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Truth fears no task, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Spirit Identity Tests—False and True.

BY HELMAN 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 uncertainty of an absolute identification of communicating spirits. It has also suggested somewhat painfully to my mind, what must be regarded at least a questionable 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—white 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 regions of Utah who is a sincere and earnest Spiritualist, is a regular reader of the JOURNAL 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

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 themselves, they very naturally launch the whole 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 saying that, so far from being satisfactory, the result was a most decided failure. In the communication written by the hand of Mr. Mansfield not only was everything like a test-plate evaded, but there were also 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 following extract from the closing part of the letter:

"Altogether I have been instrumental in contributing to Mr. Mansfield the sum of nine 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 medium 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 forte 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 for the JOURNAL better than ever and with it I say, weed out the frauds, and sustain the honest mediums."

MORE 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 prevalence 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 least a questionable 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 utmost 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 able 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 intimate personal acquaintance, but from what I have learned of him through others in whom I have reason to have confidence, I do not believe him 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-foed of this article in regard to which most of us mortals have a weakness; I 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 refuted, the money being frankly returned? It is not in the spirit of 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 rightly attributed to him excepting in a subordinate 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 passed over to the other side. They would 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 standpoint it is often seen that they are the needed steps toward a fruitful 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 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 or 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 prevailing amid the surroundings of a public medium with capacities and claims like those of Mr. Mansfield, that only in like rare instances can a genuine and satisfactory test of spirit identity, be 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 be measured satisfactory persons of little thought and experience in matters of the kind. For the capacity of clairvoyance, which renders matter transparent in all its forms, no doubt belongs pre-eminently to the many-sided and well-skilled spirit hands surrounding this highly gifted medium. It is quite easy for them to read perfectly all letters that come within 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 obtaining 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 beyond 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 service.

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

But, in its affectional life, humanity justly 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 satisfy 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 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 the simplicity of the truths they bring, and

not under the sanction of a former earthly greatness. They would neither minister to our vanity, nor overshadow with their personal authority our growing intuitions. These 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 they can and will give when a channel of action is thus opened among their own earthly loved ones. In short, if the earthly home-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 Land.

"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 satisfactory 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 liberal Christian minister of the place some fifteen years ago. He was himself not a little interested in Spiritualism, and the facts given were personally known to him.

There lived in that town a young man of marked spiritualty, who was also a poet of 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 existed ties of affinity and affection of unusual strength.

But the young man was a confirmed invalid. 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 being, as an advanced thinker, aware of the difficulties in the way of a perfect identification, 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 injunction 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 communicating 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 beyond reasonable doubt, thus proving was made by the direct personal assistance of her brother, who had purposely hidden it away beyond the knowledge of every 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 correlation of forces, he says:

"It has recently been well said that all true science involves both the knowledge of nature and the knowledge of man; it 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 investigation.

This statement may be held as an indorsement 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 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 filling a huge building and, at length, classifying the machines by the kind of work they do—spinning, weaving, power-loom, etc.

So far he might suppose there was an inherent power of motion in the machinery, but farther study and examination traces all back to one great central shaft, from whence all other shafts, and all belts and pulleys, 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 connection with it, and stops when disconnected or ungaged. 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 at once, 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 steam-engine, 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 motions of shaft and hand 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, in the progressive consolidation of the primordial 'fire mist'—nebular matter. 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 unsatisfactoriness (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 psychological experience as can be claimed for the fabric of physical science; and in the admirable work of Sir John Herschel's (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 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 indisputably 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 action, 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 harmonious 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 curious articles, including Masonic emblems and a bird engraved on finely cut stone.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

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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 rainbow 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 conflagration. But they never had the elements from which to calculate truly our planet's future. They know 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-eighth 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 unprobable 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 guaranties 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 well-being. War in all its forms will cease, for all people on the planet will be as one loving and intelligent family, each 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 penitentiaries 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 heart.

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 war, 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 remembered 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 globe. 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 unfringed as its fields of drifting snow; when the tallest 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 fiery furnace of the sun, that it may continue to light and warm the worlds that still remain.

But our spirits, dwelling on a world that neither time nor elemental change can destroy, will watch with interest the old departing world, and turn to the duties and pleasures of a higher life than we can now imagine, prophesying of bliss unending 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 statement 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 declare to the world what Spiritualism is, to-morrow I might desire to modify or amend.

Our respected Brother Buchanan thinks if fifty or a hundred well known and prominent Spiritualists endorsed 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 individuals 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 be for 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 demonstrated; 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 purposes 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 effects, was the reverse. A few men concluded certain principles essential for salvation, and at once proceeded to rally around them a 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 close 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 interpretation of the Bible, and there are too inflexible 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 inflexible 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 believe alike, but we would unite those who have a common purpose, and allow every one to believe as he pleases.

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 swept away 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 local efforts. These for the time flourished 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 begun 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 successful 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 answer the question, with the present light that is mine, in the negative. The words of Judge Edmunds, expressed in 1873, are an echo of the conclusions I have reached. With wonderful precision, he says:

"I do not want organization among us, because I 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 has 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, ought we not to be content with the spread of our faith? A spread unequalled by anything known in history."

That the great majority of Spiritualists have felt that 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 belief.

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 feeling the want of the powerful aid given by the sympathy of an organic body, may be pardoned for wishing that the societies were knit together by pledges and his compensation more secure. But what would be for the good of the speakers, might work great disadvantage to the hearers. We want no privileged class. We 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, on which they base their organization, and which renders 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 manifestations of nature, antedates Plato, for it finds in him the culmination of all preceding opinions.

If the fundamental facts and principles of Spiritualism are of immemorial time, what necessity is there of isolating them in a distinctive organization, 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 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 no reason to look even for harmony.

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 studied 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 beginning found leaders, and the experimental organizations 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 spirits?" Whenever a self-constituted leader has attempted to give direction to the current of events, he has been cast down in disgrace.

Is the object of organization, investigation of spiritual phenomena? 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 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.

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-sacrificing 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 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 the great 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 of wisdom, and as a position 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 threatens hell-fire to the dissenters. 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 common purpose. So here all Liberals and Spiritualists agree in their efforts to break the chains of superstition, dispel the darkness of ignorance, and free the minds of men from the bondage of the gods. 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 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 association effort rears its head. Spiritualism becomes none the less a Spiritualist's association here. There is no leader except as a 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 sooner 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 hosts beyond 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 in groups, and yet unites all with the golden cords of a common purpose irrespective of belief. 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 required.

Does Clairvoyance Necessarily Prove Spirit Agency?

To the Editor of the Religio-Philosophical Journal:

I have just read, with great satisfaction, Mr. Sargent's admirable book, "The Scientific Basis of Spiritualism." The purpose of the author is to present scientific evidence of immortality, by showing that spirits of deceased persons, do, in various ways, unmistakably manifest their continued, conscious existence to persons in earth-life.

He selects the phenomena of "clairvoyance and direct independent writing," as "typical facts," warranting an implicit belief in immortality. I think he attaches too much importance to clairvoyance—at least to that manifestation of it which consists in "the reading of closely folded papers." (See p. 151.) I do not see in this phenomenon any satisfactory evidence 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 not "multiply substances or entities unnecessarily," is not inappropriate in this connection. I have repeatedly witnessed the most conclusively

evidence that some persons do possess the power of reading closely folded papers and sealed letters, however 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 ago 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 evening, 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 anywhere near, when the questions 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 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 pointed 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 equal 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 distant from the stage. I am sure that I was not within ten feet of her 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 the "Professor" and the young woman, I admit it is 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 lend their aid to expositors 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 intercommunication 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 it 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.

J. J. 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 Christmas 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 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 too."

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 symptoms 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., thirty-six 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.

Woman and the Household.

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

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

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.

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.

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; Lively Pomek; The Sad Story of Jan Upernavik of Omenak; Dolly's Valentines; The Story of Nobody's Cat; Tot, the Dwarf; On St. Valentine's Day; The Battle of the Types; To-Day; The Story of Honor Bright; "Tatts"; The Reign of the Georges; Money Prize Offer; Polly Cologne; Tangles; Music. This number of Wide Awake comes laden with matter for the interest of the entire family circle, as most of the stories will be welcomed by adult readers as much as by the younger ones who always find the stories delightful and interesting.

MRS. FANNIE M. BROWN, Medical, Business and Test Medium, can be consulted daily, except Sunday, from 10 a. m. to 10 p. m. at her residence, 215 North Dearborn Street, Chicago, Ill. Her office is at 100 North Dearborn Street, Chicago, Ill. She has been successful in curing many cases of Nervous Prostration, Headache, Migraine, Stomach Troubles, etc. Her office is at 100 North Dearborn Street, Chicago, Ill.

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THE VOICE OF ANGELS. A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life. EDITED AND MANAGED BY SPIRITS. Now in its 3rd Vol., Enlarged from 8 to 12 Pages, WILL BE REMOVED AS ABOVE AT North Weymouth, Massachusetts.

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.

Oh, friend, beware of the first harsh word, the first contemptuous expression, the first unjust or tyrannical act! Be sure it will be like "The little rift within the love's life, Or little pitted speck in garnered fruit, That, rotting inward, slowly moulders all!"

No sphere of investigation requires such breadth of learning as an inquiry into the antiquity of man. Without a comprehensive knowledge of comparative ancient philology, mythology, astronomy, astrology and of the origin of all religions, it should not be attempted.

Our Little Ones. (The Russell Publishing Co., Boston, Mass.) Contents: This magazine is designed for young readers and even for those who cannot read but will be delighted with the pictures and the stories when read to them. It is the aim of the editor to present reading matter which shall be bright, lively and family, with illustrations from the best artists.

ANNOUNCEMENT. THE VOICE OF ANGELS. A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

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.

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 American Stage; Souvenir of Italy; Packer's Relations to English Society; The Great Barrier; The Music of Niagara; Aunt Gilda's Ranch; Complexions; Garrison Life at the Heart of a Rose; Norway's Constitutional Struggle; How the New Testament came down to us; Some Quacks; Agricultural 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 contents 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 particular issue.

New Music.

A beautiful new song: "When the Dew Drops Brightly Glisten," published by Spear and Dehnhoff, 717 Broadway, New York; words by Mrs. A. Elmore; music by Joseph P. Skelly. Mrs. Elmore is well known as the author of the song, "Good Bye, my Soldier Boy."

BENSON'S CAPSICINE POROUS PLASTER THE BEST AMONG A THOUSAND REMEDIES FOR COUGHS, BRONCHITIS, RHEUMATISM, NEURALGIA, SCIATICA, AND ALL AFFECTIONS OF THE NERVOUS SYSTEM.

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THE FARMING WORLD, 16 Pages, 64 Columns Elegantly Illustrated. A record of Experiences; not of impossible Fables. A Journal of the day. A photograph of the great Farming World as it is, not as it is dreamed of.

HEROINES OF FREE THOUGHT. By SARA A. UNDERWOOD. A record of the most striking and free thought, being sketches of a few of the noblest figures in the history of Rational Religion.

MARY LURANCY VENNUM. BY E. W. STEVENS. With comments by Joseph Rodas Buchanan, M. D., Professor of Physiology, Anthropology, and Psychological Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Britton, M.D., and Hudson Taylor, M. D.

THE WATSEKA WONDER. A STARTLING AND INSTRUCTIVE PSYCHOLOGICAL STUDY AND WELL AUTHENTICATED INSTANCE OF ANGELIC VISITATION. A NARRATIVE OF THE LEADING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCY VENNUM, BY E. W. STEVENS.

DO YOU WISH TO UNDERSTAND THE SCIENCE OF SPIRITUALISM; ITS PRINCIPLES? READ THE ARCANAE OF SPIRITUALISM; A Manual of Spiritual Science and Philosophy BY HUDSON TUTTLE.

DEATH, In the Light of the Harmonical Philosophy, BY MARY F. DAVIS. A whole volume of Philosophical Truth is contained in this little pamphlet.

THE PARENTOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: J. Hyatt Smith, Clergyman and Member of Congress; The Parenthological 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 Life in South Carolina; Physical Benefits of Religion; The Therapeutic Action of Cold; Anthropometry Applied to Children; Notes in Science and Agriculture; Editorial Items; Personal, etc.

THE BOOK-KEEPER. (Selden B. 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 Filing; Correspondence; Problem Department; Editorial Notices.

THE ARCANAE OF NATURE. It is one of the very best philosophical expositions of Spiritualism that has yet appeared. It is a beautiful, and bears in every line the royal badge of integrity, honesty, and inspiration. The author's intention is to give to the public a clear and authoritative exposition of the science of Spiritualism, and to show that it is not only a true religion, but also a true science.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. A. FRANCIS, Associate Editor.

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The Discussion on Organization.

In the wide and excellent discussion of our editorial of November 9th, 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 seek.

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 object.

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 criticizing 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 previous "protest" was not made known to the committee on correspondence until after 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 aims 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, including 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 "Spirits of Health" will perpetrate diatribes like the following from the Cleveland 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 unqualified to perform the important office of physician, surgeon, or obstetrician. The reformers, falling into their hands, often have to pay the penalty with their lives. This class includes those who go into a city, and by some wonderful spiritual power cast a hypnotic spell over the patient; the next life, and future prospects of the patient. This knowledge is often said to be derived from some dead Indian, who, when living, knew less, if possible, than 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-constituted doctors, who work wonders with that mysterious agent, electricity. This application is good for nothing, for the least, for the nervous, for want of system, for the lame, for the paralytic, for the blind, for the deaf, for the dumb, and for the insane. These are those who cure by the wonderful touch of their polluted hands, by the potency of a power which they alone possess, gained without knowledge or study. There are those who perform wonders by their skill in rubbing down their patients.

On the heels 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 same, and virtually makes it necessary for the practitioner to have one from an Ohio

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 out more wisdom than the combined colleges of the State can furnish.

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 operating in health and disease. In short, the course was to embody a scientific investigation of the subtle 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 spread 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 fully established without laws to restrain 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 be 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 kindergarten 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 the race. Such a man is to be revered.

One night last week a hysterical lady greatly interfered with the success of Mrs. Lord's séance, 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 not, then it is the duty of the manager to quietly insist upon their retiring.

Need a "Religious" Newspaper be Pious?

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 piety 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 unsparring 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 means 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 Spiritualism, 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 gentleman of the house and one of the children then 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 communication 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. Georgetown, Ill., Jan. 26th.

We have had at times the most positive proof of the identity of the spirit communicating 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 January.

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 385 Oak St., where he is giving 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 Sumner Barlow, we will send his late work, entitled, "Orthodox Hash, with a Change of Diet."

W. Harry Powell, slate-writing medium, writes that he will be in Norwalk, Feb. 2nd, from there he will visit Oberlin, North Amherst and East Liverpool. He can be addressed at Cleveland, Ohio.

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 Brennan (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 Spiritualism," 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 societies take place at Weisgerber's Hall, corner Prospect and Bowtell 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 societies 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 tired of the ox-team, tallow-candle, saccharine, fleshy-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 10th, 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 occupied in holding seances and lecturing.

Vermont State Spiritualist Association. To the Editor of the Religio-Philosophical Journal: The Vermont State Spiritualist Association has just held a three days' convention in Rutland.

The Vermont State Spiritualist Association held the first session of their quarterly convention at the town hall yesterday afternoon.

After singing by the Glee Club, Mr. Colville addressed the convention upon three subjects given by persons in the audience.

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.

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.

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

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 vortices, only by a felt, indubitable certainty of experience does it find any centre to revolve round, and so fashion itself into a system.

WHILE Dr. Price's True Flavoring 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.

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

SPRINKLERS AND REFORMERS west of the Rocky Mountains can be promptly and reliably supplied with their books and papers by address.

Persons know the character of the cheap baking powders sold; they are very few who would prefer the adulterated article to Dr. Price's Pure Cream Baking Powder.

CLAIMVANT EXAMINATIONS FROM LOOK 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.

Brooklyn, N. Y.—Conference Meetings every Friday evening, in Fraternity Hall, corner of Fulton St. and Madison St.

Brooklyn Eastern District Fraternity meets every Sunday evening, at 7 1/2 P. M., in Jackson Hall, 24 1/2 St. Grand.

New York City.—The Spiritualist Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite the Library Square, every Sunday from 2 1/2 to 4 P. M., the public invited.

New York City.—The Harmonical Association, Free Public Services every Sunday morning, at 11 o'clock, in South Street Hall, No. 11 East Fourteenth St., near Fifth Ave. Directors every Sunday morning at 10 o'clock, by Andrew Jackson Davis.

New York.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite the Library Square, every Sunday from 2 1/2 to 4 P. M., the public invited.

James L., son of Mr. and Mrs. Hester C. Paule, of Ohio, O., passed to Spirit-life, on the 19th of January, of consumption, in the 7th year of his age.

Mrs. Sophia C. Vasey, passed from this life on the 17th of January, 1881, at her residence in Birmingham, O., in the 62d year of age.

She became converted from the Baptist church to Spiritualism nearly thirty years ago, and has ever since been an indefatigable worker and abettor of the power of spiritual influence, which is the true basis in aid of the blessing hour.

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S. W. OSGOOD. M. F. RIGGLE. OSGOOD & RIGGLE. LAWYERS. 13 and 15 Times Building, 119 Washington St. Elevator on 13th Avenue. CHICAGO.

ORGANS. 20 gold and Silver Chromo Cards with name, 10 cents. Postpaid. G. I. Ropes & Co., 122 Nassau St. N. Y.

FREE. 20 gold and Silver Chromo Cards with name, 10 cents. Postpaid. G. I. Ropes & Co., 122 Nassau St. N. Y.

KENDALL'S SPAVIN CURE. The Most Successful Remedy Ever discovered, as it is certain in its effects and does not blister.

From a Prominent Physician. Dr. E. J. Kendall & Co. send you their advertisement in full, Field and Farm, of Kendall's Spavin Cure, and having a valuable and speedy horse which had been lame from spavin in sixteen months, I want to say for a horse by express, which in six weeks removed all lameness and enabled him to carry his full load of hay and straw, and to do his day's work as usual. The horse was worth to me one hundred dollars. Respectfully, H. W. R. M. D.

Send the illustrated circular giving Positive Proof. Price 25 Cts. All Druggists have it or can get it for you. Dr. E. J. Kendall & Co., 122 Nassau St., New York.

Price \$22. BABY CABINET ORGAN—NEW STYLE 10-1/2 INCHES AND A QUARTER OCTAVES, IN BLACK WALNUT CASE, decorated with GOLD BRONZE.

Length, 30 inches; height, 24 inches; depth, 14 inches. This novel style of the MASON & HAMILTON CABINET ORGAN is the only one that has a full compass and capacity for the performance, with full parts of hymn tunes, anthems, songs, and popular sacred and secular music generally. It returns to a wonderful extent for an instrument so small, the extraordinary excellence, both as to power and quality of tone, which has given the MASON & HAMILTON Cabinet Organ its great reputation and won for them the HIGHEST DISTINCTIONS, at EVERY ONE of the GREAT WORLD'S INDUSTRIAL EXHIBITIONS for THIRTEEN YEARS. EVERY ONE WILL BE FULLY SATISFIED. CASH PRICE \$22; on receipt of which it will be shipped and packed.

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HUMAN NATURE—IS IT DIVINE OR DEVILISH?

Can it be Trusted as a Basis of Morality?

BY S. L. TYRRELL.

Man is the riddle of the ages. Of all mysteries he finds himself the chief. Mythology has dreamed, Philosophy reasoned, Religion affirmed, and yet the "old, old" questions, what is man? whence is man? and what his final end? are to-day as they have ever been, the hotly contested battle field of science and theology.

Although the origin of man is of the highest theoretical importance, yet it is of very little practical concern to us, whether we were originally evolved from protoplasm, blind natural law, or molded mechanically from dust by the personal God of Moses; the fearful fact of our conscious life 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 ecstacy, or sink in anguish and despair.

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 reliable 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.

There are laws by which moral natures progress and retrograde as unfailing as the hereditary laws governing the improvement 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.

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

principles which have made them what they are? In the long, gradually shaded sliding scale between brutal vice and refined 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 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 various species of vegetable and animal life, where each can have a natural growth according to the laws of its being.

It is true we have a conception of a higher morality than one dictated by selfish principles; we feel 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 is the ideal virtue. But humanity has not yet reached the serene heights of unselfish religion. Much of nature's work to human eyes looks imperfect—pessimism can find many plausible grounds for criticism. A conflict of purposes and interests seems to pervade all creation.

THE NATIONAL SECULAR MOVEMENT. 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 I am receiving numerous letters from friends of the movement in various parts of the country, asking how auxiliary societies can be organized or old associations become auxiliaries to the movement.

As before stated, the above directions are written to answer inquiries, I am now often receiving of which the following is a sample:

Although man's natural bias is toward the right, yet his moral strength is limited, 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 neighbor's fare 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.

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"XENIA, INDIANA, Jan. 18th, 1881. "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 documents ever published to the American people.

"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, I apprehend large accessions to the cause.

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

By order of Society, A. ZIEGLER, Sec'y.

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 rapidly with which this much needed work would be accomplished.

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

MR. R. CORWELL WHITE CATCHES A GLIMPSE OF HIS DEAD SON.

Columbia Heights Society Agitated by the Story.

[From the New York Tribune.]

R. Corwell White, a resident of Columbia Heights, Brooklyn, N. Y., and a prominent business man in this city, owner of the Columbia Grand, Republic, and many of the largest excursion steamers, in these waters, is an earnest believer in Spiritualism. He has recently had his faith strengthened by an extraordinary experience, of the actual occurrence of which he has not the least doubt.

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 of a sunset, and 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 me a communication from my son. He described my appearance and actions when

I SAW HIM IN THIS ROOM,

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 compelled 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 accept. 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 trance. 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 which

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 it. 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. Blaine, 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 séances. 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 this question: "Where is my brother's will?" 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 Mr. Smith and he had my brother's will and two drafts, 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.

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