vegetables and animals, until it culminates in man. There it partakes of his development. If he be of the earth, earthy, it flourishes with the physical attractions of its object, withering and decaying its victim, and rendering bitter and blaze the victor. greedily accepts any sacrifice, and revels in the very sources of life. This law of universal congregation, dominating all activities, and permeating and inspiring all forms of life, finds its way into the upper brain only with the spiritual development of the person. There it may become deathless as the spirit itself. The brain then absorbs the love principle from the all-sur-rounding ether—the reservoir of all principles, "as flowers inhale light and heat." The true heart of love roams no more to find an object. It is content with the spirit which is its kin; the one upon whom romance, tenderness and devotion are centered. The man who feels thus, surrounds the object of his affection with enfolding and protecting tenderness: the woman looks up to him as the embodiment of the noblest manhood.

With the day of trial—and such a day must come—there may be conflicts of opinion, differences of taste, periods of eclipse, even, but below it all is a deep-seated and even, but below it all is a deep-seated and holy tenderness and capacity for self-sacrifice for the good of the loved one, which is simply impossible to the self-ish and earthly affection. The wife may lose youth, beauty, health; may be weighed down by care and saddened by affliction. How affectionately he cherishes the worn casket which encloses the still attractive spirit. How lovely he attends her feeble spirit! How loyally he attends her feeble

steps and watches over her happiness! On the other hand, even when the marriage has appeared harmonious at its beginning, how many a wife endures daily martyrdom from the neglect, indifference, and in some cases, brutality of him who sapped her life and coolly accepted the utter conse-cration of her nature! As the sun draws perfume from the flower, or the mist from the river, so he positive and masterful greedily drew her devotion, until she lived only in giving. Negatively exhausted more and more, ceasing to attract by the loss of youth and vivacity, he throws coolly aside the faded being who had generously bestow-ed upon him her all, and hies away to "fairer fields and pastures new." She is left to reflect upon the laws of reciprocal love and learns too late that JUSTICE is at the basis of even the conjugal relation.

He may inform her that woman is the embodiment of the love principle, and as such she should be attractive, piquant, glowing and happy! Is he always magnantmous, unselfish, just and loyal; the embodiment of wisdom to her? She has given him the entire strength of her life, weak and foolish is her self-forgetfulness, and often unwise, but always loving. In his lordly way he takes it all, this positive, domineer-ing husband, as his due, and throws the crushed flower, too soon exhausted of its fragrance, aside, as an idle weed. There is no doubt but people expect too much in marriage. Imagination fades before the facts of daily life, the lover sinks into the prosaic husband, the blushing malden becomes the matter of fact housewife; they live under circumstances which generate friction and mutually exhibit the common frailties of humanity. Imperfect beings, yet they look for a perfect relation. Do we not know that weeds grow rank and thick side by side with flowers? Suppose we move our flower garden from one plat to another, saying: "Here we shall have per-fect blossoms and not one ugly weed," would we not exhibit an utter ignorance of the conditions of this earth? And yet we are disappointed because weeds rudely thrust their noisome growths heside the exquisite

blossom of conjugal happiness.

Perfect and enduring relations, we do believe can be formed, even among the crude and imperfect, where temperamental harmony is the basis of union. In addition there must be first of all, a rare sense of the principle of justice, then unselfish affection | the Jews. It must take into consideration | Editorial Notes.

for the highest good of the loved one, tact and self control. If the question "What does he or she give me?" constantly arises, be sure the questioner is a veritable Shylock, and the pound of flesh must be forthcoming no matter if it be out of the heart itself. If, on the contrary, "What can I do for him or her I love?" then be sure unless we are careful to be equally self-sacrificing, that the devoted giver will bankrupt health and affection in the effort to surround you with an atmosphere of love. The recipient, rendered still more selfish by the unconscious absorption, when the giver sinks under the depletion of magnetism which must follow, will coolly leave his or her unloved victim to sorrow and desolation! And this may happen when they started in life with such adaptation of temperament that happiness might have been the result, and would-with unselfish thoughtfulness on the part of the one or the other.

A course of fickleness once begun, demoralization continues and increases. The person becomes a human vampyre, and we to each new object of conquest! The selfish magnetic absorption of the positive one, be it either husband or wife, blindly, lovingly yielded to by the other, having thus terminated, the stronger of the two has formed a habit of feeding his or her life-forces upon those of another. When a large brain is at the back of the dominant one, we can mark his career through society as easily as we can trace the path of a cyclone or the thun-

Oh, friend, beware of the first harsh word the first contemptuous expression, the first unjust or tyrannical act! Be sure it will be

"The little rift within the lover's lute,

Or little pitted speck in garnered fruit, That, rotting inward, slowly moulders all!" Brusque intonations, harshness, impatience and imperiousness, ruin the peace of many a household. A sensitive nature quivers to its very core in such an atmosphere, and instinctively folds itself up in silence and darkness and doubt for a time if there be sunshine in the Heaven or happiness any where. O the desolation of such a soul, when the fair fabric of its fancy is rudely crushed under the remorseless heel of the one to whom it had looked up to as to a God! Ah! there was the mistake! For all possess but germs of possibilities, and but few flower to the highest type of manhood or womanhood in this brief existence. Yet, we can love the prophesy of what our dearest friend shall one day be, realizing that we ourselves are but hints and fragments of the fair ideal which we cherish. We can begin the spiritual and eternal marriage even on this poor earth. The soul's yearnings are prophecies. Love the centre, source and sim of all being day find here in spiritual. and aim of all being, can find here, in spiritualized conjugal affection a beginning, tender and beautiful as the early glow of dawn which shall grow stronger and more harmonious until it reaches its full fruition in the perfect day of the Life Immortal.

#### BOOK REVIEWS.

PRE-ADAMITES; OR A DEMONSTRATION OF the existence of Men before Adam; together with a study of their condition, antiquity, racial affinities, and progressive dispersion over the earth, with charts and other illustrations by Alexander Winchell, LL. D., 500 pp., octavo. Chicago, S. C. Griggs & Co., 1880.

From a scientific point of view this book is a curiosity, in the fact that it assumes as a starting point the existence of the "Adam" of the Bible. This is an assumption which needs to be sustained by some scientific evidence, before we can logically proceed to inquire whether there were men before Adam. This is like a treatise upon "The Greek before Hercules." Dr. Winchell's qualifications for discussing a question re-lating to the antiquity of man, arise from his familiarity with two branches of study, viz., Geology including Paleontology and the Bible, so far as the latter book can be understood when studied with the preconception that it is in some way inspired or authoritative, not only in reference to questions of chronology and history, but also in matters pertaining to the physical sciences. Unfortunately these two branches of learning combined, form a very inadequate basis for an estimate of questions relating to the antiquity of man, and may not even furnish the scope for a sound and untram-meled judgment. Suppose the theory advocated by Goldziher and Steinthal in "The Mythology of the Hebrews," a work certainly not inferior in research to Dr. Winchell's, were true, viz., that the story of Adam is a mere myth, early novel, parable or allegory descriptive of the triumph of Agriculture (Cain) over the Shepherd Life (Abel); which, though it precedes the story of Abraham, Sarah and Hagar, in the sa-cred narrative, is really a myth of later date and descriptive of a later class of facts or phase of social development; how absurd does it then become to even discuss the question whether there were men upon the earth prior to the existence of one of the characters in a first class novel As well write of "Englishmen before Nich-olas Nickleby," as of men before Adam. The epoch for mixing up utterly unveri-fiable bible-myths with the theories of sci-ence, is past. The theory of the Mosaic books put forth a century ago by Volney, Voltaire and Paine, and recently assented to by Renan and the author of the Articles on Habraic subjects in the new Encycloon Hebraic subjects in the new Encyclopedia Brittanica, is that the five books of pedia Brittanica, is that the five books of Moses were produced only at about the period of King Josiah, 700 years after the death of the alleged Moses. The entire "history," therefore, from Adam to Moses, including the story of the sojourn of the Israelites in Egypt, is a cellection of myths and novels. It is simply the effrontry of barbarism to impose on the Egyptians from without, a mass of pretended history, of which they themselves never heard, and which does not purport on its face to have which does not purport on its face to have been written up until seven centuries after the facts. As Egyptian history contains no record of the presence of the Jews in Egypt, the candid thing to do is to concede that they never were there. After criticism of as high an order as any in Dr. Winchell's book, though in a different department of thought, has thus dissolved the five books of Moses into mere novels, his assumptions of Adam, and Ahraham as the live books of Moses into mere novels, his assumptions of Adam and Abraham as fixed verities, and starting points from which to estimate the antiquity of man and the birth of the arts of civilization, is wholly unscientific and unwarranted. It is like a treatise on political economy which begins with the continental money as the gins with the continental money as the standard of values, or a history of the American Continent, founded on the Book of Mormon. A comprehensive estimate of the merits of any question relating to the antiquity of man, must assume the monuantiquity of man, must assume the monu-mental history of Egypt including the pyramids and the hieroglyphic language, both of which had begun to decay before any of the Hebrew myths were written, as an infinitely earlier, older and more impor-tant revelation than anything produced by the Jaws. If must take into consideration

the length of time required to produce such a hieroglyphic language as that which Egypt is shown to have possessed 5,000 years ago, and which instead of being then in process of formation, was then like her greatest monuments in process of decay. Bunsen thought 20,000 years not too short a period for the evolution of language alone to the condition in which Egyptian history opens. The true antiquarian will reach out from magnificent Egypt and India, and not from paltry Judea for the links which comnect the historic with the prehistoric, and latest geological periods. Philology and a close study of the origin of each of the arts is essential to this work.

The prehistoric man in Denmark had tamed the dog only, but not the horse, the hog or the ox. The prehistoric man in France, had tamed them all. But from that period to the dawn of history in Egypt there is a chasm whose vast lapse covers the epochs of the invention of sewing, tanning, cutting, spinning, weaving, pottery, glass, iron and steel implement making, the change from picture writing to alphabet writing, the introduction of agriculture, of boat building, of bows and arrows, knives, axes, plows, lances, shields, javelins, military arts, cities, divisions of ranks and occupations, the development of society into priests, soldiers, kings, magistrates, merchants, farmers and slaves—in short of those modes and means of living which would render the existence of a Caucasian pair, and the rearing of their children possible. Most of these advances were prob ably begun by the brown races and culminated among the Egyptians, a red race.

No sphere of investigation requires such breadth of learning as an inquiry into the antiquity of man. Without a comprehenknowledge of comparative ancient philology, mythology, astronomy, astrology and of the origin of all religions, it should not be attempted. Not that the details of all these departments of thought must be reduced to certainty, for that is impossible. but the modes of thought, concerning the Bible, for instance, which grow out of a critical survey of them all, are necessary. He who has not studied another religion.

does not know his own. There is much useful information in Dr. Winchell's book concerning race characteristics and geological hints. But the shackles he has imposed on himself in accepting the Adam of the Hebrew legends as a fixed starting point in a scientific work, are insuperable objections to any scientific progress in the elucidation of the origin even of the white race. So far as his book argues that the darker and more monkeylike races of Australia and Africa, preceded the white race in their appearance upon the earth by many thousands of years, we concur. Unquestionably the type of man best fitted to survive and rear their young prior to the invention of any of the arts, would be that which most nearly resembled the ape. These would have flourished in the warmer climates centuries before a couple of the Caucasian type could have

Magazines for February not before Mentioned.

Scribner's Monthly. (Scribner & Co., New York.) Contents: An old Virginia Town; Men and Spiders: John La Farge; The Silence of the Hills; His Footsteps; Notes of a Walker; Foreign Actors on the Amer-ican Stage; Souvenir of Italy; Thackeray's Relations to English Society; Peter the Great, as Ruler and Reformer; A Fair Barbarian; The Music of Niagara; Aunt 'Cinda's Ranch; Completeness; Garrison Life at Governor's Island, New York Harbor; The Heart of a Rose; Norway's Constitu-tional Struggle; How the New Testament came down to us; Some Quacks; Agricul-tural Experiment Stations; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric a Brac. A perusal of the table of con-tents of the Midwinter (February) Scribner shows it to be a number of unusual variety, and of notable features of the kind the public is accustomed to expect in this par ticular issue. The most striking feature of the number is, however, the illustrated papers, embracing a number of beautiful engravings of more than transient value.

Mr. G. P. Lathrop's essay on "John La Farge" is a critical sketch, with a pictorial presentation of some of this artist's bestwork; it is the first adequate account of an American painter of great versatility and reputation. reputation.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Development of Political Institutions, by Herbert Spencer; Origin of the Piow and Wheel-Carriage, by E. B. Tylor, F. B. S.; Physical Education, by F. L. Oswald, M. D.; Horses and their Feet, by Sir Geo. W. Cox; Domestic Motors, by Chas. M. Lungren; The Value of Accomplishments, by Wm. A. Eddy: Darwin on the Movements of Plants, by Eliza A. Youmans; Atmospheric Electricity, by Prof. H. S. Carhart; Optical Illusions of Motor, by Silvanus P. Thompson, B. A., D. SC.; Evolution of the Chemical Elements, by Lester F. Ward; Only a Vine-Slip, by Thos. G. Appleton; The November Meteors, by Prof. Daniel Kirkwood; Prehistoric Science en Fete; Sketch of Count Pourtales; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Eclectic Magazine. (E. R. Pelton, New York.) Contents: On the Limits of Human Knowledge; Short Notes on English Poets; Coinages of the Brain; The old Pacific Capital; An October Night; Erasmus Darwin; The Chain of Life in Geological Time Rambles among Books; Twice Shipwreck ed; "Yes;" Village Life in New England A Forgotten Hero; The Poetry of Sleep The Irish Land League and its Work; Mr. Wallace's "Island Life;" A Visit to the Oldest State in Europe; Insect Conservatism; Music and the People; A Madrigal Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: J. Hyatt Smith, Clergyman and Member of Congress; The Phrenological Commentator; Studies in Comparative Phrenology; Some of our Red Brethren; Does Gold Grow? Plant Life; Our Girls; Lucretia Mott; The Young Folks of Cherry Avenue; Sketches of Lite in South Carolina; Physical Benefits of Religion; The Therapeutical Action of Cold; Anthropometry Applied to Children; Notes in Science and Agriculture; Editorial Items; Personal, etc.

The Book-Keeper. (Selden R. Hopkins, New York:) Contents: Bank Clerk's Association; Secure and Profitable Investments; The Value of Coin; Bank Book-keeping; "The Book-keeper," Twelve per cent. interest and Time Tables; Answers to Inquiries; Voucher and Letter Filling; Correspondence; Problem Department;

Wide Awake. (D. Lothrop & Co., Boston Mass.) Contents: Frontispiece-A Roman Boy's Spoils; The Roman Boy's Trophies; A True bit of History; Supposing; Racing a Thunder Storm; A day in Winter; Rocky Fork; The Sad Story of Jan Upernavik of Omenak; Dolly's Valentines; The Story of Nobody's Cat; Tot, the Dwarf; On St. Val-entine's Day; The Battle of the Types; To-Day; The Story of Honor Bright; "Tatts;" The Reign of the Georges; Money Prize Offer; Pelly Cologne; Tangles; Music, This number of Wide Awake comes ladened with matter for the interest of the entire family circle, as most of the stories will be wel comed by adult readers as much as by the younger ones who always find the stories delig htful and interesting.

Magazine of Art. (Cassel, Petter, Galpin & Co., London, Paris and New York.) Conents for January: "Vandyck Painting the Children of Charles I.;" Treasure Houses of Art—Trentham Hall; Mr. Alma—Tadema Seven Years ago and now; The Decoration of the Home; The Special Exhibition of Scottish Art; Francis Arago; Bundles of Rue—Biyes of Artists recently deceased; Eber's "Egypt;" The Exposition Nationale at Brussels; "A Smile of Complacency;" The Easel in the Field; Wood Carving; Our Living Artists; On the Proper Limits and Functions of the Grotesque in Art; The Finishing Touch;" Art Notes.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A monthly magazine devo ted to the spiritual philosophy, with able contributors.

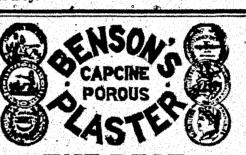
Our Little Ones. (The Russell Publishing Co., Boston, Mass.) Contents: This magazine is desi ed for young readers and even for those w nnot read but will be delighted with pictures and the stories when read to ...... It is the aim of the editor to present reading matter which shall be bright, lively and fanny, with illustrations from the best artists.

The Nursery. (Nursery Publishing Co., Boston, Mass.) A magazine for youngest readers, containing short and interesting stories with illustrations, also a song set to music especially adapted to children's voices.

The Pansy. [D Lothrop & Co., Boston.] A weekly story paper of four pages for-boys and girls, edited by Mrs. G. R. Alden [" l'ansy"]. price/monthly, fifteen cents, semi-semi-monthly twenty-five cents, weekly fifty cents a year.

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The Discussion on Organization.

In the wide and excellent discussion of our editorial of November 6th, on Organization, there are not only different views but different understandings of our plan.

This plan or sketch was suggestive rather than minute in detail, and has well served its purpose in calling out expressions of opinion, thus helping to the end we all

Some have viewed it as a plan simply to lead Materialists and Spiritualists into a vain effort to teach opposite views in unity. Rather is it suggestive of a path leading to broader and higher spiritual, intellectual and physical culture, thereby making harmonious and symmetrical characters of all who co-operate for this objectsee its paragraph 1 of "six practical purposes,"-with amusements, mutual help, and free discussions, and, in the heart and centre of the "purposes," investigation of spirit-communion. "So that a doubt of the life beyond shall be more impossible to the least advanced in Spiritualism than it has heretofore been to the most advanced outside of it." A

In an editorial farther back, our aim was stated as follows: "We shall advocate the spiritual philosophy, with its bright outlook toward the life beyond, undimmed by any haze or darkness of uncertainty; yet while holding firmly to our own ideas, and criticising others fairly, frankly, even strongly if need be, we shall respect all honest opinions, give them fair hearing, and so aim to win the respect of those from whom we may differ:"

In this spirit we gave our outline of a plan of organization, open to change, and offered to awaken interest.

In this connection we call the attention of every interested reader to Hudson Tuttle's communication on our second page. Mr. Tuttle has been, as most of our readers know, a medium and an earnest student of Spiritualism for twenty-five years. No sane person doubts his honesty and ability however widely they may differ in opinion: and his sincere, thoughtful and forcible statement of his position and reasons therefor, deserve the closest attention and deepest consideration.

### Col. Ingersoll and Secularization.

Hon. Robert G. Ingersoll has withdrawn from the Association for the promotion of the complete Secularization of the State, or rather has informed the committee on correspondence that the use of his name in the formation of the Association was against his protest. The announcement of this withdrawal, or of the existence of the prévious "protest" was not made known to the committee on correspondence until affer the address had appeared in the Chicago Times, and as it was about appearing in pamphlet form. His name was, therefore. eliminated from the list of officers of the committee on finance, on the title page of the address, and that of the next in order on the committee substituted. Col. Ingersoll bases his withdrawal on the desire to be untrammelled by organizations and to stand alone, his experience with a previous organization not having been satisfactory. In many points of view there is mutual advantage in this course, both to Col. Ingersoll and to the Association. Col. Ingersoll is the champion of Atheism. His mission is to destroy the Church. The Association in its address proposes to confine itself to the function of divorcing the Church from the State—an object in which thousands of Catholics, Episcopalians, Presbyterians, Baptists, Methodists and Liberal Christians, as well as Agnostics sympathize. Their support is essential to any broad or comprehensive success in the movement, regarding it as exactly what it professes to be, and nothing else, viz., a movement to separate Church from State, and not a movement to destroy the Church. Had it been the latter Col. Ingersoll's presence among the officers, would have been logical, but the Association should have been renamed. A League organized to destroy the Church has no more right to fight under the standards of State Secularization than under that of universal suffrage, free speech or trial by jury.

If, therefore, the Secularization Association purposes to pursue the sims set forth in the address, Col. Ingersoll's retirement was a logical and proper act; essential to the success of the movement, and though this fact was not so apparent to some of the workers in the movement at the outset as it afterwards became, we rejoice that Col. Ingersoll saw it clearly at least from the reading of the resolutions of the conference and the address issued by the committee. The portion of the daily and weekly press which have objected to the address, meluding the Boston Advertiser, Providence Press, Cincinnati Gazette, The Standard of Chicago, and perhaps one or two others have objected to the personnel of the organization as- too one-sided in their religious views. The conference held at the Grand Pacific, by their resolutions endorsed in advance the principle of this objection, by affirming their reluctance to enter into any permanent organization until they could secure the co-operation and leadership of men representative in the most comprehensive sense of all the elements of opinion which stand opposed to the union of Church and State. It will be the earliest aim of the Association by its correspondence, as it has already been by its address to correct any one-sidedness in this respect.

There are no Agnostics connected with it who are not, like Col. Ingersoll, ready to retire when by their retirement the ultimate success of the cause will be promoted. And, on the other hand, there is no poverty of materials from which to construct an organization, which shall be representative of this principle in its broadest sense, provided no unnecessary obstacles are thrown in the way of the co-operation of these materials.

#### Doctors of Medicine vs. Mediums.

No person who has grown to mature years, and been thoroughly imbued with the spirit of our free republican institutions, can view without alarm the attempts to concentrate in the hands of the few, the rights of the people at large. The various combinations in the interest of sects and classes to procure the enactment of laws ignoring the interests of the people, is threatening the welfare of this republic by removing the guarantees upon which its perpetuity is based-namely, "The inalienable right" of each person "to life, liberty and the pursuit of happiness."

The domineering and persistent attempt of the Allopathic Medical Association to control legislation in the States of the Union, to obtain for themselves a legal establishment as an authoritative body empowered to control the rights of other healers contrary to the Declaration of Independence, and the guaranteed constitutional rights of the people, is a direct blow at the personal liberty of every citizen of the United States. A man may be learned, so far as books go or as far as the training of a system is concerned, and be a learned ignoramus. He may be well versed in his studies and be a fool when the practical application of knowledge is required. How often the "educated" physician's "skill" is exhausted in vain, and some unlettered healer restores to health and vigor the invalid. How often when the great powers of the educated intellect fail to diagnose the case, the clairvoyant vision finds the secret cause of the malady and reaches!the seat of the disease by directing the proper remedies. On another page of this paper we print a paragraph from a letter lately written to a clairvoyant of this city, by a patient who had been "suffering," like the woman, spoken of in the Bible, "of many physicians," which illustrates this point: and cases like this are of daily occurrence. yet the college-made physicians are exerting all their combined powers to have laws enacted which will suppress clairvoyants and prevent them from administering to the relief of those sufferers, whom the college-made physician, (who needs special laws to prop up his skill), has failed to benefit, and through "Boards of Health" will perpetrate diatribes like the following from the Gleveland Herald. to abuse those, who. like the Nazarene, have been born with a power to heal:

Again, the community is now and has been sorely afflicted by a lot of medical tramps, who are wholly unquained to perform the important office of physician, surgeon or obsertician. The unfortunate, falling into their heads, often have to pay the penaity with their live. This class include those who go into a fit, and by some wonderful spiritual power cast a horoscope over the present condition; the pastific, and future brospects of the patient. This knowledge is often said to be derived from some dead Indian, who, when living, knew less, if possible, that the present pretenders and the greatest blessing he ever conferred on humanity was on the day, that he died. There is also a class of self-consistented doctors, who work wonders with that mysteri ousagent, electricity. The application is good for ist people for the less, for the nervous, for want of Lervous power. He must be a doctor to know so much, therefore he calls him self a doctor, and straightway he is one, and hangs out a sign and advertises in the papers the wonders in his cares. There are those who cure by the wonderful touch of their polisted innuts, by the potency of a power which they alone possess, gained without knowledge or study. There are those who perform wonders by their saill in rubbing down their patients.

On the heals of this follows the introduction of a bill in the Ohio legislature to prevent any one from practicing in the State without a license, one of the provisions of which shows that it was drafted specially for the benefit of the Medical Colleges, and should be entitled, "A bill for the protection of the incomes of the Professors in the Medical Schools in Ohio." It is a direct attempt to prevent mediums and clairvoyants from using their heaven-ordained gifts. Its title is a sufficient explanation. It reads: "A bill to prevent the irregular practice of medicine within the State." It requires the registration in the Probate Court of the county, before commencing to practice, and the filing of a diploma in the college, as section 4 of the bill especially specifies.

While we do now, as we have in the past, contend for the more complete development and thorough education of our mediums as a necessary step in the advancement of spiritual knowledge, it is a fact known to all Spiritualists and observers of Spiritualism, that only sensitives can be used as mediums, and that in the desire of a spirit to benefit a friend, he will select the best available instrument at hand for that purpose, and even then, with the imperfect channel through which the spirit communicates, there is often poured outmore wisdom than the combined colleges of the State can fur-

About three years since, we published an editorial on "The Necessity of a Training School for Mediums," in which anatomy and physiology should be thoroughly taught together with the psychic influences operat ing in health and disease. In short, the course was to embody a scientific investigation of the subtile powers pertaining to the psychic realm, and their proper application to the physical; but our appeal for the organization of such an effort went unheeded; and while mediums and Spiritualists are scattered, waiting and inactive, the enemies to the spigad of spiritual light are concentrating all their forces and energies. and moving upon the legislatures of the different States.

Again and again we have shown the injustice of such laws, and have as often called upon the people to guard their own personal rights against these unjust enactments. We have also counselled the Spiritualists to be active and watchful and to flood the legislatures with protests against the iniquity. And we are glad to know that through the exertions of the Religio-PHILOSOPHICAL JOURNAL and its subscribers, this iniquitous law has been at different times defeated in several States. But the safety of the citizens of Ohio and other States lies largely in their own hands and they must depend on their own exertions, not relying upon us or any higher power to do for them what they should do for themselves.

There is no reason why the educated, college-bred physician should ask for legislative protection against the Spiritualist healers, if his skill is so far superior to theirs. It is simply because allopathy is so barbarous in its modes, so dangerous in the action of its remedies, so uncertain in effects, that the much dosed individual who has spent all his living on physicians of that class. would fain "touch the hem" of any other garment to find relief. If physicians desire protection, let them prove themselves worthy and they will have it. Let the people be assured of their superior skill and of their honesty, and their business will be

others. If the citizens of Ohio would retain the right to employ the physician or healer of their choice, and if the mediums would retain their liberty, they should at once bestir themselves to circulate petitions protesting against the consummation of an. act which would deprive them of exercising their inherent powers without being consigned to a felon's cell. They must not only get the petitions and get them signed, but they must see that they are presented in a proper manner, and are pushed to the full consideration of the House. In this way only can they expect success.

#### The Uses of the Sunday—A Noble Man and True Follower of Jesus of Nazareth.

Who is such a man? Of course there are some such followers. They are mostly in the humble ranks of life, whether in or out of the churches. Jesus himself was from the humble walks of life. We speak now of Heber Newton. Our attention has been drawn by the honest, manly outspoken words on the uses of the Sunday in a recent sermon delivered by the Reverend Heber Newton, of, and in the Anthon Memorial Church, in New York. They were worthy of the man, and of a pure disciple of Jesus. They were to the effect that the public libraries, picture galleries and other places of cultured recreation, should be thrown open on Sunday to the man who has labored with his muscles all the week; to the working man as a rest from labor. The old argument that man was not made for the Sabbath, but it for man, was enforced with vigor and effect.

There are but few men entitled to the called Reverend in truth and honesty: but Heber Newton is entitled to reverence, and his name will be revered long after his flesh has mouldered. He passes his life in practical good as well as Sunday preaching. An Episcopal minister, he has set apart a portion of his church building, where physicians are daily in attendance, prescribing gratuitously for the poor; a portion where the laborer seeking employment can meet the employer; and a portion where children of the poor are daily taught in a kinder garten school free of charge. He is ever found ready to strike hands and join in every good work with the Jew or Christian, Materialist or Spiritualist, who is striving to forward the material welfare of

One night last week a hysterical lady greatly interfered with the success of Mrs. Lord's scance, and made it very unpleasant for the other eighteen people in the circle. Persons who cannot control themselves at such places should respect the rights of others and stay away; and in case they do same, and virtually makes it necessary for | not, then it is the duty of the manager to the practitioner to have one from an Ohio quietly insist upon their retiring.

the race. Such a man is to be revered.

Need a "Religious" Newspaper be Pions?

It is generally considered that a paper styling itself a religious newspaper, must, as a matter of course, preach piety, and, incidentally practice it. But such is by no means always the case. In the United States and Europe, religion is understood generally to mean the system of faith called Christianity, and this, according to the popular notion, is supposed to be based upon the ideas, inculcations and practices of Jesus of Nazareth. Do the newspapers printed in this country, which call themselves "religious papers," really preach and practice his faith, ideas and inculcations, and is plety a necessity with them? This is a pertinent subject of inquiry in view of the pretensions they so often make to the exclusive possession of all knowledge of the future state, and of the readiness with which they consign to future perdition all who deny their system, or otherwise incur their disapprobation.

The New York Observer is one of the most pretentious of this class of newspapers, and delights itself and its readers with giving, to at least one-half its issue the title of "Religious Department." The leading editorial of this department is invariably devoted, of late, to one of two topics: the most fulsome adulation of the men who adhere to its system of theology, and the most unsparing denunciation, by name, of the dead who have chosen to ignore or deny, its faith and to ally themselves to the facts of Spiritualism or of Materialism. From a careful review of the course of this newspaper, we have come: to the conclusion that at the present day piety forms by no meang a necessary part of the stock in trade of what are now known as religious newspapers, and it is quite time that the popular superstition concerning them be corrected.

When such noble and gifted men as Prof. George Bush, who came out from the editorial rooms of the Observer into Spiritual ism, and George Ripley, the elegant scholar who died holding the hand of a humble medium: when these noble men, though deceased, are not permitted to quietly rest; when the columns of a "religious" paper teem with epithets against them because of their convictions-it is time to recognize the fact that piety forms no portion, of the stock in trade of the "religious" newspaper of the period.

### A Remarkable Case of Mind Reading.

The Boston Herald gives an account of a remarkable performance by a little girl aged 11 years, in mind reading. It appears from the account given that she was blindfolded, and a thimble was placed on the top of an upright piano on the other side of the room from where she stood. The genthen placing their hands on her shoulders, and fixing their minds on the thimble, she was then told to proceed. Turning squarely around she walked directly to the piano, and placed her hand on the thimble. The performance caused surprise, and elicited a round of applause. The child was then taken to the other side of the room and blindfolded again, the work being securely done. This time the thimble was placed on the piano stool, much lower than before. The same persons placed their hands on the child's shoulders, and again she turned squarely around and walked straight to where the stool was standing. As she approached it she put out her hands, reaching not up as before, but down and felt her way cautiously. In this attitude she walked up to the stool, and, while in the act of passing her hand over the top, jarred it and knocked the thimble on the floor. The third time the thimble was placed in a different part of the room on the hinge of a folding door, about five feet from the floor. It was in a place not easily discovered by a person with his eyes open. The blindfolded child, with the hands of the other persons on her shoulders, walked straight to the spot, and, after feeling on both sides of the 'door for a few moments, passed her hand along up the edge until she struck the thimble, which fell to the floor. She declined to perform any more saying she was tired. When asked how she knew where the thimble was, she said she could not tell. It was impossible for her to see and no one suspected for a moment that she was playing a trick. It seemed to be a clear case of "mind-reading."

### Meeks on Mansfield.

MR. EDITOR:-I am a believer in the phenomena of modern Spiritualism. I am skeptical in regard to the merits of Dr. Mansfield as a writing medium. In two communications from him neither were anything like being satisfactory. A very prominent Spiritualist here had a com munication from him about the same drift as mine, and we believe him to be a fraud Do you know him to be reliable. Answer in the JOURNAL. G. W. MEEKS. in the Journal... G. Georgetown, Ill., Jan. 26th.

We have had at times the most positive

proof of the identity of the spirit communi-

cating through Mr. Mansfield's mediumship; at other times we have been just as well satisfied that the message did not come from its purported author. We believe the

medium disclaims all responsibility, and the inquirer must take his chances when he seeks a communication. We refer our correspondent to the very full, impartial and kindly treatment of this matter in another column by Mr. Herman Snow, whose extended experience and amiable character commend him to all. Mr. Meeks will also find in another article in this issue copied from an Eastern paper, a fine test of spirit identity given through Mr. Mansfield's mediumship.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Solomon W. Jewett, of Rutland, Vt., is now in Bakersfield, Cal.

Mr. G. W. Webster, of Bonair, Iowa

spent last Sunday in the city. J. L. York is lecturing in Oregon, and

Washington Territory this winter. Henry Slade has been professionally engaged in Washington during Januar y.

The conclusion of Prof. Danton's series of articles on "Sideros," appears in this week's JOURNAL. E. A. Carpenter, of Wellsville, Ka., writes:

"There have been five mediums developed here within the last 10 days. J. C. Hoffman, M. D., is again located in

Chicago, at 395 Oak St., where he is gaving special attention to the opium habit. Mr. C. H. Jackson, editor of the Gazette, Jefferson, Iowa, gave us a call last week.

Mr. Jackson is an active Spiritualist, like

many of the prominent men of Iowa. To each one who purchases "The Voices," an admirable poem by Warren Sumper Barlow, we will send his late work, entitled, "Orthodox Hash, with a Change of

W. Harry Powell , slate-writing medium, writes that he will be in Norwalk, Feb. 3rd; from there he will visit Oberlin, North Amherst and East Liverpool. He can be addressed at Cleveland, Ohio.

Diet."

Dr. Wm. Wiggin and family leave the city this week for San Jose, Cal., where he intends to engage in fruit culture, in addition to the practice of his powers as a healer and developing medium.

"Orthodox Hash, with a Change of Diet," is the title of a poem by Warren Sumner Barlow. It is really interesting, being full of genuine hits at the errors of the day. Price, 10 cents.

The Brenhan (Tex.) Spiritual Library (under the efficient management of J. L. Norton) is the most complete of any in that State, and perhaps in the South. It is doing a splendid work in liberalizing the minds of the people.

"REAL LIFE IN SPIRIT LAND," by Maria M. King, has reached a new edition, and the extensive sale has enabled the author to reduce the price to 75 cents; postage, 10 cents. It is considered by competent judges to be one of the best works in our literature. -

Prof. Wm. Denton will commence a course of scientific lectures in Cleveland, O., the first week in March (under private auspices). The subject will be " Geology, its Science and its Poetry," giving the story of the earth as related by the rocks, and illustrated by paintings, charts, etc. Dr. Watson's book, "The Religion of Spir-

tualism," is out of print, but a new edition will be on the market as soon as the book can be crowded through the press-room and bindery. Our correspondents who have ordered the book will be supplied at the earliest moment. Those desiring to purchase may order at once and secure an early copy. Price, \$1.25; postage, 10 cents: . The annual election of officers of the Children's Progressive Lyceum, of Cleveland, Ohio., resulted as follows: Thomas Lees, Conductor; Charles Collier, 'Assistant Conductor; Mrs. P. T. Rich, Guardian; George Rich, Secretary; Mrs. M. C. Batchelder, Treasurer; W. Z. Hatcher, Librarian; Mrs. Ella Williamson, Musical Director; Mr. Lammy, Head Guard; Master Charlie Watson, 2nd Head Guard; Tillie H. Lees. Watchman.

.The Cleveland (Ohio) Progressive Lyceum, semi-monthly sociables take place at Weisgerber's Hall, corner Prospect and Bownell streets, every alternate Friday evening, as follows: January 21st, February 4th, February 18th, March 4th, March 18th and March 31st. Old friends are cordially invited, and new ones wishing to attend these sociables will please apply to the following committee: Thos. Lees, Wm. Z. Hatcher, Chas. Collier or Geo. Rich.

Geo. H. Geer, the energetic worker and lecturer, who has been in Minnesota for several months, as State Agent of the Spiritualist Association, spent a day with us last week, on his way to Sturgis, Mich., where he is to lecture two Sundays. Mr. Geer reports a hopeful and increasing interest in Minnesota, which even their polar winter has not entirely frozen out. With the approach of warmer weather he looks for a great increase of activity and anticipates great progress this year.

It is stated that Dr. Talmage indulged in the following when delivering a late sermon:

"The old hackneyed religious phrases that come snoring down the centuries will never arrest the masses of to-day. People don't want the dusty flowers of an old millinery shop; they want japonicas wet and fresh with the morning dew; they are ti ed of the ox-team, tallow-candle, sar ctim nious. fleshless pulpit humdrum of the past, and want a Chicago-express, electric-light, flesh-and-blood style of preaching. When that comes the churches will be more crowded than the theatres."

Captain H. H. Brown writes that he had a very successful engagement at Worcester, Massachusetts, January 9th and 16th, making many warm friends on this, his first visit to that city. He supplied his platform at Willimantic, Jan. 23rd and 30th. He was at Danielsville, Conn., Jan. 19th, 25th, 26th and 27th. He will speak for the Meriden, Conn., Society, Feb. 6th and 13th. He can be engaged for week days between those dates, in Western Connecticut. He would like engagements for the first two Sundays of March and for April. Address him at Willimantic, Conn.

Mrs. Louie M. Lowe is at present located at Olympia, W. T., where her time is occupled in holding scances and lecturing. The Mayor of the city, Mr. G. A. Barnes, is: a Spiritualist, and at his residence, on Sunday succeeding Christmas, there was a social gathering, including many prominent gentlemen and ladies of the town. It appears from the Transcript that "Mrs. Lowe was the central figure of the gathering, and that the crowning event of the evening was the christening by her under spirit control, of three little children. All who have heard Mrs. Lowe speak before an audience, know how chaste and beautiful her language is, and all who witnessed the brief but impressive ceremony, and listened to the pathetic words of her earnest invocation, must have felt that the invisible world of loved ones has in her a most fitting instrument through which to do its bid-

#### Mrs. Esperance and Transfiguration.

To the Editor of the Religio-Philosophical Journal. The report of Mr. H.A. Kersey, Secretary of the Newcastle-on-Tyne Spiritual Evidence Society, and his conclusions concerning the condition of Mrs. Esperance at the time of the so called expose, remind me of what I had long ago intended to have written a few words about. There is no doubt that many of the mediums, so called, who are caught in some seeming or real trick, are genuine mediums; but if unprincipled when the conditions fail to afford the evidence called for by the dollars of their sitters, they feign something; and in order to feign, they must always have the paraphernalia present with them. But I believe that more of those who are caught, are in the same condition that Mr. Kersey thinks of Mrs. Esperance; they are clothed upon and transfigured by the spirit, who desires to manifest to its friends, and seizes the medium however it is able, without regard to aught but its own needs, just as we breathe even if the room is small, and the air very scarce and somebody is in charce

in his way, if he thinks it will help him. Mediums do not guard themselves enough their guides do not guard them closely enough. I think, if I were a medium, or if a public medium, then certainly I would seek to know my own controls and their methods. I would know why I was subjected to false suppositions when I was true in intent myself, and put my guides on their honor to protect me, as far as possible. I would not voluntarily work for a Spiritworld that put me in false positions, when I, being the visible one, was the responsible party and where they, being invisible, were not responsible. If they wanted me to work for them, they should do their share

of being suffocated because we breathe

their air; but we do it as a necessity of\na-

ture, and so the spirit who comes in con-

tact with the medium, and in sighter his

friends, grasps at even a straw that comes

of care taking. Then mediums would often find that they do not know enough of themselves, and put themselves in suspicious places without the need of it. A medium should know whether she is made to leave her chair and if she finds it out in no other way but being ight and held, why then she should immediately ask the why and wherefore of this. It would result, I am sure, in the demolition of the most of our dark cabinets, and the seating of the medium in the full sight of her audience, in more or less light, to be "clothed upon" directly in their sight. For I think transfigurations are a more common method of materialization than we have believed possible, and the sooner our mediums try this light process the better for them and for truth.

As far as tests are concerned these same mediums, are tied, and tied as is thought securely by those who would test them. The powers that can pass a solid ring, or the back of a chair over my arm when my hands are clasping the medium, can take away fastenings and readjust them with the same ease. I think it can even dissolve screen doors and let its medium throughso these tests fail; but the one desideratum of our day is to induce our mediums to sit in the light, if possible, and then everybody knows the medium is there, and can see if she changes or is transfigured; Any other test, short of seeing both the spirit and the inedium at the same time, or hearing the medium continually talking while the manifestations are going on, amounts to yery little, when one has become so fully cognizant of the great power of spirits.

I knew a lady in New York a year ago who was developing into one of these transfiguring mediums. Several forms had been recognized that completely enveloped her and changed her externally. But she was as interested as any of the rest of the company at the table to know of the metamorphosis, her own feelings not being changed. I have not seen her in a year.

A friend who is spending much time in Paris, told me sometime ago of a wonderful woman there who sits down to the table opposite you, and you soon see her no more, but some one else appears, completely enveloping her.

Let our mediums and their friends study then their needs and the real methods of their controls. Thus they, the mediums, will soon be in a position to place themselves in test, and will not allow themselves to sit otherwise, as affording a chance for suspicion.

LITA BARNEY SAYLES.

Conviction, were it never so excellent, is worthless till it convert itself into conduct. Nay, properly, conviction is not possible till then; inasmuch as all speculation is by nature endless, formless, a vortex amid vorttices, only by a felt, indubitable certainty of experience does it find any centre to revolve round, and so fashion itself into a system. Most true is it, as a wise manteaches us, that "doubt of any sort cannot be removed except by action." On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other prayer well to heart, which to me was of invaluable service: Do the duty which lies nearest thee" which thou knowest to be a duty! Thy second duty will already have become clearer .-

Death is not the cruel monster that we deem him. He is one of God's brightest angels sent from heaven to bring home some loved one of earth. So bright are his robes that their glare would blind us were they not covered with a sable mantle.-Church Union.

Vermont State Spiritual Association.

To the Editor of the Religio-Philosophical Journal: The Vermont State Spiritualist Association has just held a three days' convention in Rutland. The attendance was good. Sunday afternoon and evening the large town hall was filled to overflowing, estimated at one thousand persons. Spiritualism is quiet ly extending its influence into every town and hamlet, and often shows itself when least expected. The convention was very harmonious. The speaking was excellent, and the result must be to largely benefit the cause in this section of the state. The public seances of Mr. Styles, of Weymouth, Mass., has created more talk and discussion than any other feature of the convention. I send you brief report from our Rutland

N. WEEKS. THE STATE SPIRITUALIST CONVENTION OF

. VERMONT-OPENING SESSION. The Vermont State Spiritualist association held the first session of their quarterly convention at the town hall yesterday afternoon. The president, Harvey Howes of Bennington called the convention to order at 2 o'clock. A short time was spent in conference. · Remarks were made by George

Barker and Dr. Holden. W. J. Colville of Boston then addressed the convention, giving some of his personal experience. By request from a member of the audience he spoke upon "The Condition of Spiritualism in England." Mr. Styles of Boston, a trance and test medium, gave an improvised poem, after which he described spirits who appeared to him and gave their names for recognition. President Howes then extended a cordial invitation to any of the citizens of Rutland, whether orthodox, Materialists or Spiritualists, to speak at any of the conferences during the re-mainder of the convention. After a song by the glee club the meeting was adjourned until 7 P. M.

EVENING SESSION. After singing by the Glee Club, Mr. Colville addressed the convention upon three subjects given by persons in the audience. Mr. Styles then went upon the platform, and after giving an improvised premmentioned several names of spirits seen by him. Among them were the names of Heman Spafford and Phobe, his daughter, and former wife of Daniel Platt.

\* SATURDAY MORNING. The session opened at 9 o'clock with a conference. Remarks were made by the president (Mr. Howes), Mrs. Albertson, Dr. Gould, Mrs. Chamberlain of St. Albans. The regular session opened at 10 o'clock. Miss Abbie Whitney of Montpelier was the first speaker. The subject was "The Beauty and Glory of the Spiritual Philosophy." Mrs. Sarah D. Wiley, of Rockingham, spoke—subject, "Is your Religion Practical—Is Spiritualism a Truth that gives satisfaction

and consolation in Life and in death. SATURDAY AFTERNOON.

Mr. Styles then gave an improvised poem on love and charity. He then "under influence," gave a test description of spirits that he saw, giving names for recognition. He gave seventy or more names, all of which were recognized but two. The regular session opened by an address by Mrs. Kenyon of Woodstock. At the close of the address she described many spirits that she saw. She gave several given names, but did not ask for recognitions. The lecture was confined to the duties that belong to the earth life, and was well received.

W. J. Colville was the second speaker at the regular session, on the practical teachings of Spiritualism.

EVENING SESSION.

W. J. Colville was the only speaker of the evening. He spoke upon several subjects presented by persons in the audience.

SUNDAY MORNING. The convention opened with a conference at nine o'clock, for one hour. Mr. Colville gave the first address on the subject, "Where are the Dead?" The address received the closest attention of the audience. After a song by the glee club, Mrs. Emma Paul, of Stowe, gave an invocation and then addressed the convention. Subject "The Religion of Humanity." She said the religion of humanity is to be the religion of the future; and is to rest upon the everlasting foundation, "the fatherhood of God and brotherhood of man." In it we find the bread of life longed for by every human

being. AFTERNOON SESSION. The following preamble and resolutions

were offered: WHEREAS, A communication has been received from the "Vermont Woman's Christian Temperance Union," asking the "Vermont State Spiritual Association," now in session, to give some expression or take some action in regard to the subject of temperance by resolution or otherwise;

WHEREAS, Spiritualism is allied to and includes every reform or movement that has for its object the protection and eleva-

tion of humanity; therefore, Resolved, That as Spiritualists and reformers we join hands with all the advocates of the cause of temperance, whether they are called Christians, Materialists or pagans.

Resolved, That we believe that as our earthly condition is, so shall we enter the spirit-life, therefore it becomes our duty to keep our bodies and souls clean and pure temples for the indwelling of the spirit that is to live forever.

The resolutions, after discussion, were unanimously adopted. Mrs. Fannie Davis Smith of Brandon, was the first speaker at regular session. After an invocation, she spoke upon "The signs that follow unto those who believe that if a man die he shall live again." J. H. Harter was the second speaker. After a song by the glee club, Mr. Harter took for his subject, "Coming, Doing,

EVENING SESSION.

The session opened with a one hour public seance by Mr. Styles. After improvising a poem he gave the names of the spirits that he saw, most of which were recogniz-

ed by persons in the audience.

Ten minute speeches were made by Miss Whitney, Mrs. S. A. Wiley and Mrs. Paul. W. J. Colville made the closing speech of the Convention.

### Ausiness Antices.

A DELIGHTFUL odor, from a well-dresend lady or gentleman, is always admired, and Dr. Price's Alista Bouquet, Pet Rose, or Floral Riches will produce that desirable effect.

THE WONDERFUL HEALTH AND CLAIRVOYANT. Diagnosis by letter.—Euclose 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, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

WHILE Dr. Price's True Fiavoring Extracts are full measure, strong and pure, other extracts are short nearly one half what they are said to contain-bottles made to look large.

Canvassers, make from \$25 to \$50 fer week selling goods for E. G. Rideout & Co., 10 Barelay street, New York. Send for Catalogue and terms.

Nothing like it! What? Kendall's Spavin Cure. Read their Advertisement.

SEALED LETTERS answered by R. W. Flint, No. 1927 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an wored. Send for explanatory circular. 21-2217

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 Reformers, west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snew, San Francisco, Cal." Catalogues and circulate mailed postpaid. Also, a table of books and papers, hept by Mrs. Snow, will always be found at the Spiritalist meetings in San Francisco.

Ir persons knew the character of the cheap baking powders sold, there are very few who would prefer the adulterated article to Dr. Price's Pure Cream Baking Powder.

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 so well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 27-18

Spiritual Meetings in Brooklyn and New . Nort.

BROOKLYN, N. Y—Conference Meetings every Friday syaning, in Froternity hall, corner of Fulton St. and Guilatin place Protecting and Control of the Protecting and Control of the Contro

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When the twilight glides into the earthland, And the moon ellvers mountain and rill, And the stars send their radiance outward, And the birdlings and children are still, O ye angels of love and of beauty, In your glory of wisdom and light, Will you meet us and teach us our duty? Meet us there in the Valley of Night?

When the morn like an infant awaking, Opens eyes that are misty and gray, And then thrills with the kiss of the Sun-god, Till she brightens and flushes with play; . Then, O angels with memories tender, Will you come with the blushes of dawn, And awaken our hearts to life's splendor, Meet us there on the Mountains of Morn.

When the twilight of death falls around us, And our earth-sun sinks low in the west, When the crimson and gold of its setting, When the crimson and gold of its setting, is as fair as the angel of rest,
Will you meet us, O angels above us,
As we pass from our earth-tainted breath,
With the welcomes of darlings who love us,
Meet us there in the Valley of Death?

When our spirit eyes ope from earth's prison, Like the break of the day o'er the rills; And our souls find the kingdom of heauty, Meet us there on the "beautiful bills;" Mid the fragrance of lilies and roses, Never shadowed by storm king or night, O ye angels grown into life's glory, Meet us there on the Mountains of Light.

#### Rev. John Pierpont.

To the Klifor of the Religio-Philosophical Journal: wish your accomplished contributor, Mrs. Hester Poole, and my beloved friend and brother, Rev. Herman Snow, would stop writing about people I used to know and love, and making me feel as if I must also give my testimony to their exalted character, as displayed in their relations with me. Or else I wish the spirit would not move me so strongly to write my reminiscences, that I can have no peace till I have taken pen in hand and relieved my mind or else I wish that hand, and relieved my mind, or else. I wish that some wise and judiclous spirit would control me to throw my written thoughts into the fire; but it seems that neither they nor I can bear to less our

labor. Not long ago Mrs. Poole set me to writing about that noble woman, Mrs. Angelius Grimke Weld; and now here comes Bro. Snow, and starts me off again by a communication to the Religio-Philosophical Journal regarding that bright and shining reformer, Rev. John Pierpont—so here goes another infliction upon your long suffering and patient readers.

I was in Boston about the year 1841 or '42, superintending the publication of a musical work, the Southern Harp'—my first appearance before the public in a whole book, all to myself—when it was my good fortune to make the acquaintance of Rev. John Pierpont. He called upon me as a or new. John Fierpont. He caused upon me as a Bouthern stranger, and as the daughter of a cler-gyman, the hospitalities of whose home in Gharles-ton, S. C., had been freely shared by hundreds of Northern clergymen, driven by failing health to seek a more genial climate; and a mutual attrac-tion drew us very near together. Our intercourse was sympathetic, spontaneous and confidential. It was at a time when he was suffering keenly from some disaffection in his congregation caused by his progressive views; and I, who have lived a Dynas progressive News; and 1, who have hved a life of protest, whose keenest sufferings have been caused by my doubting, inquiring mind; by my inability to stay quietly in the beaten tracks of orthodoxy, received with a quiver of delight the electric sparks struck out from his well-charged, blobby nighted market. found a friend and a brother. At that time I was grather unmanageable member of the Presbyter. ian, or rather, Congregational church, but that made no difference to John Plerpont; and it was a curious fact that when our family visited Boston we always experienced more hospitality from Unitarians than from the orthodox society of that most exemplary city. Since I have become a Spiritualist, Mr. Pierpont has spoken to me through several mediums. Now I have unburdened my mind, and will give you and your readers a

rest for awhile, I hope.

Mr. Plerpont presented me with a copy of his printed noems, one of which so affected me that I addressed to him a poem which was printed in a volume of mine, entitled "The Parted Family," and published the following year. Here it is, and your readers may pass it by, if they wish to.

Written after reading Mr. Pierpont's touching poem; "My Father, Mother, Brothers, and Sisters,"

Oh, tell me, art thou not life-weary now, Thou of the noble heart and lofty brow? Or canst thou breast the waves that round thee

rise Till call'd to soar above these clouded skies? Thy father, mother, brothers, sisters, all Save one, have heard the heavenly Master's call, And hastened to their blest eternal home, And thou art left on earth alone to roam. Oh, tell me, what on earth to thee remains?
For weeping I have read thy mournful strains. When thou hast told of serrows such as I Have fel:—though I had not the power to die When death a welcome friend had been to me; Oh, would not death be welcome, too, to thee?

Yet there are loved ones round thy cheerful hearth, And these must sweetly bind thee still to earth. We hold a chain outstretched from earth to heaven, By God's great love to weary mortals given; But every link removed that shortens this; Draws us the nearer/to our home of bliss.

The mournful sighings of the wand'ring wind Have a strange power to move my inmost. mind, And bring sweet thoughts of other days to me, By some unknown, mysterious sympathy. has thy plaintive lyre, with low, soft tone, Pour'd on my soul a music of its own, And waked an answering chord within my breast, Which thrills harmonious in my hours of rest.

Thou gifted bard! whose richly gilded thought Comes like a ray with noon-day brightness fraught. And cheers the heart obscured by sorrow's breath, Which dims all brightness in this world of deaththank thee for the lays which thou hast sung! thank thee for the lyre which thou hast strung! Those thrilling lays—that have with me com-

muned,.
That deep toned lyre—by holy feelings tuned,
Still let thy silvery, dulcet notes be heard,
Like the fow warbling of some lonely bird;
Or let thy full toned dispason roll Like organ strains-entrancing every soul!

This weary earth is full of discord strange, But when thy harp is struck, how sweet the change! Then tune it oft, and sweep th' obedient strings, Till all the air with heaven-born music rings! And when thy hand shall wake its harmonies, To bear the music on let Echo rise And everywhere in sweet vibration play, ... Till I shall hear it, far, oh, far away!

/ Mary Dana Shindler. Z 40 Clinton Place, New York.

J. P. Hausomyrites as follows to Dr. Kayner: Your examination and prescription came at noon. I am agreeably surprised, as the description given of my case (as far as I can see) is very correct. I said surprised as I had somewhat lost faith in clairvoyant examinations from former examinations and the same at t perience. Your correct disgnosis induced me to bestir myself to obtain the remedies you prescribed....[Here follows a description of symptoms.] I have been thus particular to assure you that you saw correctly.

J. H. Marshall writes: The Journal, is my choice among all other papers; it never falls to have a bold, independent voice in all important matters pertaining to our spiritual philosophy. Long may it live for the benefit and elevation of hamanity.

A. J. King on Organization once More:

To the Editor of the Religio-Philosophical Journal:

The JOURNAL of the 16th inst. is just received. and I have read with great pleasure the seconding of my motion on organization therein, so cordial ly, if not enthusiastically, by such eminent thinkers and thorough Spiritualists as Mrs. Ruma Hardinge Britten, Prof. Henry Kiddle, and in part, if not in whole, by Drs. J. R. Bachanan and Eugene Growell; while the sentiments of two most able articles, one from an "Old Spiritualist," and one from S. Bigelow, seem to harmonize therewith. Brothers Kiddle and Buchanan each make some very pertinent suggestions to which I hasten to reply

Bro. Kiddle suggests two other names to be added to the committee to draft a statement of principles and mode of organization. At first, I thought a larger committee desirable, but on mafor the following reasons: First, it would be un-wieldy: Second, it would be more likely to disagree and their efforts come to naught; and would be no more likely to produce a document that would give satisfaction to the greatest number of Spiritualists, than would a committee of three, if made of representative men and of the right stuff. I remembered that the Immortal Declaration of Independence was drafted by one man, and adopted with but low amendments, and those mostly or entirely elight verbal changes without altering the tone or substance of the document, by the wise men of that remarkable convention; and it has commanded the admiration of all enlightened men, since. I trust the brother, on reflection, will recognize the force of the above reasons that actrecognize the force of the above reasons that act-nated me in confining the number to three. Hav-ing made up my mind that three were better than more for this committee, I looked over the field for the timber of which to make it, and saw so much that was sound to the heart and of great strength, that I had much difficulty in making a choice of what was best for this particular thing. A choice had to be made, and it does not follow that there are not others, and many of them, that might not have been as well qualified for this work as those named. The following are some of the reasons that actuated me in naming them; 1st. They are conveniently located for com-municating together and with others with whom

they might desire to consult. ancy might desire at consult.

2nd. They are all old Spiritualists who have labored from the rising sun through the heat of the day, faithfully and effectively in this vineyard. 3rd. They are all eminent scholars and polished writers, who possess great art in conveying in

language the exact shade of meauling desired.

Ath. They are representative men of somewhat diverse but of the heat spiritualistic thought. 5th. They are all men of good practical com-mon sense and of fine inspirational powers, who teach the highest morals, and who, I believe, will try to harmonize all discordant elements that have sufficient affinity for each other to be desirable to hold together, and build a structure upor the foundation of the eternal laws of mature

I think Bro. Buchanan's suggestion a good one. that when the committee have agreed upon a re-port that a large number of leading Spiritualists who may have seen it, will give it the sanction of their names and influence to help start it off with force and effect.. Of course, if this idea meets the approbation of the committee, they will do it. No doubt but the committee would respectfully con-sider all suggestions, formulas or plans that any may feel it their duty to submit to them. I hope to see hundreds signifying their approval of this move, and cause the three brothers named to feel that they are indeed "called of heaven" to perform this work. A. J. King.

Hammonton, N. J.

### Organization.

To the Editor of the Religio-Philosophical Journal. I have read with interest the recent articles on Organizations" in the Journal, and as you in vite correspondence on the subject. I will express a few thoughts. Some years ago I was an ardent advocate of organization. It seemed to me then that we ought to have come creed or declaration of principles, and that church organizations should be formed under them. Of late, however, my mind has materially changed and although I am still in favor of co-operative work, yet I am posttively caposed to any creed or confession of faith.

I have observed carefully the change in unbite I have observed carefully the change in public sentiment, both among Spiritualists and Chris-

tians or church members, and I see clearly that they are moving towards each other. The major-ity in both classes will not admit this, but it remains a truth nevertheless. I believe that there are intelligences wiser than we, who are govern-ing and directing this matter, and that when the proper time arrives there will be formed one church of humanity where all may worship with one accord. Spiritualism in its present unorganized condition is preparing its way for this. The wave of combative force which has carried many of our people away out at sea, is well nigh spen and the gentle spiritual breezes are meoring their bark to meet their advancing sister, the church We can never form an organization which will stand until we recognize the divine teacher of Nazareth as the founder of our faith, and the head of our church. I believe most sincerely that he

has a mission to man in the near future, in fulfill: ment of prophetic history, and that under his di-rection the new church will be formed, and that the anti-Christian forces now at work is but the fulfillment of prophetic history. It would be im-possible at present to organize all Spiritualists inder a declaration of faith recognizing Christ as the head of the church, while at the same time an or-ganization anti christian in its nature, would have no adhesive force; and would soon crumble in ruins. If an organization is formed, let there be no confession of faith or declaration of principles, but let us simply say in substance as follows;

"We organize ourselves into a church of bro'h ers and sisters for the purpose of doing good. Our sim is to disseminate knowledge; to preach the glad tidings that the dead live: to elevate and purify the soul; to visit the sick, feed the hungry, lothe the naked and administer to those in dis tress, and all this we pledge ourselves, before angels and men to sacredly perform. We fulminate no creed, but allow all the broadest liberty and expression of thought, commensurate with purity in morals and the sacredness of the marriage yows, for we seek light, liberty and purity of soul May God cement our hearts in love, unity and harmony, that we may sow good seed and reap a rich harvest both here and hereafter." J. MURRAY CASE.

### Organization.

To the Editor of the Religio-Philosophical Journal.

I have been trying to get a few minutes to express my views in a hearty appreciation of Mr. A J. King's article on "Organization;" in the main I can say, "Amen." I believe, first, that where there are two families in a neighborhood, hamlet, town or city, they should organize on a simple basis for work—first by conversational meetings in private parlors; in the formation of home circles for the unfolding of medial powers. Next formation of conferences in neighborhoods for mutual benefit and instruction, after which socie ties for Sunday work, for a creed or form of faith and a definite statement of object:

"To study the laws and forces relating to man's spiritual nature, and to demonstrate, so far as de-monstration is possible, the continuity of life beyoud the grave, and the laws of spirit existence

and manifestation."

Every man or wollian who has accepted the fact of spirit presence and communion, ought to be able to stand on that plaiform and work in unity. They will not lose their individuality, but if they carnestly associate together in a fraternal spirit. the result will be the formation of hundreds of societies all over the land. Our work in Brooklyn in the "Spiritual Fraternity," has been progressive, vitalizing and uplifting. Thousands of peonie all over the land can do more than we have done, and unless an earnest and a united effort is made by every one, we shall lose the opportunity now in our sands in the upbuilding of the future "Church of Humanity," whose corner stene is to be "A continuity of life a demonstrable reality through the facts and manifestations of spiritual phenomena." I would add to that committee Prof. Henry Kiddle and Henry J. Newton. Brothers and staters everywhere, if in your souls there is a longing for association for the upbuilding of the "kingdom of heaven" that how is, organize and work.

B. B. Nichols. B. B. NICHOLS. 467 Waverly ave., Brooklyn, N. T.

#### Communication from Mrs. F. L. Saxon.

CONTRACTOR OF THE PROPERTY OF THE

To the Editor of the Religio-Philosophical Journal:, After the long lapse of time since I wrote last, I feel that I must reach my hand once more to-ward my northern friends. Is ing for days too ill to write suffering from severe nervous prostration. my mind runs its retrospective vision over the peo-ple I had met, the warm friends I had made, in the mady pleasant places I sojourned. Circum-stances that I cannot control-have placed me-where I see and hear but little of our beautiful and cheering philosophy. I only know that the higher grades of society are filled with it, but hid-den for fear it may be classed with Spiritual-

which, alas, has been so stoned in the house of its friends. Mrs. Simpson has had a very kind y notice in one of our city papers, in connection with the printed article from the Times—her in-terview with Hermann. There seems to be a great tendency to draw mediums to this place. Chas. Foster is here and located in a charming manner. He is living an easy, quiet life, sur-rounded by his old friends, and constantly mak-ing new ones. The best houses are open to him, and his rare powers have made many converts. Fosfer has been a puzzle to me always. I frankly confess that whilst I admitted his wonderful power as a medium, I shrank from him, as a man of the world, who placed no high estimate on his apleudid gifts and only regarded them as a means of making money. Whether the change has been wrought by the death of his wife, or whether a new and higher development has come to him, I cannot say; but he is greatly changed saddened softened in manner, eloquent in praise of his angel guides, a fervor born of lofty contemplation, having a righteous judignation against fraud, but possessing the kindlies beeling for all struggling mediums. He has done and is doing a good work here. Dr. Crane, his companion, in New York, is

My own mission seems to be entirely in the deld-of work for women. I am going as soon as the weather, and my health, permits, into Texas, and try to arouse the women into action. I shall urge them to seize the opportunity given by the new constitution. Everything seems to be in a state of revolution, social, commercial and political life is in a ferment, and changes of great importance will be rapidly made, when people are agitated as they now are all over the world. In my wanderings and recent illness, all things have been re-glected. I intend, as I said before, to work in woman's cause. To me, however, Spiritualism (as I understand it) means all reforms. I will try and get the Journal into every home I visit, as an honest, earnest exponent of a truth, high as the highest, and calculated to do more toward the regeneration of humanity; than all religious theories ever preached, or all the dogmas ever promulgated, from all the pulpits of the world. My own experience has been of such nature, that I dare not say aught is done, or comes by chance. If development comes only by suffering, then humanity must, sgonize in no fictitious Gethsem. ane, but go down, and writhe and groan, but still cry like him of old, "Father thy will be done." "To all your readers, and to all whose names are

familiar in your columns, my heart goes warmly out; feeling that we are all toiling, as we believe, for human good. May this new year bring you success and prosperity. 144 Carondolet St., New Orleans.

#### The Pastor's Bible Class.

To the Editor of the Religio-Philosophical Journal: Some of my contemporaries, who have stood

shoulder to shoulder, with me in opposition to what is known as orthodoxy for thirty years, will be surprised when I confess that I have joined the above, yet there is another phase to this seem-ingly taking a back track.

The Rev. John Snyder, the liberal and progres-sive pastor of the "Church of the Messlah," (Unl-

tarian) of this city, proposed to form such a class, "to consider whether there were or were not, any truths in other religious than the Caristian, such as represented by the Vedas, Zenda Vesta or Confucius," and of consequence, Swedenborgism and Spiritualism, though not named, are understood to be included as well as all others of any name or claim to be religious. Now this Bible class with these limitations, is what any one might Bunday, a member not having "the fear of the Lord" before his eyes, presented and read the following paper, entitled:

THE SAVAGE RELIGION. "In considering the different religions of the world, no consideration has heretofore been given to the religion of the American Indians, yet it is truly the only native to the soil in existence, all others have been imported, and are dying of old age and mustiness. When the Pilgrim Fathers landed on our shores, they found the natives, honest truthful and sober; if they are not so now, the white man is alone to blame, for the Indians have learned all their vices from him. This Savage Religion has no atonement, fall, justification by faith, election and predestination, hell nor devil, but is simply 'The Great Spirit and the happy hunting grounds for the good Indian.' I do not understand that they have any punishment, save it be that the bad Indian is not entitled to the happy hunting grounds. I have closely investigated modern Spiritualism for thirty years, and I think the experience of most investigators, will concur with me, that the principal manifest ing spirits and healers were Indians, and repeated inquiries as to the why of this elicits one uniform answer: Because we lived a natural religion while on earth. Let us consider this. If living a natural religion, helps them in their efforts to benefit their fellow man; then our cultured religion is a mistake, and we may best do our highest good to our fellow men, by stepping back and

earning of the savages, ... "Is religion anything more than Epes. Sargent said it was? 'And now let us realize, if we can, that all that is actually most precious in this life and the next, is thought. Is there anything of real value in the end but thinking? 'We are sent here then to think—that is admitted. But

what are we sent to think? Why, but that which is, and that is Infinite." Propose that if acceptable to report to you other papers that may be offered by the members of this Bible class, it they are in any sense icono clastic as this., A. MILTENBERGER.

#### Lake Pleasant Camp Meeting for . 1881.

At the Annual Meeting of the Directors of the New England Spiritualist Camp Meeting Association, held at the Ladies Aid Parlors, No. 718. Washington st., Boston, Wednesday, January 5th. Dr. Jos. Beals, of Greenfield, was unanimously. elected President for the ensuing year. It was voted to hold the annual camp meeting at Lake Pleasant, Montague, during the months of July and August to continue five weeks and over six Sundays. It was voted to hire the band for the entire time. The following appropriations were voted, viz.: the sums of \$1,600 for music: \$600 for speakers; \$150 for police; \$200 for sanitary and lights; \$150 for printing and advertising; \$50 for post office; \$75 for postage and stationary. It was also voted to increase the salary of the clerk (John H. Smith, of Springfield,) \$50. Wm. F. D. Perkins, of Boston, was chosen the custodian of the association, for the ensuing year, at a salary of \$25. It was also voted to pay the Chairman of the Committee on Tents and Grounds \$25. At this meeting everything was entirely harmonious and all the directors (and many others) were present at this meeting; and here let me reply to the friendly criticism of Bro. S. B. Nichols, of New York, who said in substance in a letter to the Journar directly after the close of our last camp meeting, "that Dr. Beals was the right man in the right place, but that the directors did not seem to second his efforts." Now, we are all perfectly well aware that Dr. Beals is the right man in the right place, and for the information of Bro. Nichols and all others who take an interest in our wel-fare, and also to all carpers, that the directors and Dr. Beals are and always have been (and it is to be hoped always will be) in full and entire accord. As many more lots for tents and cottages are already paid for, and as a much larger sum of money has been appropriated than ever before, I can safely say that the prospects for a larger camp meeting than ever before, were never brighter. We shall be very much pleased to see your genial face, Mr. Editor, again this year at Lake Pleasant. "ORE WHO KNOWS OF WHAT HE SPEAKS."

Hermann-Mrk. Simpson-The Chicago Pulpit.

To the Editor of the Religio-Philosophical Journal: Your Journal is, I think, each week, year in and year out, invariably the bearer of good news. This week's issue is freighted heavily; last week's issue bore a perfect ovation-if one may use word in that connection—of good news to all lib-eral-minded men and women. Mrs. Simpson's victory, is victory for us all, but it reminds me somewhat of "the early bird" that catches the worm—it's hard on the worm; hard on poor Her-mann. No doubt he thought to extinguish our little Southern bird—to completely annihilate her—and, through her, to cast a withering blight on Spiritualism itself, and thus enhance his own value in the eyes of all goodly church people all over the United States; and he really did enhance his value as a trickster, though not exactly in the way he had thought to do—he simply proved himself that and nothing batter.

himself that and nothing better.

Away off from Bristol, Ct., comes the good news this week, that the "old creeds" are being emphatically denounced from the pulpits there. Not to let our city be behind in the progress this admonition implies, let me give your readers a few facts in regard to this subject, as I heard them expressed by an eminent divine last Sabath and the subject of t bath evening, from one of the most elatorately cuchioned pupits this city of magnificent churches can afford. The lecturer simply told his people that the religion of Christ could not and cannot he proven by anything in the Bible-that, al though he believed the third book, or St. Luke, was a true version of that which it claimed to was a frue version of that which it claimed to portray, he could not prove it. He further assured his hearers that the day when "Christ was worshiped as a god, was passed," or words to that effect, and tried to impress upon them the fact, or rather, as a fact, that Spiritualism offered "too many test conditions"—compared it to the well advertised patented medicines, but forgot to add that many of the better class of such medical add that many of the better class of such medical remedies lived because of the proofs they had given of their worthiness to live. As a final wind up to his discourse he plead with his people to wait for no proofs, but to believe and be saved; and to further encourage them, gave them the assurance that we had no positive proofs of any-thing; not even of his or our own existence.

N.w. Mr. Editor, do you know what impression this lecture made on the minds of many of his hearers? I will tell you, it was this: This learned gentleman stands on an elevated, swinging plat-form, swinging so high up above the rocks of truth that even his cool brain grows dizzy when he casts an eye below and views the rugged rocks of "facts and proofs and tests." That his people may not see these dangerous shoals, he them not to look for facts—not to ask for reasons, but simply to believe. He sees where he stands and trembles lest the slender cords—just how weakened he knows full well—should snap and east him headlong, leaving him minus satary, pulpit, prestige and home.

A. A. H. Chicago, Ill.

#### Mesmerism.

(Translated for the Religio-Philosophical Journal Irom the "Frankfurter Zeitung.") During the months of November and December

the well known magnetizer, Karl Hansen, gave exhibitions in a number of prominent places in Southern Germany. The business management of Hunsen's exhibitions is in the hands of Mr. Boellert director the Haldelberg theater. On December 10th, one of these interesting biologic cal illustrated lectures was delivered in the theater at Hanau, which your correspondent had the gool fortune to witness in person. In opening Mr. Hansen gave a condensed survey of the present state of knowledge woon the questions in-volved, at the same time clearly pointing out that these were not questions of supernatural power, but unsolved physiological effects, to be attribut ed to the operation of an imponderable force, as yet undefinable. After this introductory address, he invited the audience to come upon the stage for practical experiments. Eighteen persons, of various ages, all residents of Hansu and personally well known to the majority of the spectators followed this invitation. A physician and two lawyers of Hanau were among those on the plat-form. Out of the eighteen, three persons showed but of the three one was found not altogether aultable. The two young men selected were, one a convist in a lawyer's office in town, and the other a well known barber. Hansen made a few passes over their faces, whereupon these persons were entirely subject to his will, so far, as to execute all the motions which he made.

The physicians present were particularly interested in the laying of one of the young men on two chairs, in such a way that his head only rest ed on one, and his feet on the other chair, the en tire body thus being suspended between the two chairs. While in this position, the operator would press upon the body with varying degrees of force, without it yielding, and finally lie sat down upon it, using the young man's body like a bench, without the latter's knowing or feeling anything of it, and without bending down in the least. While the young man lay in this position, suspended between the two chairs, Hansen held his hand over him; at a distance of about two inches in the air and then gradually raised it higher. Now the body of the aubject actually followed the opera tor's hand in a curve, as if it were an elastic band and when again the operator's hand neared the body, this straightened but again, and now ben downward, receding before the experimenting hand until the body touched the solid floor, having assumed the form of a right angle, the head on one, the feet on the other chair. The chairs were now removed, the subject, in his rectangular position on the floor, with his arms and hands executing various motions and positions, in imitation of the operator. When, at last, the operator blew a breath of air at his "medium," the latter at once recovered himself, but had not the least consciousness of what all had been done with him. His eyes, during the experiments, remained firmly closed, so that they could not follow the motions of the operator. The physicians present who watched the experiments with deepest inter est, had a discussion at the close of the proceed ings, and acknowledged that they didn't know of any explanation of the strange phenomena, GEO. LIEBERKNECHT.

J. L. Batchelor writes as follows from Cla rinds.lowa: This section is about as much under the sway of what is termed evangelical orthodoxy as any you will find. And, I think, it has its re-ward. There is but one organization in our county claiming broad and liberal views—the Univer-salist church of Clarinda—and ten years paralysis has left nothing of this but an empty bettle. This county of sixteen townships, (and it is in no wise different from others,) pays five thousand dollars annually in the way of criminal costs to keep up the legal restraint against crime; and its people pay annually more than four times the above amount to religious teachers, etc., to keep up its moral restraints; and more still annually in costs and expenses to settle their civil quarrels. We have a population of about 15,000, and thirty lawyers to assist the courts in restraining the commission of crime, and in enforcing the observance of contracts, nearly all of whom fare sumptuously every day upon the proceeds of the service rendered. Still the people think, that a profession of belief in what is called, evangelical orthodoxy, affords the only ground of salvation from all the consequences of sin and error. Could there be a more forcible illustration of the fact, that the demands of a professed belief, in that which cannot be understood and comprehended, are fully met and complied with by a professed obedience? If the truth comes to and affects the conscience only by formal profession, how could it demand of its votaries more than formal obedience? Professo knowledge can only inspire professed or formal assent. The effects cannot rise above the cause the stream above the fountain. Hence the acknowledged and prevailing want of lasting and beneficial progress and improvement from this mode of presenting the truth. What could more fully demonstrate this than the conditions above named. Notwithstanding this dark picture, every remedy that does not embrace a more figorous enforcement of the old way, which has led to all this, is summarily rejected. I am patiently walting for the better time, when a perception and actual understanding of the truth, and not a profess. ed belief in a mystery, shall be the guide to duty. Let me say, in conclusion, that I look upon the Journal as one, if not the most efficient and rational of all the instrumentalities and influences now at work in bringing about this better time.

#### Mr. Coleman's Exposition of the Messiahship of Jesus.

A well-known Spiritualist, of intellect, culture means, and social standing, writes as follows:—So very clear and conclusive, and yet so tersely written, is Mr. Coleman's article on 'Christmas and the Christ' in the JOURNAL of Dec. 25, 1880 that I feel to write my acknowledgments and thanks to him for publishing it. I do not remember ever to have seen in any. Spiritualist paper a better exposition of the term Messiah and its application to and adoption by Jesus. In this article Mr. Coleman has pierced through

the fogs and glory-clouds which invest the name of Jesus in the minds of certain enthusiastic writers, and caught what I think to be the exact facts and circumstances of the Messiahship of the zealous spiritually minded Nazarene. It is an article that I think would open the eyes of many church-members and so-called Christians who are in doubt, darkness and perplexity upon that subject, if they would read it. At some future time, I hope the article, with such alterations and additions as may then occur to Mr. C., may be published again. not only in the spiritual papers, but also in a tract form; for in my judgment it sheds clear light on an important and yet a wonderfully misunderstood

W. H. Selfridge writes: Certainly, I'like he Journal; it always comes laden with gems of spiritual literature.

#### Dr. C. D. Grimes.

To the Editor of the Religio Philosophical Journal:

I am more than surprised that a thinker and talented man like Dr. C. D. Grimes, whose ability as a public speaker I have been cognizant of for many years. Is not more sought after by the spir-itualistic and free thinking public than he is. He has stored away in his well wrought brain some deep and philosophic thoughts on the questions of deep and philosophic thoughts on the questions of the day; these he illustrates by large diagrams, which he hangs on the walls and refers to in his lectures. His ability to express his thoughts is sufficiently manifest in his articles which from time to dime appear in our great exponent of the "philosophy of life," the RELIGIO-PHILOSOPHICAL JOURNAL. It does not speak well for this discrimination of independent thinkers, that he is permitted to manife the speak well are the speak with the speak of the speak well are the speak well are the speak with the speak well are the speak nitted to spend his time in small and inappreciative localities, while other men, who may be more renowned but who do not always possess his abil-ity, are well paid and applauded.

Why don't the better class of minds give him an opportunity to explain himself on subjects relating to philosophic truth and help him to build up the principles of virtue and morality based on bona fide science? I hope I will be excused for calling the attention of free thinkers and Spiritualists to this matter.

THO. HARDING.

Sturgis, Mich., Jan. 21st, 1881.

#### The Christian Spirit.

To the Editor of the Religio Philosophical Journal. You would confer a favor to me, if you will not send me your paper any more. I will have nothing to do with a paper that speaks against the Bible, or makes no more of Christ than a man. I don't think you will do any good with your paper, but you might do a great deal of harm some weak minded soul that is fool enough to believe all that is wrote in it. It is not quite as old as the Uhristian religion, and that will still be in existence when you, and your paper too, are, forgotten.

W. B. WRIGHT.

#### Nashville, Tenn. Notes and Extracts,

The religion of Spiritualism is humanitarian,

When all the faculties of the mind are brought nto a harmonious unison, with the spiritual, selfishness and syarice will be unknown All things beyond the vail are of a spiritual na-

ire, and this fact alone should be evidence sufficient to disprove the theory of a resurrection of the body. Man has a spirit: the real man is this anisit ind it is possible for spirit to reveal itself through

matter. Such manifestations are continual, and must continue, so long as God or the unseen re-"Know yourself" was the chief maxim of Greek philosophy. The chief study of mankind is man, says the poet. Every man ought to know

himself as accurately as he knows his bank account or his farm produce. Spiritual things can only be discerned with the spiritual censes, and while there is a dual nature seemingly a blending of two natures into one, the truth is they are distinct entities—the

one mortal, the other immortal. Let the pulpit cease its profanity; let the word hell be expunged from all the languages, let the word damn be heard no more from the lips of clergymen, and profanity will soon become the

exception, instead of the custom as now, If there is nothing beyond, then, human life is a fallure, and the desire implanted within us can only be regarded as a device of the power causing us to be, with which to amuse himself, while it

torments and causes us anxiety, pain and sorrow. Spiritualism teaches the way by which true happiness can be secured, because it enters into every fibre of our being, changing, darkness into light, and from out the realm of discord and wrath, it brings to the soul that real satisfaction that cannot be found elsewhere.

One of the distinguishing marks of a disciple of Jesus was that he should cast out devils. Jesus and his disciples continually dispossessed men of unclean spirits: These spirits ware unquestion-ably departed human beings, who were as yet dwellers in the earth-bound atmosphere.

The mind of man is a wonderful storehouse, and the duty of every one is to gather up and distribute, so that future generations may be blessed by a knowledge that we lived upon the planet. earth; and while living, we gave to the world in return for that life all that could be gleaned from nature's laboratories.

The Christian has faith in Jesus, but does he know that such a being exists? None of the present age ever saw him. He is to them an idealcharacter, and so long as they confine their investigation to the limited sphere of faith, they will continue to live in doubt, and die in doubt, only to awaken to disappointment in the life be-

Beath, the terror of mankind, when rightly comprehended, becomes an angel of light and joy, because only by its operations can man become freed from the trials and perplexitles incident to their earthly existence. The grave so long con-sidered a dismal place of abode, becomes a luminous pathway, through which the spirit passes on its journey to that land that lies beyond the vall.

Why loes not God the devil kill, The child in innocence doth ask; If God indeed Almighty is, He must be equal to the task; If he is Sovereign Lord of all, Creating all things by his nower, How can he have an enemy, Who enters his most sacred bower, And blights the flowers he loves so well, Until they must be burned in hell?".

Spiritualism places every man, woman and child upon their personal responsibility. If they do a brother an injury, they must do an equal amount of good to compensate for the wrong, and when this doctrine becomes firmly implanted in the soul, men will not want to send their fellowmen to hell, or any other place of torture, because they well reason that they must wate through similar experiences ere they can reach the home of the blessed

The poor must be fed, the naked clothed, and the sick must be visited, and who can so acceptably perform these labors as educated women? The sick ask for sympathy—who so well fitted as woman to give what is asked? The naked want to be clothed—and who knows so well as woman how to prepare the clothing required? The missionary work performed by woman far excels that done by man. She seems never to tire, while the lords of creation grow weary in well doing, and seek repose and rest.

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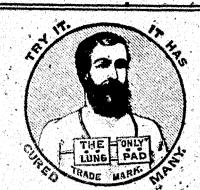
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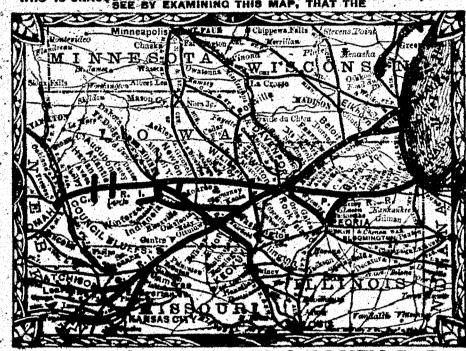
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highest theoretical importance, yet it is of y little practical concern to us, whether were originally evolved from protoplasm y blind natural law, or molded mechani-ally from dust by the personal God of loses; the fearful fact of our conscious aife remains the same. By whatever path we came to earth we find ourselves here; real, tangible existences; strange sentient creatures, "fearfully made," with nerves that can thrill with pleasure or writhe with pain, with an invisible spirit within us that can exult in ecstasy, or sink in anguish and despair. To truly know him-self then, is the supreme practical question for man, that he may wisely apply the laws of his nature and make the most of the mys terious life thrust unsought upon him. Never had that famous adage—"The greatest study of mankind is man"-such deep significance as to-day; for never in his his tory was it so indispensable for man to know himself, from the momentous fact that humanity is about to enter upon the great untried experiment of moral self-government! The religions of the world have hitherto been regarded as the source and guardian of morality, but in our times the unprecedented fact in religious history occurs the simultaneous decline of faith in al the prevailing religions of the earth, and consequently society is called upon to compile acode of morals based only upon such foundations as exist in man's reason and religious nature. What then is this human nature which is to formulate the future moral creeds of society? Has nature been so reckless in constructing man, her grandest work, as to leave him without an inward moral guide and wholly dependent for direction on external revelations? Will ivilized society survive this fadical tion from supernatural to natural religion, or must it fall into moral chaos.

In making a true scientific analysis of man, we must be certain we have fair average specimens of the species for our subjects. The naturalist who should make the dwarfed oak in the vase of a skillful gardener, a basis for his natural history of the oak family, would not be regarded a re-liable botanist; nor would the physiologist consider the skull of a Flathead Indian, or the crippled foot of a Chinese lady, correct representations of human anatomy. Theologians are equally unscientific and absurd who judge human nature as a whole, by the character of isolated specimens of the race, who are morally dwarfed and distorted from the original type by unnatural environments. The time has come at last when man can be studied in "the true scientific spirit, as a department of zoology. the student being wholi-indifferent whether his conclusions agree or disagree, with any theological theory of "original sin," "total depravity," or "Adam's fall." The false medieval church astronomy of a stationary earth and a revolving sun, has passed away without perhaps having inflicted great injury upon the world; but the Calvinistic moral science (based on the same Jewish mythology as the church astronomy) which teaches the innate depravity of man, has been an unspeakable calamity to society wherever it has been believed. It has diverted legislation from intelligent action in its attempts at reform, and withdrawn the immense resources and zeal of orthodox Christendom from natural. seientific methods of reforming men, and caused them to be squandered in prayers. groans and spasmodic "travail of soul" for the miraculous regeneration and "new birth" of the people. It is a striking illustration of theological blindness that the churches still cherish the hope of regenerating the world by the old evangelical processes, when every day observation seemingly should have shown them long ago, that the new natures claimed to be implanted in their converts are not subject to hereditary laws and leave no permanent improvement

upon the race. Paul taught that holiness was hereditary, that "unbelieving husbands" and wives were "sanctified" by their believing partners, thus making their "children holy;" but his physiological theory seems to fail, in practical results, for it has passed into a proverb that the children of the clergy who themselves are supposed to be unmistakably regenerate, generally stand below. rath er than above the average moral standard of the parish. The first duty of the reformer should be to learn the true nature of the race he proposes to elevate and redeem. If upon careful study it appears that man is instinctively in love and sympathy with sin, the sooner the race is abandoned to its inevitable doom of degradation and deprayinevitable doom of degradation and deprayity the better; for all surface reform will be but transient; nature in the end will triumph over all artificial restraints. Tigers may be partially domesticated by caging, and sent as missionaries into their native jungles, but the carniverous natures will remain, crop out in their offspring, and no permanent civilization of the species will regult.

In the bewildering diversity of human character, where can be found a model for our analysis; an individual or community normally developed by unbroken natural laws, from which we can correctly deter-mine the character of the impulses and

principles which have made them what they are? In the long, gradually shaded sliding scale between brutal vice and reflued morbid morality, it may be impossible to fix on any exact point where nature has had undisputed control of her evolutionary forces, and where unmarred specimens of her workers and the control of her evolutionary forces, and where unmarred specimens of her workmanship can be seen; yet there must be somewhere between the infinite extremes of this scale of character, a class of individuals who approach very nearly to nature's ideal type of humanity; where the possibilities of unperverted human nature can be seen. Genuine human. nature is not exhibited at either extreme of this social scale. There is a zone in the social world where morality and goodness can live and flourish; as there are climatic zones congenial to the growth of the vari-ous species of vegetable and animal life, where each can have a natural growth according to the laws of its being. Ged's ideal oak is not found on the extreme limits of the latitude where it can possibly survive, upon the very verge of Arctic snow, or burning sand; but in its proper, intermediate zone; and we must not classify as nature's work, the chilled, disfigured dwarfs of poverty, or the forced hot-house plants of enervating, demoralizing luxury. In be-sieged, famishing cities, mothers eat their children, but such isolated facts do not prove that mothers do not have natural affection. Abnormal children with superflut ous heads and limbs are not true types of their species; so the conscienceless, moral monstrosities found in the world, are not to be reckoned legitimate children of na ture. A sure and sufficient criterion by which we may judge the innate moral at-tributes of the human soul is found in the general spirit of the doctrines and principles embodied in the sacred writings, statute books and moral systems of the world, which were framed by the dispassionate and largely unselfish judgments of men who were enacting laws and giving precepts for the government and guidance of others rather than themselves. In these statutes and Bibles we have the concentrated conscience of the human race for ages, and a true index to man's native moral intuitions. Doubtless a congress of convicts called upon to legislate for some other planet or a foreign State, would enact a penal code sustaining the courts that sentenced them. The essential agreement of all great, popular religions ou moral questions, is proof that the law of right cousness is written in the unperverted conscience of all mankind. Whether this conscience or religious sent ment in man is the result of sinnate ideas from a divine source, or was educated into the race by experience according to materialistic theories, does not affect the grand and hopeful conclusion that morality has an imperishable basis in the very constitution of the soul.

In considering whether human nature is a safe foundation for morality, we should first have a clear, definite idea of what morality really is; and at the very outset of this inquiry, we are confronted by appalling mountains of metaphysics and theology; but one great self-evident truth shines clearly out through all bewildering sophistry; the obvious common sense thought that happiness is the only conceivable good in any conceivable universe; and that the quality or character of an action as right or wrong, can only be determined by its effects on sentient beings. In a world wholly material there can be no sin or evil: no right or wrong; for dead matter can feel no pain; insensate planets might war and clash in eternal chaos, and no questions of morals could arise. The eternal rule of right is to promote happiness; and this rule can never be abrogated or reversed by any finite or Infinite power. To promote happiness then is yirtue; to cause misery is sin; no other intelligible account can be given of the nature of morality. The highest individual happiness attainable, without detracting from the pleasure of others, is the purest virtue. If goodness consists in penance and sacrifice, is it not folly to be good? The highest morality then is consistent with the fullest evereige of intelliging the same of the s sistent with the fullest exercise of intelli-gent self-love. Can morality have a firmer base than the natural imperishable instinct of self-love? As society advances in intelligence, and becomes more able to grasp the truth of those grand axioms of philoso-phy and political science, that the universe is one, that society is a unit, humanity a brotherhood, and that all human interests are so intermingled that every sin unfailingly reacts in some form to the injury of the wrong-doer, the foundations of morality will constantly grow firmer. The germs of truth and justice—the very essence of morality being latent in the embryonic human soul, the work of reformers is the natural developing of incipient angels, rather than the regenerating of natural demons. The bloodiest pages in history which theology quotes as proof of innate human depravity, do in reality give just the contrary evidence when thoughtfully considered. Men murder each other in sup posed defence of imaginary gods and myth ological creeds, impelled by a deep inward conviction that they are battling for truth and right. "Father, forgive them, for they know not what they do," prayed the world's profoundest moralist for his murderers thus recognizing and endorsing the great truth, that human motives even when inciting to wrong action, may be pardonable if not positively virtuous. Paul verily thought he was "doing God service" in his murderous work; his guilt, if guilt it was, consisted in neglecting to educate his conscience through his reason. Conscience always decides for the right, as it sees the right, and is a mighty force for good, yet often a most perilous power for evil when uneducated it ignorantly combats the truth

There are laws by which moral natures progress and retrograde as unfailing as the hereditary laws governing the improve-ment of vegetable and animal species Teachers, understanding these laws that rule the moral realm, and applying them to the elevation of the human species, are the great need of the world. Human salvation is provided for in the desire and capacity of man for progress, and miraculous inter-ference being unnecessary, is not to be expected. Intelligent gardeners, working by the laws of vegetable physiology, have evolved the luscious peach of Delaware from the "poisonous bitter almond of Persia;" but an ignorant boor might have knelt a thousand years under the "bitter trees," singing "Sankey hymns" and invoking miracles to change the wild nature of the fruit without success. Camp meetings in the groves and pastures of England, would never have transformed the inferior native herds into the royal Durhams of the day, if the agriculturist had not applied the natural "law of selection," and "survival of the fittest."

Aside from metaphysical subtleties regarding the complex action of mind and matter in man, experience proves that in practical life the body is the rilling power; too often the very tyrant of the soul.

Although man's natural bias is toward the right, yet his moral strength is limit-ed, and in life's battle between suffering and virtue, between hunger and honesty, the nerves and stomach always win the day. Sanctification is seldom so complete as to save a freezing saint from casting a covetous glance upon his neigh-bor's furs and fuel Morality then has its surest support in physical comfort, and all efforts at reform to be successful, must be natural, and aim mainly at the improvement of material conditions. It is nearer the truth to affirm that misery is the cause of sin, than that sin is the cause of misery. In a world of perfect happiness no such thing as sin can be imagined to exist, for all conduct must be virtuous which results in universal good. The theory of an "absolute morality," independent of all relations. is doubtless nothing more than metaphysical mist. If human relations were so changed that a violation of all the commandments would make the world happier than to obey them, then the decalogue would be reversed, and to break the commandments as now written, would be duty and virtue. The world doubtless looks far holier in the eyes of the Divine Intelligence —who measures morality by the utilitarian standard—than it does to morbid despairing religionists, who judge it from their ficti tious standards. The world is all infidel. Every sect is heretical in the eyes of all other sects. All are breaking the moral laws of their religious neighbors, and between the numerous conflicting standards, "The whole world lieth in wickedness." The road to Paradise is made so narrow, and is so obstructed by fasts, Sabbaths, baptisms, sacraments, sacrifices and penances, that "the wayfaring man though a" Solomon must surely "err therein." At every step he stumbles upon some "mortal" or "unpardonable sin" of Pagan, Christian, Turk or Jew. It will be easy and natural to be good under the new dispensation of rational morality, when the long list of heretical imaginary sins is expunged from the catalogue of crimes, and when to be happy—to make others so, will be the sole test of vir-It is true we have a conception of a high-

er morality than one dictated by selfish principles; we feel that that honesty which is honest merely because honesty is the best policy," is not the highest grade of integrity, doing right from the pure love of right, regardless of penalty or reward regardless of penalty or reward is the ideal virtue. But humanity has not yet reached the serene hights of unsefish religion. Much of nature's work to human eyes looks imperfect—pessimists can find many plausible grounds for criticism. A conflict of purposes and interests seems to pervade all creation. Poisons and antidotes mingled together, seem the nat ural order. Yet notwithstanding this mysery of evil, it is abundantly evident that the final aims are benevolent, and tend to general good, although they do not exclude some "partial evil" and individual hardship. But beneath the surface of this apparent con flict, we can see superior laws ever working for the right. We rest in calm, philosoph ic trust that cyclones will never conquer gravitation; we feel that the superior power of gravity will hold a million dwellings to their foundations, where one will be removed by the whirlwind; and why should not humanity have firmer faith-that the moral world of sentient life, is not abandoned to the chance play of unbridled, demoniacal forces. Moral tornadoes may sweep over society; localities and individuals may be wrecked in the wild storm of pasno more presages general moral desolation. than local tempests indicate that the law of gravity is suspended. Why have more confidence in material than in spiritual laws? The God of nature reigns in human nature; let conservative society take courage: let the trembling Pope cast the mighty burden of an infidel world upon the Lord, and rest his troubled soul; let despairing Protestantism and arrogant Rome indulge the cheering hope that life on earth will be worth living when their dogmas will be found only among fossil creeds in the cabinets of theological antiquarians. Fox Lake, Wis.

THE NATIONAL SECULAR MOVE-MENT.

How Associations of Persons Throughout the Country may Co-operate with the Provisional Association Organized at Chicago on the 15th of November last, for the Purpose of Bringing About the Entire Secularization of the State.

The comprehensive and masterly address issued by the Committee on Correspondence of the Provisional Association above named is attracting attention from all quarters, and l am receiving numerous letters from friends of the movement in various parts of the country, asking how auxiliary societies can be organiz ed or old associations become auxiliaries to the movement. These inquiries are answered in the address, but it may be well to state more specifically how it may be done.

The association being only a provisional one, it was thought best by the committee on organization to lay down very few rules and regulations. This will be a more proper work for the permanent organization, when it is completed, which I hope may be done at an early day. For the present all that is necessary for any society or association to do to become an auxiliary to this movement, will be to pass a resolution like the following:

"Resolved: That this association known as of the town of \_\_\_\_\_\_, State desiring to co-operate with the of the town of -Provisional National Association organized at Chicago, Nov. 15th, 1880, for the purpose of bringing about the entire secularization of the State, do hereby declare that we fully approve of the objects of such association and desire to become an auxiliary to the same. That we therefore request our secretary to forward a copy of this resolution to H. L. Green, Secre tary of the National Provisional Association and request that the name of this society be placed on the list of auxiliaries."

Any number of persons in any community who sympathize with the objects of the as sociation, can form an organization, and by the passage of a resolution similar to the one above, become an auxiliary to the National Association.

The Committee on Organization state that "no contributions of money to the work in which we are engaged, are essential as a condition of co-operation or representation" with or in the National Association, but the comor in the National Association, but the committee recommends that every society that desires to become an auxiliary, pay to the Treasurer of the National Association one dollar for every ten persons constituting the association. Col. John C. Bundy, of Chicago, is the Treasurer. All moneys subscribed should be forwarded to him.

As before stated, the above directions are written to answer inquiries. I am now often

written to answer inquiries, I am now often receiving of which the following is a sample:

"XENIA, INDIANA, Jan. 18th, 188 "H. L GREEN-DEAR FRIEND: I have read the address of the Provisional National Association for the complete secularization of the State, and estimate it as one of the finest decuments ever published to the American people. Its tone mild—principles equal and just, in it does not meet with universal favor and acceptation among the people, it will show that su perstition and religious bigotry has taken a much deeper root than I have wanted to be-

"Prior to the Liberal League split-up in the East, we had organized an auxiliary L. L. at this point—the first in the State. Since then we have occupied a position of neutrality; that is in the sense of holding an auxiliary relation to either branch. But we are now well pleased and ready to "hitch on" again to the new movement and do our share of the good work as soon as we learn what is required of us.

"We have a large number of liberals in this region, and as the question is now presented by the National Secular Association on the simple question of the divorce of Church and State, 1 apprehend large accessions to the

"Rev. Walker, a Campbellite minister of this region, in the course of a lecture he delivered place, took strong ground in favor of our position, and their large society here sustained him. Advise us as seemeth good and oblige many liberals.

By order of Society,

A. Zeek, Sec." Allow me to call the attention of the friends of our new movement everywhere, to the fact, that the wide dissemination of the address requires means. Moderate contributions would greatly accelerate the efficiency and rapidity with which this much needed work would be accomplished.

H. L. GREEN, Scoretary. Salamanca, N. Y., Jan. 25th, 1881.

A GLIMPSE OF HIS DEAD SON.

MR. R. CORWELL WHITE CATCHES

Columbia Heights Society Agitated by the Story ..

[From the New York Tribuhe.]

R. Corwell White, a resident of Columbia Heights, Brooklyn, N. Y., and a prominent business man in this city, owner of the Columbia, Grand, Republican, and many of the largest excursion steamers in these waters, is an carnest believer in Spiritualism. He has recently had his faith strengthéned by an extraordinary experience, of the actual occurrence of which he has not the least doubt. He is a very practical business man, inclined, as he says himself, to be skeptical and to doubt anything out of the usual run; but he states that a few days ago, in the daytime, he saw distinctly his son who died about a year before. -

THE STORY

as he related it to-day is as follows: "The death of my son occurred a year ago this month. The severity of the blow had become somewhat softened by time, and previous to his appearance to me had not been at all constantly in my mind. I had come home in the afternoon, and just about sunset I passed from the front part, or where we are now, to this room in the rear. As I reached the door I saw distinctly my dead son sitting in a low chair by the window. His face, which was pale, was turned toward me, and his head a little inclined to one side. His eyes were earnestly fixed upon me. He was dressed in some clothes that he wore when alive. I stood as if thunderstruck gazing at him. In an instant the vision vanished like a flash. It seemed to melt into air to the right, the feet disappearing last. I am not easily moved, but the perspiration stood out on my forehead and my hands were cold as ice. I examined everything and tried to see if I could have been deceived by the light coming

THROUGH THE WINDOW.

but I could find no explanation, and I lay awake all the night thinking it over. Come into the back parlor and I will show you what the arrangement of the room was." The speaker entered the rear room, which was a large bay window looking over the harbor to the west. He changed the position of the chairs somewhat, and continued, "I stood in this doorway, where you stand now, looking toward the window. It was just this time of day, about sunset, and the light was striking into the room from the west; directly in front of me, by the table, was that high backed chair. Looking over the top of the chair, across the rays of light from the west I saw my son in that low easy chair, which stood where I have placed it now, in the corner to the north, by the window. My son was not in my mind when I entered the room. I have carefully studied the effects of the light and I am sure that I was not deceived. My belief was confirmed by a subsequent occurrence. About a week after, a medium who knew nothing of what I had seen, gave my wife a communication from my sen. He described my appearance and actions when

I SAW HIM IN THIS BOOM,

and more than this, he repeated remarks made by members of my family, and here told by me of my experience. He said that he was constantly with us in spirit, and had been struggling to make himself visible. He had succeeded this once, but other forces were too strong for him, and he was com-pelled to go. I can not explain his appearance, except by my belief that there is a connection between this world and the next which people generally are not ready to accent. There were some singular occurrences during my son's illness. He had been ill for eighteen months with consumption, and, after traveling in search of health, returned home. About three weeks before his death we learned that he was a believer in Spiritualism. He announced his approaching end a week before it came, and said that he would probably fall into a trace. A few days before the end came he passed into a deep trance, remaining in this state for about six hours. On regaining consciousness he exclaimed, "Beautiful," and said that he had had a vision of an open sea containing many beautiful objects indescribably bright, from one of

· CAME A VOICE

calling him. He frequently spoke of this vision, which seemed to recur to him up to his death. All these experiences have taken away from the members of my family any fear of death. I can tell you, also, of an experience of mine in 1872, of a different nature which is hard to explain. In the course of a Western journey with my brother he told me that he had made a will and appointed me executor. Soon after he died and the will could be nowhere found, although I was sure that he had made one. I knew that he often employed a lawyer belonging to a Pine street firm in this city—Mr. Smith we will call him, of the firm of Smith & Jones. I went to see Mr. Smith, but he knew nothing of the will, and searched his office in vain. Some months passed. It was about this time that Dr. Slade, who afterward came to grief in England, was

producing written communications on a locked slate. I never had any faith in this although I sometimes attended his scances There was

ANOTHER MEDIUM.

by the name of Mansfield, whom I had consulted a few times without any result. I went to him one day and wrote on a slip of paper "Where is my brother's will?" this question: Then I folded the paper twice and handed it to the medium. He kept it for a moment and then gave it back. Opening it, I found written underneath my question, "There are two wills and three drafts of the wills in Mr. Smith's office." I was somewhat surprised, naturally, as the medium had never given me an answer in any way satisfactory before, but I went to Mr. Smith's office and told him that I had additional reasons for believing that my brother's will was there. He said: "Well, it is vacation time, and I will have all the papers in the drawers and pigeon holes of the office looked over." This was done. Every part of the office was searched, but no will was found. Then I rather gave the matter up, and thought little more of what the medium had said; but some time afterwards, as I was sitting in my office one day a boy came in and asked if I was Mr. White. I said "Yes." 'Did your brother die recently?"

"Well, Mr. Smith, of the firm of Smith & Robinson, has your brother's will and wants you to come down to his office." The lawyer was of the same name as the one usually employed by my brother, whom I had visited in search of the will. I visited this Mr. Smith and he had my brother's will and two draffs, one folded up inside of the other. I said, "I have reason to think there is another will." Mr. Smith said "No," but consented to look, and finally found one stowed away in a hook and forgotten. Then I said, "I think there is another draft," The search was renewed and sure enough another draft was found, making the two wills and three drafts of which the medium had told me. The lawyer was very curious to learn how I knew about these papers, whose existence had escaped him. It seems that my brother had occasionally made use of his services, which I did not know, and had-come to him only a short time before his death to have the last will drawn up.

Horstord's Acid Phosphate should be used when you are nervous and cannot sleep.

Kendalls Spayin Cure is used from the Atlantic to Pacific Coast. Read Ad'vi

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