Eruth Mears no Mask, Pows at no Juman Shrine, Seeks neither Place nor Applause: She only Siks a Bearing.

 $\nabla OL. XXX$

JOHN C. BUNDY, EDITOR AND

CHICAGO, MARCH 26, 1881.

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Swedenborg-Teachings of a Great Seer.

To the Editor of the Religio-Philosophical Journal.

Three large volumes by Swedenborg are before me—"Heaven and Hell," "The True Christian Religion," and "The Apocalypse Revealed," and also his life by William White. These are but a small part of his ed some main points of the doctrines and revelations of the great Swedish seer and thinker. He was a ripe scholar, the son of a bishop, himself holding high place as a manager of mines under government, and spending years in these practical duties before his spiritual faculties. fore his spiritual faculties opened, so that his life-work as a religious writer begun; yet in his childhood those faculties were revealed in ways that the intelligent Spiritualist will understand. He says:

"From my fourth to my tenth year my thoughts were constantly engrossed by re flections on God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse, which made my astonished parents declare that certainly the angels spoke through my mouth."

His scientific life, full of active work lasted up to his fifty-seventh year, in 1745 when he gave up all these duties, spent his time in Sweden, Amsterdam and London, wrote his books, had his visions and clair voyant experiences, lived a quiet life (never marrying) and passed away in London. As his biographer tells us:

"He knew his end was near. He told the people of the house he should die that day and a servant remarked, 'he was as pleased as I should have been if I was going to have a holiday. His faculties were clear. On Sunday, March 29th, 1772, hearing the clock strike, he asked his landlady and maid, sitting by his bedside, the hour; said 'It is well, I thank you; God bless you,' and in a moment quietly departed, eighty-four years old."

Of his spiritual seership there can be no doubt, in the mind of any one who has studied the inner life of man. His visions were wonderful, not miracles to him, but accounted for by spiritual laws. His views and opinions are of great value, full of inspiration and light, save where he was influenced, as all are somewhat, by the prevalent opinions of the day. His efforts to interpret the Rible by a commentation of the save where the Rible by a commentation of the save where the Rible by a commentation of the save where the Rible by a commentation of the save where the Rible by a commentation of the save where the Rible by a commentation of the save where the was influenced. pret the Bible by correspondences, such as that a white horse, in Scripture meant wisdom, power, etc., grew out of an idea that the book must be divine. We need not accept that idea but any accept that idea but any accept book must be divine. We need not accept that idea, but can see what was really excellent in his interpretations, and let the rest go. His teaching that hell is eternal and hopeless, was of his time, yet we can see the truth of his yiews of sin and its darkness, and see that he went beyond his age, but could not wholly escape it. He taught that God did not decree any to heaven or hell; that truth was open to all, and mercy ever ready, and man shaped his own destiny. His angels were men and women from the earth, filling heaven with light, still human in form, wearing no wings, full of good works and growing in grace. His Satans were human devils, still in that state of the rule of base desires. "Justification of the rule of base desires. "Justification by faith," the great doctrine of Luther and Calvin, he repudiated with emphatic ener-ergy; held that true faith and good works must go together, and he saw Calvin in hell still in bigoted darkness as teacher of this pestilent error.

In his day Swedenborg was a religious reformer, disliked and misunderstood, while his strange visions were far more misap-prehended than they would be now. We can pass by what may be limited and local, and can find wise teachings, great thoughts and golden inspirations in his writings, that will lead the world for centuries to come. Of his personal integrity there is no question, and his every word is sincerity itself. There is a remarkable likeness between his spiritual visions and ideas, and those of A. J. Davis and some others of our day-a likeness, that is, in essential principles-a difference sometimes in external particulars, not important.

I give quotations from the books before me (not giving page or paragraph for brevity's sake) that some fit conception of this gifted and true man may be gained by us from his own words:

"I have seen a thousand times that angels are human forms or men; for I have conversed with them as man with man, sometimes with one alone, sometimes with many in company; nor did I discover in their forms anything different from the form of man...I have been permitted to see them in a state of full wakefulness, when I was in the exercise of every bodily sense, and in a state of clear perception ... They see, hear and converse with each other ... I have seen them in a light which exceeds by many degrees the noon-day light of the world, and in that light 1 observed all parts of their faces more distinctly and clearly than I ever did the face of man on earth. I have also been permitted to see an angel of the inmost heaven. His countenance was still brighter and more resplendent,...

his form was perfectly human.
"It is, however, to be observed that angels cannot be seen by man with his bodily eyes, but with the eyes of the spirit which is within him; because the spirit is in the spiritual world, and all things of the body are in the natural world. Like sees like, because from like. Besides, every one knows that the organ of bodily vision, which is the eye, is so gross that it cannot see even the smaller things in nature, except by the aid of optical glasses; much less, then, can it discern those which are above the sphere of nature (or external materiality) as are all things in the spiritual world; nevertheless, these are seen by man when he is with drawn from the bodily sight and the sight of his spirit is opened. This is effected in a moment, when it pleases the Lord that a man should see spiritual things. And then the eyes of the body. Thus angels were seen by Abraham, Manoah, and the prophets. Thus the Lord was seen by the dis ciples after his resurrection, and in like manner, too, have angels been seen by me. ... Heaven is distinguished into two kingdoms—one the Celestial, the other the Spir-

itual Kingdom....There are three heavens most distinct from each other; the inmost or third, the middle or second, and the ultimate or first. They follow in order and are mutually related like the highest part of man, which is called the head; his middle, which is the body, and the lowest, which is the feet.... The interiors of man, which belong to his rational mind and his natural mind are also in similar order; he has an inmost, a middle and an ultimate; for when man was created, all things in divine order were collated into him, so that he was made divine order in form, and thence a heaven in miniature. For this reason man, as to his interiors, communicates with the heav ens; and also comes among the angels after death-smong those of the inmost, middle, or lowest heaven, according to his reception of divine truth and good....during his life on earth....The angels of each heaven do not dwell together in one place, but are distinguished into societies according to the differences of the good of love and faith in which they are. Goods in the heavens are of infinite variety ... Those are far apart who differ much, and those near who

"Marriage in the heavens is the conjoining of two into one mind,...the under-standing of man, the will of woman....conjugal love, . . . the procreation of good and truth. . . . The employments in heaven are various and innumerable....

"The world of spirits is neither heaven or hell, but an intermediate place, or state between both. For thither man goes first after death; and then after a certain period the duration of which depends on what kind of a life he has lived in the world, he is either elevated into heaven or cast into

"The garments of angels in heaven correspond to their intelligence...The most intelligent have garments that glitter as bright flame; some those that shine as from light; the less intelligent have bright and white garments without splendor, and the still less intelligent of different colors. The still less intelligent of different colors. The angels of the inmost heaven are naked.... Whether we say they are clothed according to intelligence, or according to divine truth, it is the same.... Whenever I have conversed with the angels mouth to mouth, I have been present with them in their habitations, which are exactly like the habitations of earth called houses, but more beautiful. They contain halls, inner-rooms and bed-chambers in great numbers: courts bed-chambers in great numbers; courts also, and round about them gardens, shrubberies and fields. Where they live in societies, their habitations are close to each other, and arranged in the form of a city, with streets, ways and public squares, exactly like the cities of earth. I have been permitted to walk through them and to look around on every side, and occasionally to enter the houses. This was in a state of full wakefulness, when my interior sight was opened. I have seen the palaces of heaven, magnificent beyond description,... the splendor without equalled by the magnificence within; neither language nor science can adequately describe their decorations. On the side that looked to the south were paradises where all things were equally resplendent, sometimes the leaves of the

trees were like silver, the fruits like gold, and the flowers in their beds like rainbows. Near the boundaries again appeared other palaces, which terminated the

"Such is the architecture of heaven, that one might say it is the very art itself; and no wonder for that art itself is from heaven. The angels said that such things and innumerable others still more perfect, are presented before their eyes by the Lord; but that they delight their minds more than their eyes, because they zee correspondences in everything, and by means of the correspondences things divine;...the minutest particulars correspond to interior things....Infants are committed to the care of female angels who, in the life of the body, loved little children tenderly, and also loved God.....In the more elevated places of the spiritual world are the heavens; in the low ones, there is the world of spirits; beneath both these are the hells.....All appear dark and misty when looked into, but the infernal spirits who are within them are in such a kind of light resembling that from ignited coals. Their eyes are adapted to this, because on earth they were in thick darkness respecting divine truths, in consequence of denying them, and in light, as it were, in respect to falsities, in consequence of affirming them.....Hence also it is, that the light of heaven is thick darkness to them; where fore, when they come out of their dens, they see nothing.... Every or ethere is the effigy of his own evil....the interiors exhibiting themselves visibly in the exteriors, which are the face, the body, the speech and the gestures.... Their bodies are monstrous; their speech is that of anger, hatred or revenge.In a word, they are all images of their own hell. It is, however, to be observed, that such is the appearance of infernal spirits, when seen in the light of heaven; but among themselves they appear as men. This is of the Lord's mercy that they may not appear as loathsome to each other as to the angels.... I have seen the mighty ones, who in the world had exercised dominion meanest class where they are vile slaves.

"I have been permitted to converse with some in the other life, who had withdrawn themselves from the business of the world, that they might lead a pious and holy life; and with others who had afflicted themselves in various ways, because they imagined that this was to renounce the world, and to subdue the concupiscences of the flesh. But the greater part of these-having by such austerities contracted a sorrow-ful life, and removed themselves from the life of charity, which can only be lived in the world—cannot be consociated with angels, because the life of the angels is one of gladness resulting from bliss, and consists in performing acts of goodness, which are works of charity. And besides, they who have led a life withdrawn from worldly affairs, are possessed with the idea of their own merit, and think of heavenly joy as a reward, being totally ignorant of what that joy is....and, not receptible of it, they depart and consociate with spirits like themselves....They who have lived in out-ward sanctity, continually frequenting temples and their repeating prayers, and who have afflicted their souls, and at the same time have continually thought about themselves that they should thus be esteemed and honored above others, and after death be accounted saints, are not in heaven.... These statements are made in order that it may be known that the life which leads to heaven, is not a life of retirement from the world, but of action in the world; and that a life of piety without a life of charity—which can only be acquired in the world—does not lead to heaven, but a life of charity does; and this consists in acting sincerely and justly in every occupation, in every transaction, and in every work, from an interior, and thus from a heavenly origin; and such origin is inherent in such a life, when a man acts sincerely and justly because it is according to the divine laws. "Such a life is not difficult, but a life of plety, separate from a life of charity, is

heaven, as much as it is believed to lead to This admirable statement of the beauty of practical life in the right "interior" state, may fitly close these extracts, although the mine is so rich and extensive that one can hardly forbear from further explora-

difficult; yet this life leads away from

The comparison to a mine is appropriate, for the useless rocks are the antique and cumbrous verbiage, the refuse is the fanciful interpretation of the word (the Bible), and the pure gold, immortal ideas clothed in rich language.

From the day when, as he says, the Lord appeared to him (in 1743), and opened his interior sight, he devoted almost thirty years to the culture of these interior faculties and to the voluminous record of his revelations. He had good health of body, means to live at ease in his simple way, and so power to control his external conditions and to use his time for spiritual culture, which he did with devoted sincerity, a deep sense of responsibility, and wisely, in the light he had. His Memorable Relations of spirit-intercourse with the angelworld, are of great value and interest. His experiences in seership and clairvoyance, are like those of today, as a single incident.

are like those of to day, as a single incident from his life will show:

"From his gardener's wife, Robsahm re-ceived the following statement:

"Entering one day, after dinner, into Swedenborg's chamber, I saw his eyes like

unto a most bright flame. I drew back, saying, 'In the name of goodness, sir, what has happened extraordinary to you? for you have a very peculiar appearance.' What kind of a look have 1?' answered he. I then told him what struck me. He replied, Well, well, don't be frightened; the Lord has so disposed my eyes that, by them, spirits may see what is in our world."

In a short time this appearance passed away, as he said it would. She said to Robsahm:

"I know when he has conversed with heavenly spirits, for there is a pleasure and calm satisfaction in his countenance, which charm those who see it; but after he has conversed with evil spirits, he has a sorrowful look."

The last year of his life, in London, he wrote a note to the Apostle of Methodism, John Wesley, then in the city, saying that, in the world of spir ts, he had been told of a strong desire of that eminent man to meet him. Wesley received and read the note in presence of several preachers; he said that he had a strong desire of late to meet Swedenborg, and wrote a reply saymeet Swedenborg, and wrote a reply say-ing that, on his return to the city in six months, he would gladly see him. In reply the seer said that he should "go into the world of spirits on the 29th day of the next month" (March)—the day of his

Swedenborg opened the way for modern Spiritualism, and his really permanent ideas, as well as his experiences, are in unity with its philosophy. The efforts made by many of his followers to day to repudi ate such unity only reveal the absurdity of accepting any one, however great, as master, and of supposing that divine and spiritual gifts and faculties were, or can be, exhausted or limited to any one person. We may well say:

"Never was to chosen race That unstinted tide confined." and so accept gladly the truths of Swedenand the inspirations of our own de and hope for "greater things than these" in the riper days yet to come

G. B. STEBBINS.

Detroit, Mich.

Authenticity of Inspirational Speaking.

To the Editor of the Religio-Philosophical Journal: I have a curious and instructive letter to

address to you by a direction which, as you will see below, I cannot disregard. On the 11th ult. I had a seance with the now celebrated psychographic medium, Alexander Phillips, at his rooms, 132 West 36th Street, in this city, at which very interesting matter was written between the slates, proceeding from the spirits Epes Sargent, Dr. Channing, Theodore Parker and Archbishop Hughes. After leaving the medium, and when at a considerable distance from his residence, I observed that my copy of the Banner of Light, as yet un-read, contained an address, entitled "The Day after Death," delivered by Mrs. Richmond at Fairbank Hall, Chicago, on the 16th of January, purporting to proceed from Epes Sargent, and reprinted from the Chicago Times. Before reading it, I was strongly impressed to return to Phillips for the purpose of asking my old friend of former days, Epes Sargent, how far I might rely on its authenticity as indeed really his; not that I doubted in the least the perfect good faith of that splendid trance medium as I regard her, though I regret to believe that you do not), but that in the phenomenon of inspirational speaking, I too well understand the impossibility of drawing any distinct line of demarcation between the extraneous prompting of the invisible spir-it and the blended action of the medium's own mind, super-excited probably by the intellectual stimulus of the inspiration. The very act of giving form and expression to the ideas inspired from without and above, must necessarily cause a good deal of the medium's own to mingle with that which may have been prompted from a higher source. Probably no inspiration can be called plenary, except in the cases of such mediums as are taken wholly under absolute "control," their own minds being temporarily in abeyance or suspension, or even absent, in which cases it should rather be called possession than inspiration; and this is a consideration to be borne in mind in reading the probably mediumistic writings of some of the old Hebrew "prophets" and later "apostles." I was, therefore, curious to see what Epes Sargent, who had just been communicating with me in the more certainly authentic form of psychography or direct writing by spirit hands them selves, would say about this speech made through so celebrated a medium as Mrs. Richmond. Would he recognize it as his own and all his own, and as correctly in-

the medium? The result should teach us to be on our guard against accepting as entirely authentic all that the best of inspirational speakers may utter as being the supposed ipsissi ma verba of any single spirit, of whose presence and influence the medium may be so genuinely conscious as to fully believe, herself, that all the utterance is that of that particular spirit.

terpreted to us by the transmitting mind of

In the present instance the address on "The Day after Death," ends with the sentence, "I was known upon earth as Epes Sargent," after having opened with the following introduction: "The discourse to

which you will listen this evening is suggested in thought and language, by one who has lately departed from earthly life, who has been somewhat known among Spiritualists, and though not suddenly, still has recently taken his place among his friends in spiritual existence. The diction will be his, but the rendering of it will be by the usual control of the medium who speaks the thought and language of the departed friend, who is standing near." I had glanced over these opening lines when I determined to retrace my steps to ask Epes Sargent himself what was the real truth about it. It is evident that it would redouble the interest and value of the address if his reply should verify its authenticity. I rather think it was more than an unprompted impulse of my own that led me back to Phillips, at some inconvenience.

Now sometimes, undoubtedly, the inspired trance medium gives his (or her) own artistic or rhetorical form to the ideas or sentiments suggested or infused by the controlling spirit, with perhaps expatiation upon them—his own interpretation of what he feels himself prompted to say-his own method of logical development and presentation of the reasoning or argument he is called upon to state, from its premises to its Q. E. D.—his own illustrations, poetical or analogical, tending to make the whole more lucid and forcible. Often, too-perhaps always—his own mind is raised into the "superior condition," by the influence of the controlling spirit, in which he is endowed with an abnormal degree of intellectuality far beyond his ordinary powers, which may, perhaps, in part explain the abundant poetry improvised by most of the inspirational speakers, in our English language, which is so unfavorable to that improvisation that none of our poets of the pen have ever been capable of it. See, for example, the laboriously corrected and interlined facsimiles which have been published of some of Byron's autograph pages. Once in conversation, on this subject, with one of the most delightful of this high class ham, from the experience of whose consciousness I sought to learn something about it, I compared the inspiring stimulus upon the medium's own mind to the effect npon the medium's own mind to the effect produced on the burning gas of an ordinary light by the addition to it of a stream of pure oxygen, producing instantly a twofold mcrease of brilliancy. She thought the illustration good, and said, what was very suggestive, that "they (the spirits) give the ideas, we (the mediums) perhaps, give the form." How closely in speech, thought and the form of its expression are united, I need not pause to show. In such cases it need not pause to show. In such cases it is clear, however, that we receive at second hand that which comes to us from the con-trolling spirit through the mind and utter-ance of the medium, who may be entirely unconscious of how much he himself may add to or vary that of which he is the channel of transmission, as the tinted or uneven glass is unconscious of the coloring or the distortion through refraction, it communicates to the white light of truth or to the loveliest images of nature which may pass through it. It will not be till the promised day shall come when spirits materialized in form, shall appear on platforms and themselves give direct utterance to their meanings, that we can have them at first haud though perhaps we shall admit as an exception, the cases in which the voices of unseen spirits are heard to speak for themselves in the presence of such mediums as Mrs. Hollis Billing. In the present in-stance the communication was avowedly at third hand; for Epes Sargent (1) is represented as merely "standing near" and as having "suggested." while Mrs. Richmond's "usual control" (2) interpreted him to the medium on the platform, which interpretation was then re-interpreted by her (3) to us; after which may indeed be said to have come a fourth and fifth agency in the accurate stenographer and the mechanical

With these observations tending to throw, perhaps, a little light on a subject deeply mysterious, I proceed to relate the results of my application to Epes Sargent for which I had returned to the psychographic medium. Philling medium Phillips.

It will be observed that not all of what was said to me was in the form of the direct writing, (i. e, on the closed slates, inaccessible to mortal hand or power), some things being written by the medium's own manifestly controlled hand; but all are so mingled together, and so refer to each other and to the subject that it is clear all are so mingled together, and so refer to each other and to the subject, that it is clear that the spirit employed the one mode or the other indifferently, the prompting of the me-dium to write being probably a readier and easier process (it was done instantaneously and in a flash) than the spirit direct writing and in a flash) than the spirit direct writing on the slates. Epes Sargent knew my well founded knowledge of the medium's honesty; and there was nothing written by his hand which was not also involved in what was written on the slate. But as full and precise accuracy is my supreme duty. I indicate always which was which. In answer dicate always which was which. In answer to my first statement of the object of my return, it was written (by the medium's hand):

"It is intermingled with others."
"But still I may read it with the under-

standing that you were substantially the author of it, may I not?" "No, I was not [here a pause and three

suspension dashes, thus, ———, as though in hesitation as to the correct proper reply] the author of it ---, that is, as you see Continued on Eighth Page.

Dr. Peebles's Orthodox Christian Hymn Book.

BY WM. EMMETTE COLEMAN.

In 1868 J. M. Peebles, in connection with J. O. Barrett, issued an excellent spiritual hymn book, called the Spiritual Harp. This collection of melodies, white containing numerous hymns voicing man's religious aspiration, was yet free from Christian bias or tinge. The book was an exponent of rational Spiritualism, not Christian Spiritualism, and admirably filled the purpose for which it was designed by its compilers. Some years after the publication of the Harp, Mr. Peebles published a small pamphlet hymn book, containing a good collection of spiritual hymns, to which no exception could be taken. Recently, however, our brother has made a third venture in the field of spiritual singing books, publishing a small collection of "Spiritual Harmonies." Examining this hymn book, we find a marked change in its character from that of the two preceding books. For the last few yearsever since Mr. Peebles traversed the "Holy Land," and had the felicity of holding personal communion at Jerusalem with Jesus, the twelve apostles and Paul, through the mediumship of Dr. E. C. Dunn (who hassince renounced Spiritualism, and declared his so-called mediumship a delusion)—ever since Dr. Peebles had the great honor conferred on him, at that time, of being held in such dis-tinguished favor by Jesus and the twelve, as to cause them to meet together as a body for the first time on earth since the ascension, 1800 years ago, in order to answer such questions as Dr. P. might wish to put to them-Mr. Peebles has been drifting back step by step into the Christian church. A short time since, in a public address in New York, he defended the truth of the story of the immaculate conception of Jesus and his recent hymn book is saturated with orthodoxy. The Doctor is supposed to be not an orthodox Christian, but a liberal Christian, somewhat of the Unitarian stamp; but his new hymn book is full of orthodox hymns, expressive of sound orthodox dogmas. Why Dr. P. should insert orthodox hymns in a spiritual hymn book, rather than liberal Christian hymns, if he must have Christian hymns in it of some kind, is difficult to explain; unless he is at heart an orthodox Christian, at present masking in spiritual guise. The subjoined extracts from this hymn book will indicate the character of its orthodox contents:

Page 19.—"They [the angels] learn at Imman. uel's feet." Immanuel is Jesus. Page 20.—"Christ" is named as the leader

of a "new religion" sent from God. Page 22.—"Our absent Lord has left us word. 'Let every lamp be burning.' " Here Christ is hailed as Lord, and his words taken as a command to us.

Page 85,-" For behold the Bridegroom cometh. In his wedding robes arrayed." The Bridegroom is Jesus, his supremacy being thus acknowledged, and His Deity being re-cognized by spelling His with a capital H.

Page 37.—Here we have a strictly orthodox hymn, taken from page 90 of "the Revivalist," which speaks of "Christ the Lord," and calls him the 'heavenly Babe' - Capital B in Babe. There are also a number of other hymns in the book copied from "The Revivalist," about fifteen in all in this small collection. Do Spiritualists want to borrow orthodox "revivhymns to sing in their Sunday exercises? Are they so hard pushed for musical selections, that they have to go to orthodox camp meeting hymn books to find suitable hymns

Page 40.—"Well knowing that Jesus resides everywhere, and will in all places give answer to prayer." Here we have two falsehoods stated as being well known; the omnipresence of Jesus, and his universal answer to prayer. Were there nothing else objectionable in the book, these two lines are sufficient to damn it in the minds of all rational Spiritualists. Does Dr. Peebles believe Jesus to be everywhere, the answerer of all prayer! If not why does he insult the intelligence of Spirit ualists by inserting such false statements in his hymn books?

Page 40.—"Of that city, to which I journey My Redeemer, My Redeemer, is the light." Jesus is here the Redeemer and the light of heaven!

Page 44.—Note these lines, Spiritualists of America, and tell us what you think of such attempts to foist orthodoxy into our ranks; "Their song to the Lamb shall re-echo through

heaven. My soul will respond: 'To Immanuel be given

All glory all honor, all might and dominion; Who brought us through grace to the Eden of Love."

These lines make those singing hail Jesus as the Lamb: as Immanuel (which means God with us-Jesus as God), as our Savior through his grace, and as all-powerful in heaven and

Page 48.—"Lift up thy face to heaven. In God Messiah's ray." Here Jesus is distinctly Here Jesus is distinctly

called God-Messiah. Page 54.—We are here told that the home of the Lord is an unchangeable place, "Where

Jesus of Nazareth stands; the King of all kingdoms forever is He, and He holdeth our crowns in his hands." Note the falsehoods in this hymn: (1). The Spirit-world unchangeable, instead of progressive; (2), Jesus is the King of all kingdoms forever; (3) Jesus gives us crowns when we reach that unchangeable

Page 54—Mr. Peebles was severe in his criticisms on A. J. Davis, because he inserted in the Lyceum Manual songs and hymns to be sung to negro melody airs Mr. P. in this hymn book has surpassed Mr. Davis. Mr. Davis only inserted new songs and hymns of a spiritual and harmonial character adopted to the airs of certain popular negro melodies. The negro melodies themselves were not inserted, new words being written for them. In Mr. P.'s hymn book we find a genuine negro melody, words and all, inserted between two staunch orthodox hymns. It is preceded by the one just criticised, referring to our unchangeable home, King Jesus, etc., and it is followed by the well known "Lord, dismiss us with thy blessing." What connection this negro melody—"Darling Nelly Gray"—has with the other contents of the book is a

problem past my solution.
Page 56.—"May we ever reign with Christ

in endless day."

Page 59.—"Jesus bids me come. I come, thy servant, Lord, replies; I come to meet thee in the skies, and claim my heavenly rest.... Now, O my Savior, Brother, Friend, receive me to thy breast." Jesus is here Lord and Savior, and receives his followers to his

Page 61.—Note this: "Lo! He reigns, He reigns victorious, over heaven and earth most glorious; Jesus reigns....Blinded sinners, royal favor, now is offered by the savior."

Page 62.—This hymn speaks of going to the footstool of Jesus in prayer, and as other orthodox sentiments.

Page 68. The well known revival hymn, "Hold the Fort," unaltered. "Hold the fort, for I am coming," Jeaus signals still, Wave the answer back to heaven, By thy grace we

will, See the mighty hosts advancing, Satan leading on." This selection not only gives us Jesus as a "Leader" and "Commander" in heaven saving us by his "grace," but also gives us a personal devil. Of course, Spiritualists will be delicated to give about Satan ualists will be delighted to sing about Satan and his host, their faith in his all-potency being so fervent!!

Page 79.—This is a choice morceau. "Look ever to Jesus, He'll carry you through. Ask the Savior to help you, Comfort strengthens and keeps you; He is willing to aid you; He'll carry you through."

Page 83—"A radiance from the cross afar. The Savior's love revealing."

Summing up the ideas permeating the above selections, we discover the following orthodox tenets honey-combing a purported Spiritualist hymn book: Divinity of Christ: Jesus the King of Heaven; Jesusour Lord, Savior, Redeemer; Jeaus omnipresent, Jesus the Savior through grace; Prayer to be offered to Jesus; Jesus the Lamband Immanuel; The Spirit world an unchangeable place, presided over by Jesus; Jesus will carry you through;" existence of a personal devil. If Dr. Peebles had only inserted a few of Dr. Watta's hymns about eternal hell fire and damnation, the compilation would have been completer in an orthodox

Following the hymns, we have several collections of brief extracts for readings, in which the Doctor's bible-worship is plainly revealed. These selections are almost wholly biblical, save in the first collection (for funerals), which has ten biblical paragraphs, five paragraphs by Dr. Peebles himself, and two poetical selections. Selections for children have thirteen biblical paragraphs, one by Peebles and one poetical; those for parents and the aged have twentyseven biblical paragraphs, and none by any one else; those for a mother consist of fifteen biblical and three poetical. Total selections: biblical 65; Peebles 6; poetical 6. Not a single paragraph from all the writings of the host of Spiritualist writers in the world; those beautitul writings being completely ignored so that the book might be filled with quotations from the Bible exclusively. Let it be understood that I am not criticising quotations from the Bible per se, but the ignoring of all other books in making selections. There are many very excellent things in the Bible suitable for readings, etc., and good use can be made of the old book in that and other respects. It is not just either to ignore the Bible or to use it exclusively. The food in all books should be utilized. But Dr. Peebles certainly fails to represent Spiritualism in making selections almost exclusively from the Bible for readings, etc. Quite as little does he represent Spiritualism in the selection of hymns for his last hymn book.

Dr. Peebles says, on page 8 of "Spiritual Harmonies," "The Apostle Paul's injunction was, 'Add to your faith, knowledge.'" would be glad to have indicated to me the source of information whence this statement was derived. Certainly, there is no such passage in the Bible in any of the writings at tributed to Paul, only a portion of which, however, are really the work of the great Apostle of the Gentiles. The nearest approach to such a passage in the New Testament is found in the so-called Second Epistle of Peter, 1st chapter, 5th verse; which in the Protestant version reads, "Add to your faith, virtue; and to your virtue, knowledge," and in the Catholic version, "Ministers in your faith, virtue; and in your virtue, knowledge." Peter was quite a different character from Paul, we know; but even Peter did not write the passage—the Second Epistle of Peter being the last written book in the New Testament, first issued about A. D. 175, or over a hundred years after both Paul and Peter were dead. The passage was therefore written by some unknown Greek or Roman Christian, in the name of Peter, the epistle being the last written of the forged epistles found in our Bible bearing the names of Paul, Peter, John, James and Jude. Clergymen are proverbial for in-accuracy in regard to facts, aside from biblical questions, but in that line they are generally proficient. It is, therefore, a little strange that Bro. Peebles, for so many years a Christian minister, and now a good Bible Christian Spiritualist, should have such a meagre knowledge of his holy book, as to make this double error-(1) a mistake in the words of the quotation, and (2) a mistake in its reputed author. Presidio of San Francisco, Cal.

Mrs. S. C. Hall-Obituary.

This eminent English writer, and her husband are both widely known, and the following letter from the Medium and Daybreak is of special interest:

Dear. Mr. Burns.-If I have delayed writing to you it is not because I am ungrateful I thank you much for your notice in the Medium for February 4th.

I am sadly prostrated, although I know that my beloved is in heaven; I know also that she is by my side.

I have already had clear corroborative and emphatic evidence that it is so. Yes; I know well that my beloved is in heaven; but I know also, and with reverence I say it, that heaven could not be a heaven to her-a state of bliss-if, retaining consciousness and memory—she knew that God would not permit her to comfort me when I

most needed comfort; and guide me when I most needed guidance.

That is not the way in which God rewards his "good and faithful servants." In a word, I know that those who are called "the dead" do not die; that they are merely removed from the earth sphere into some other sphere—the first, but not the only removal; and that under certain conditions which at present we cannot comprehend, much less control the soul that has left earth can and does communicate with the soul that

for a while longer remains on earth. I lack energy and strength, but I do not want faith to go at further length in this deeply interesting and exciting subject.

I wish to add these lines from a poem-

"Hereafter," which I recently printed for private circulation:

"CHANGE there will be; as flowers from branches burat: And I shall see thee—as I see the now;

But more resembling what thou wert, when first I kissed thy smooth cheek and unwrinkled brow. "As in the glory of thine early prime; Through all thy earth life; bright at every stage;

The Soul is NEVER OLD; and knows not Time; GOODNESS IS BEAUTIFUL AT ANY AGE. "Together still; if one have earlier birth

. In Paradise; divided; and yet near; Though one in Heaven may wait for one on earth; A guiding, guarding, spirit—there as here!"

How any thinking and rational person who believes in God and the immortality of the soul can for a moment doubt this, I have difficulty in imagining; yet surely I may not forget that I myself had such doubt before the beneficent master, knowing that scripture light was not sufficient for my guidance, sent to me in his mercy an additional light—that of Spiritualism—which did suffice.

I feel now more intensely than I ever did the blessing of Spiritualism. But it is Christian Spiritualism; the light

that enables me to read rightly divine revela-tion, and to see how best and safest to walk in the footsteps of the Lord and Master,

It is the teaching by which she was taught—and which she taught—during the whole of her long and useful life.

It was "peace and good will" based on his precepts and example. But on this head I will trespass on you with

details. We were-we are-both faithful Spiritualists-and grateful Spiritualists; that is

I had made this home beautiful; full of such things as would delight the eye and mind, and give the enjoyment it is fitting and right we should have, while it is our earth dwelling. But a million times more beautiful is the house that is now her home. She now not only worships in spirit and in truth, but sees the master she loved and served; and sings with the scraphim, among the cloud of witnesses, the merciful and loving grace of the Redeemer.

I may take some other opportunity of striving to impress on the minds of those who are yet but on the threshold of the immeasurable blessing of belief in that which is conveyed by the word Spiritualism-depriving death of its sting, and giving not hope, but certainty that the instantaneous removal may be to scene infinitely more beautiful than the earth dweller can conceive.

The "natural body" was laid in the churchyard at Addlestone on February 5th. It is a village in Surrey, where the happiest years of life were spent. The coffin was of oak, grown in her native Bannow-the scene of her early Irish "Sketches;" it was an old chest, brought by her family to England in 1815. She had often expressed a wish to be buried in it, and

At the grave side a group of little children sang a hymn; they came from the school close by, which school she, in 1855, built. It is an infant school.

The church is clothed with ivy almost to the summit; that ivy we planted with our own hands, bringing it (in 1856), for the purpose, from all-beautiful Killarney.

Among the few friends present was Sir Theodore Martin, who brought me a gracious message of condolence from the Queen. In the grave are the remains of her dear mother-one of the best women who ever liv-

ed. She was our "household" more than thirty years, and I never saw evidence of wrong thought in her.

There is room for one more in that grave; it will soon be occupied.

But I wish to lay some stress on this:-There were no hired "mourners" at the funeral; no black banners or feathers; no black hat bands or black gloves (what these and other paraphernalia might have cost I

gave to the little children).
I followed the coffin in a plain carriage. not in one painted black with prancing black

Neither have I written a letter since upon black bordered paper, or thought it would preserve a holy memory to send for tailors and dressmakers to take fittings for new black There was an abundance of flowers and wreathes sent by loving friends, but did not

suffer them to be crushed to premature death by heaping clay upon them in a grave that was not theirs Before the coffin was "lowered" they were removed, and conveyed to the children's

school room, to give a little more healthful oy before their natural death. The thought to do this was given to me by our long esteemed and valued friend Mrs. Newton Crossland, in a very beautiful and touching poem written by her, entitled "The Plea of the Flowers," their prayer not to be "doomed to wither in darkness" where the "relics of our loved are lain;" it is the plea of all nature, as well as the flowers:

"Send us to homes where poverty has sway, Send us to school rooms, and to places where The sick and suffering bear their load of care, Send us where eyes can see, and hearts can pray.

It was in the house of our friends Mr. and Mrs. Newton Crossland, some 25 years ago the light of Spiritualism was first lit for our guidance. We did not then see it in it's full light; as we did some months later, at the house of our valued friends William and Marv Howitt. But it did not become perfectly clear to us until we became acquainted with our dear friend D. D. Home-whom I have loved and respected from that time to this; never changing thought of his truth and honor for a moment-my regard for him constant

I wish others would follow the humble example of one of whose love for the "removed' none will doubt; as little will be questioned the devoted homage to her happy memory of one to whom she was companion, friend counsel-

lor and wife, during 56 years of wedded life. Yes; if another good woman is gone from earth there is another saint added to the hierarchy of heaven. Yours very truly, S. C. HALL.

Devon Lodge, East Molesey, Surrey. (By Hampton Court) Feb. 15th.

Emerson on Carlyle.

Mr. Emerson read a few evenings since, before the Massachusetts Historical Society, a paper on Carlyle, describing him as being quite as extraordinary in conversation as in his writings; a practical Scotchman, such as you would find in any sadler's or iron-monger's shop. "I called him," said Mr. Emerson, "a trip-hammer with an Æolian attachment." He talked like a very unhappy man. He understood his own value as well as Mr. Webster, whom in some respects he resembled; and, like him, could see society on his own terms. Though no mortal in America could pretend to talk with Carlyle, who, indeed, in England was as remarkable as the tower of London itself, yet he would not satisfy Americans, and would by no means bear transportation. transportation. He was a hammer that crushed mediocrity and pretension. While Mr. Emerson was reading, with an occasional suggestion from his daughter, the members of the society gathered eagerly about him, and listened to his words with close attention, and at the conclusion gave expressions of hearty applause.—Harper's Weekly.

Revival religion does not reduce the aggregate of crime. When Moody held forth in Chicago crime increased. I do not attribute it to his preaching. The same causes which contributed to give him large audiences and many converts—the general depression in business—tempted men to steal and rob. This is not a supposition, but a certainty, an absolute fact. Revival religion does not make men more honorable, more just, more ready to pay their honest debts, or to redeem their notes, to be more benevolent, patriotic, truthful or upright in their dealings with their fellowmen.—B. F. Underwood.

Organization.

To the Editor of the Religio-Philosophical Journal:

I have read with considerable interest the article from our good brother Peebles in the Journal of Feb. 19th, on the much disputed subject of "Christian Spiritualism." Indeed I have followed the whole discussion with in terest as it has been carried on by the several participants, and am not without hope that some good result will ultimately obtain from it. While it is an admitted fact in the minds of unprejudiced thinkers, that the world has

not yet witnessed the ne plus ultra of organization, and while we have cause to regret the immense lack of organization among ourselves as Spiritualists, yet it is well always to bear in mind the respect to which the honest opinion of those from whom we may differ, is entitled. It is to be regretted that during the discussion of this important matter there has been manifest at times a spirit of acrimony which we should have sufficient government of ourselves to control.

Let us remember the old Latin Adage, Nemo solus sapit (no one is wise alone) and then we will not be so much surprised, if we find that our views do not meet with that ready acceptance we had supposed they would Free thought and free speech are among the inherent rights of every person, and are an inestimable privilege when reinforced with a

sound judgment and wise discretion.

It is, then, in this faternal spirit that I would offer my thoughts on this subject, sincerely desirous that we may arrive at the solid basis of truth, on which rock our scattered forces may unite. In the first place, then that I may define my position I would say, I am not a Christian Spiritualist; and why? Simply and plainly because I do not recognize the necessity of our heaven-born Spiritualism taking upon itself the name of any individual, no matter in what age of the world he or she lived. But I am told that the name Christian is not a mere name; it represents a principle; a name designatory of certain ideas or fundamental truths which we recognize as right and proper. Granted. But is it any the less a fact that inseparably connected with the name of Christian, is the person Jesus? What is the first thought in our minds as we hear the name Christ? Does not the person of Jesus come up before the mind's eye, rather than the sublime principles the name represents? Invariably so. Thus does it become absolutely impossible to disassociate the term Christian from the individual Jesus, so long has the world been educated to connect the two in one, and it would inevitably result, should we adopt the term Christian, that to all intents and purposes we had donned a personal name for our divine philosophy, and had actually repeated, in the blazing light of this nineteenth century, the unwisdom of the religious world, involving all the hates, animosities, wars, cruelties and persecutions which have ever characterized such injudiciousness. But there are other reasons why I would object to the adoption of this name, and which I can best note after considering some of Mr. Peebles's statements. After alluding to the failure of the several attempts to organize Spiritualists he submits the following as the cause of such failure:

"Among the principal causes of this chilly indifference, this death torpor that has settled down upon our organic work, may be numbered the atheistic and anti-christian-the agnostic and iconoclastic teaching, that have been thundered from our platforms. It seems to me a very poor way to build up Spiritualism to ignore God, deny the existence of Jesus Christ, spura the New Testament, mock at prayer, sneer at religion, and promiscuously hurl the prejudicial javelins of our own forging at the numerous churches that dot the land."

With all of which, understanding him as I do (and I think I do not misconceive him), I fully agree. Nay more. I would emphasize some of these utterances. Why indeed deny the existence of Jesus Christ as many do? Spiritualism is not dependent on the existence of any particular person for its life. There is no need that we deny the existence of any man in order that it may be built up. If it were dependent on such a subterfuge for its maintenance, the sooner it fell the better.

Why spurn the New Testament or any other book that will contribute to the unfoldment of

our spiritual nature? Why mock at prayer or the aspiration of the soul toward a higher life, sneer at religion or any instrumentality in this wide universe calculated to uplift humanity? In heaven's name let us be disposed to utilize any and all influences having a tendency to mitigate the wrongs from which we suffer to-day. We cannot spare one of them. Again he says:

"Spiritualists need deeper convictions of duty and a diviner baptism from the heavens. They need, too, more enthusiasm, more devotion, more prayer, more charlty, more spirit-ual culture, more self-sacrifice and more earnest generous co-operative work."

All of which I unhesitatingly endorse; but he adds: "When it [Spiritualism] becomes spiritualized, it becomes Christian in the true and legitimate sense of the word." Right here I differ from him and ask in all candor, Why Christian? Does not the term spiritualized mean and involve all that he would convey by the term Christian? Why then multiply terms, and permit in fastening upon us a name not only altogether unnecessary and superfluous, but which is at the same time associated with so much that is objectionable to the minds of every Spiritualist. Again, did Christ or his followers originate and give to the world for the first time in its history those grand and ennobling virtues ennumerated by Mr. Peebles? If so, then indeed are we under obligations, when alluding to, or speaking of, those principles, to denominate them Christian principles. Far be it from us as Spiritualists to even desire to rob any man or people of the credit due him or them.

But what are the facts? Was there no enthusiasm, no devotion, no prayer, no religion, no charity, no spiritual culture, no self-sacrifice, no earnest co-operative work before Christ came on earth? Certainly there was or there is no dependence at all to be placed in history. I need not take up space to cite the facts; they are admitted on all sides. What good reason then can be adduced for giving to Christianity the credit of their origin, as is certainly done when we call these virtues "Christian principles?" I am ready to admit all that I think can be honestly claimed for the man Jesus Christ; that he did give to those principles a more prominent position than they had occupied among the people he was identified with. Notwithstanding the fact that we have but the merest glimpse of him during a few of the latter years of his life, what we do see reveals to us a man devoted to principle, fearlessly preaching the truth as he understood it, undaunted and unterrifled in the midst of the most bitter and vindictive hostility that ever a man was called upon to meet, and finally losing his life a martyr to his fidelity. We cannot fall to admire such a character and be inspired with such a life. But is it wise, as we remember the terrible results which have always followed in consequence, that we adopt a name that

is, as I have shown, inseparably associated with the individual? No; if we wish to honor the man, let us do so in some other way. Give him a place, if you will, among the greatest moral heroes of the world. Cherish his memory, extol his virtues as we may, while we throw over his faults the mantle of charity, but do not, I beg of you, imperil and hamper the cause we love so well by associating it in even the remotest manner with the idea of in-dividual leadership. Let us be and feel free to emulate the example of all the great heroes for truth in our past history, confining ourselves and our cause to no one particular individual, even by implication. Again, are we driven to any such conting-

ency! Must we go out of our way to find some qualifying name? I do not recognize the necessity. Have we not a name which, while it involves all that the world ever knew that was good, noble, pure and great, is at the same time entirely disassociated from all idea of individual authority (hence not in any manner connected with priestcraft) and from all wars, crimes and persecutions performed in its name. Yes, my brethren, we have a name and though the world may point the finger of scorn, and sneer and scoff, yet we feel that that name will one day be recognized by virtue of its own inherent truth and vitality. That name is Spiritualism! Here is a name of which we are not ashamed, however much we may feel we have cause to be ashamed of many who have adopted it. There is not a single noble aspiration, not one holy purpose, not a solitary thought of consecration to the service of uplifting humanity, but what is involved in the grand and noble name. But it is said: 'It is necessary to have a name to distinguish on the one side those who merely accept as true the phenomena of Spiritualism, from those who are sincerely desirous of utilizing its grand philosophy, not only for personal improvement, but also that humanity may be uplifted and blessed by its teachings. Very true; but are we at a loss for such name?

I hold that one who simply accepts of the phenomena, by virtue of the evidences presented to his sense, and void of any manifest desire for spiritual unfoldment and improvement, is no more nor less than a Spiritist. While the terms, Spirstist and Spiritualist to a certain extent mean one and the same thing, yet in a very important sense they are radically different, and I assert that it is time the distinction was recognized. Will the church allow that what they term "a man of the world," no matter how much he may believe in the Christian scheme of salvation, is a Christian? No more is a man who utterly ignores and scoffs at spirituality and culture, a Spiritualist in the full and established meaning of that word. True, we cannot assume to be judges as to who are or who are not Spiritualists in this sense, any farther than the actions and general conduct of the individual reveals his or her true nature and character. We are all under the most binding obligations by virtue of our moral nature, to be true and faithful to the highest light and truth within us, and go forward in life with minds ready to receive and profit by whatever truth our ex-

periences may unfold to us. Will we not then determine to rally round this standard, having on our escutcheon the simple yet potent word, Spiritualism, free from all strife creating and turmoil engendering adjectives, lifting high and lofty the sublime and holy principles we all recognize to be based on truth, and with a firm reliance on help from the supernal spheres, assist all who are earnestly striving to overcome all evil influences, implanting in their stead the love of the good and giving to the world the blessed knowledge we have of the continuance of life beyond the grave, thus robbing death of its terrors and reechoing the glad refrain, Peace on earth, good will to men.

JOHN WINSLOW.

Bristol, Conn.

Mrs. H. M. Poole's Reply to Prof. Wilder.

To the Editor of the Religio-Philosophical Journal: Prof. Wilder is right in supposing that my mention of the "First Women Delegates to a State Medical Society," should have contained the word "regular." This histus was caused by the necessary condensation of interesting matter and by thinking that readers would consider the word to be understood. Even now it is not to be regretted, since by his correction we have learned the names of those six successful women who have become members of the National Eclectic Medical Association.

It would take a very ignorant person not to know that eclectic colleges were open to women, as well as something of the career of those able pioneers, Drs. Fowler, Gleason and Lozier, whose energy, ability and success have been helpful to so many other aspiring wo-men. These colleges, of which the U.S. Ec. College, with which the Professor is connected, is doubtless foremost in some important particulars, are becoming every year better equi pped for their work. They are abreast of the s pirit of the age, and ready to investigate fairly new theories and phenomena. It is, indeed, difficult to understand how a woman, in all the light of the present century, can ever enter the walls of a regular medical col-

One sentence of Prof. Wilder's letter demands an additional word. He says: "It seems to be almost foreign to female instincts to love justice as a principle, or to show a kind face where it would go counter to the speech of the people."

That womanly intuition is not always true to the law of justice, I meekly confess. Why should it be! From the beginning of history, as a rule, woman has neither been treated with justice nor taught justice. This is true in Church and State, in social and domestic life. Under the written and unwritten code of laws which govern society, that so many individual men are generous and kind and just toward women argues for the development of those higher, later, blooming virtues, whose seeds are implanted in justice, and which shall finally outgrow and choke down the rank weeds of a rough, selfish, one sided civilization. What of the "male instinct" of justice, to use an antithetic term? Men are far ahead of wo-

men in opportunity for generalizations, and that broad daylight view of things in which narrow prejudices shrivel up and die. They have had freedom, governmental power, the wealth of the world and hereditary influences to aid them. Yet thus far it can hardly be said that justice reigns. Women are the con-servative and centripetal force in society; their sympathy is intense and prejudice is but the obverse side of sympathy. When we have had ten or fifteen generations of oppor-tunity to unfold according to the laws of our own being—then reproach us if the world be not improved. Until then, set us an example,

It is a great thing to even approximately un-derstand JUNITON, that first basic principle of the soul. It is a greater thing to make it a law of life. When that becomes prevailing,

then it shall be joyfully true, that, "For justice all place is a temple, and all seasons

summer."

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Woman and the Household.

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

THE KING'S DAUGHTER.

She wears no jewel upon hand or brow; No hadge by which she may be known of men; But, tho' she walk in plain attire now, She is the daughter of a King, and when Her Father calls her at His throne to wait, She will be clothed as doth befit her state.

Her Father sent her in His land to dwell, Giving to her a work that must be done; And, since the King loves all His people well. Therefore, she too, cares for them, every one; And when she stoops to lift from want and sin The brighter shines her royalty therein.

She walks erect thro' dangers manifold, While many sink and fail on either hand, She heeds not summer's heat nor winter's cold For both are subject to the King's command. She need not be afraid of anything Because she is the daughter of the King!

Even when the Angel comes that men call Death, And name with terror-it appalls not her; She turns to look on him with quickened breath

Thinking, "It is the royal messenger!" Her heart rejoiceth that her Father calls Her back, to live within the palace walls.

For the the land she lives in is most fair; Set round with streams, a picture in its frame; Yet in her heart deep secret longings are For that mysterious country whence she came. Not perfect quite seems any earthly thing Because she is the daughter of the King!

[Rebekah Palfrey Utter.]

We chronicled in this column, only a short time since, that the messenger from above had taken home "A king's daughter,"-one who was fully aware of her royal descent, and who never failed to urge upon her fellow heirs the high privileges and duties which such heritage entails. In the pursuit of these she ran counter to much popular tradition and superstition, particularly in the early part of her life; she was regarded as a "heretic, infidel and disturber of the peace," while men and women were warned against her dangerous influence. But, knowing that "her Father sent her in his land to dwell, giving to her a work that must be done," she went on to do it with that inward peace of heart that shone through the fleshly veil and made her face radiant with the beauty of holiness, even past the four-score years of her pilgrimage. We want to know something of her charming domestic life, and this Mrs. Stanton has supplied in her memorial lecture of Lucretia Mott. She says:

"If James and Lucretia had each gone round the world in search of a mate, I think they would have made the choice which Heaven made for them. They had lived together forty years when I first knew them. I thought then as I think now, that it was the most perfect wedded life to be found on earth. They were both of a most beautiful presence. He large, fair, with kind blue eyes and regular features. She, slight, with dark eyes and hair. Both of the sunniest spirit, both free to take their own way, as such fine souls always are, and yet their lives were so perfectly one, that neither of them led or followed the other, so far as one could observe, by the breadth of a line....Mrs. Mott was a housekeeper of the old school, supervising everything from cellar to garret. The took entire care of her children, with remarkable economy supplying the wants and guarding against the wastes of a large family, yet she did not allow her cares to absorb all her time and thoughts. When conventions were held in Philadelphia er house was filled with guests, stern reformers, who around the social board were as genial a group as one could find. Without the shadow of a doubt as to the rightfulness of their position, and knowing that the common sense of the nation was on their side, they made merry over the bigotry of the Church popular prejudices, conservative fears, and absurd laws and customs hoary with age. At the close of the meal, while conversation went briskly on, with a heat little tray and snowy towel Mrs. Mott washed up the silver and china as she uttered some of her happlest thoughts....I found in her a woman emancipated from all faith in man-made creeds, from all fear of his denunciations. Nothing was too sacred for her to question as to its rightfulness in principle and practice. 'Truth for authority, and not authority for truth,' was not only the motto of her life, but the fixed mental habit in which she most rigidly held herself."

Mrs. Helen Campbell, whose tales, letters and poems have been widely circulated by the press, has held cooking schools in the South during the last year. From her finding the need of explicit directions, came a book, "The easiest way in Housekeeping and Cooking;" a book which should be in the hands of every young matron. For Mrs. Campbell has told, in admirably clear and pointed language, about the situation and arrangement of the house, ventilation and drainage; the body and its constituents; food and its laws and its relations to health, and the chemistry of various kinds of food. Heretofore, such compen-diums have been filled with directions how to concoct numberless kinds of rich cake, puffpastry and preserves, save in hydropathic manuals which are not generally circulated. While this book gives excellent, practical directions about cookery, its chief value is that of applying scientific and hygienic laws to household life—we have yet but poorly learned how to live so as to make the body a joy-ous and healthful servitor of the soul. We must know something more than how to compound savory dishes; the influence of environment, and the effects of different kinds of food on varied temperaments and occupations should be the study of the housekeeper. The improvement of the race depends much on the intelligence of our women, and the pioneer work of such as Mrs. Campbell.

It is good to read of the domestic happiness of grand iconoclastic Thomas Carlyle. The great love and admiration which he bore to Mrs. Carlyle, sparkles on every page of his autobiography. She was not only bright, witty and fascinating; he declares that she was gifted with the "genius of common sense," which is such an uncommon gift. She culti vated her faculties to the utmost in her power, and had that healthy insight which probes and

exposes shams and pretense.

After Carlyle had given John Stuart Mill the manuscript of the "French Revolution," in whose care it was accidentally burned, the political economist came back, pale and trembling, to confess to the loss of the treasure, Carlyle goes on to say: "It was like half sentence of death to us both, and we had to pretend to take it lightly. Oh, the burst of sympathy my poor darling then gave me (at Mr. Mill's departure), flinging her arms around my neck, and openly lamenting, condoling and encouraging like a nobler second self Under heaven is nothing beautifuller. We sat talking till late; "shall be written again," was my fixed word and resolution to her. Which proved to be such a task as I never tried be-

fore or since." Her dearest woman friend, the novelist,

Miss Jewsbury, gives these beautiful and strong traits of Mrs. Carlyle's sincere charac-ter, after describing her great popularity:

"Of course people thought she was making a dreadfully bad match in marrying Carlyle; they only saw the outside of the thing, but she had faith in her own insight. Long afterward, when the world began to admire her husband, at the time he delivered the 'Lectures on Hero Worship,' she gave a little half-scornful laugh and said, 'They tell me things as if they were new that I found out years ago.' She knew the power of help and sympathy that lay in her, and she knew she had strength to stand the struggle and pause before he was recognized. She told me that she resolved that he should never write for money, only when he wished it, when he had a message in his heart to deliver, and she determined that she would make whatever money he gave her answer for all needful purposes; and she was ever faithful to this resolve. bent her faculties to economical problems, and she managed so well that comfort was never absent from her house."

In looking over a pile of his wife's letters Carlyle writes: "Oh, I was blind not to see how brittle was that thread of noble, celestial (almost more than terrestial) life; how much it was all in all to me. Can nothing of these letters be saved then, for the worthy who still remain among these roaring myriads of profane unworthy?"

The conclusion he makes is to leave to the world a biography of his better self, which the historian, Froude, will soon edit and publish. The old giant's last pathetic wail over

the departure of his life's love is: "Oh, my dear one, sad is my soul for the loss of thee, and will to the end be, as I compute. Lonelier creature there is not henceforth in this world; neither person, work nor thing going on in it that is of any value in comparison, or even at all. Death I feel almost daily in express fact, death is the one haven; and have occasionally a kind of kingship, sorrowful, but sublime, almost godlike. in the feeling that that is nigh. Sometimes the image of her, gone in her car of victory (in that beautiful death), and as if nodding to me, with a smile, 'I am gone, loved one; work a little longer, if thou still carest; if not, follow. There is no baseness, and no misery here. Courage, courage to the last!' That sometime, as in this moment, is inexpressibly beautiful to me, and comes nearer to bringing tears than it once did ..."

Quarterly Meeting of Harmonial Society, New York.

To the Editor of the Religio-Philosophical Journal: The Convention met in Steck's Music Hall. 11 A. M., March 13th, 1881. It was a gathering of highly intelligent and earnest men and women, whose faces were lighted up by an enthusiasm that means something more than mere sensation. All of the speakers, by their earnest expressions and vigorous though calm and dispassionate statements, must have convinced all hearers that the time had come for a broader and higher platform for public and individual action. Self-culture was the key-note to the situation. The President, A. J. Davis, was on this occasion the very soul of wit, running over with good will and good cheer. This good man (therefore great) is never at a loss for words to express his striking and original postulates. His good wife, Mary F. Davis, was also present and spoke eloquently and feelingly, winning golden encomiums from the hearts as well as the heads of her auditors. The recitation of that avoid to the state of the state o excellent and talented lady, Mrs. Sarah W. Van Horn, proved her ability to hold and to interest her audience. Prof. Alexander Wilder poke eloquently, learnedly and at length, "How to find the Ways of Wisdom." We would be glad to give his speech but cannot. The following is an abstract of a speech by Dr. Dumont C. Dake, well known to you and many of your western readers. We make no comments. It speaks for itself:

MR. PRESIDENT, LADIES AND GENTLEMEN: Having been a constant attendant on these meetings from the first, a sense of duty prompts us to briefly express some token of our appreciation of the animus of this "New Departure." Words of thanks, heart-felt, are in order, but are indeed a poor compensation for the masterly discourses delivered each Sunday these many months past, by our esteemed and worthy president. We are pleased to accept this as the gospel of living truth; it has gladdened our hearts not a little. Since we first convened in this hall, several of our pet theories have been upset by our gifted speaker. It served us right, however, for we are in search of truth, and to day we stand before you, freed from many a foolish notion, with many of our cherished idols broken in fragments, at our feet. We can afford to let them go, for we still envise the process. go, for we still survive the wreck of empires and the crash of worlds-

"Grown wiser for the lessons given, I fear no longer, for I know That where the share is deepest driven The best fruits grow."

From this platform have been enunciated principles of the Harmonial Philosophy, not only telling man to love his neighbor, but practically showing how to do so, thus crown-

ing divine love with divine wisdom. Man is naturally religiously and spiritually inclined, demanding by virtue of a strict moral necessity the assistance of mind superior to his own. Every man in his best mo-ments has an ideal self to which he aspires, a spiritual magnet, so to speak, drawing him onward and upward above the crudities of his animal nature, and the interior desire of the soul has its appropriate gratification. History's every alcove and niche are occupied with the story of some person, lit up by di-vine inspiration that flowed like a silver pool about his consecrated soul. Roll back the tide of a few thousand years, and what do we behold? Moses, with his iron-clad laws-"An eye for an eye, a tooth for a tooth." Then followed the Christian dispensation, with the olive branch, "Love ye one another!" "Peace on earth, good will to man." Then came the age in which we now live, the most golden that ever rolled in from the sea of centuries, and with it came the most marvellous spiritual influx that the inhabitants of earth ever beheld-the gifts of the spirit that maketh alive; o'ershadowing with a halo of divine love the dead letter of the law which killeth. Along with this rich legacy came "Nature's Divine Revelations," with that higher law, "Prepare ye to love one another;" that it is better to be born well than to be regenerated again: that humanity is moulded and shaped like the moistened clay in the hands of the potter: that by physical temperance in all things the soul is elevated in spirituality, and that by obedience to the laws of justice and harmony the spirit of every man may beam radiant with celestial light and perpetual inspiration! By reverencing the laws of nature, as written upon the inner constitution, the human spirit

may enjoy a heaven on earth.

Then, all hall the advent of spirit ministry, whose bright faces have cast ten thousand beams upon us like the sun! All hail the Harmonial Philosophy with its living exponent and seer! All hail each member of this free religious association!

Especially do I personally thank you for affording protection to our healers. I refer to the chair of Psychology and Magnetic Therapeutics, which by your kind favor and generous support was established in the United States Medical College in this city. This chair has been honorably filled by the eminent scholar and writer, Prof. Alexander Wilder. We have passed the ordeal successfully and have our credentials from this chair, and as one of the most humble but earnest workers among this school of physicians, I sincerely thank you. Friends, may you never get sick but should you be so unfortunate, may your pain and disease under some kindly inspired magnetic hand, speedily vanish. I deeply feel the inspiration that lights up the pathway in which we tread. These meetings should be sustained. Our honored and beloved teacher must have our faithful united efforts and hearty support.

You see I am earnest and enthusiastic. Years since, when a child, my beloved mother left me and passed over "the pale river." loved her dearly and it cast a dark shadow over my younger days. I was brought up in the orthodox belief, but this is the first religious society that I ever joined. She came to me in spirit when I was a young man and told me to get Andrew Jackson Davis's works and read them. I did not know there was such an author on earth, but soon procured "Nature's Divine Revelations." One day while reading it, a great power fell upon me. Never in all my future life shall I forget it. My eyes were opened. To use the common expression, I was converted! Since then, sixteen years ago, I have been what is called a medium, with the power to heal by the laying on of hands. An inspiration fell upon me. Therefore, friends, my whole soul goes out in heart-felt love to wards this my, alma mater (my foster mother).

LONGFELLOW'S LADY FRIEND.

A Literary Lady who Does her own Cooking, and Receives in the Kitchen.

Your readers have perhaps seen the story that appeared in *Lippincott's Magazine* about a lady in Cambridge whom Longiellow visits while she is engaged in labor in her kitchen and frequently assists in her cooking operations. He is represented as having pared pumpkin for her at one time, after which the party had lunch and partook of the pies that were made from this vegetable. The lady in question is not known in literature herself, but is the daughter of a distinguished literary man, a friend of Longfellow's, who has been many years dead. This lady is not "wholly dependent upon her own exertions for the support of herself and her children," as the article states. She has a small income, and she is the mother of but one child. She has been able to add to that income by some pleasant occupation in connection with the Riverside press, and for convenience she hired a little cottage near the press, and established herself as a housekeeper in it. This is prettily furnished. Out of the parlor opens a tiny kitchen, which has been fitted after the æsthetic manner. The family is not so large that she is obliged to receive visitors in the kitchen in order to attend to its duties. Neither is she in the habit of so doing. The whole housekeeping arrangement is of recent adoption and is an experiment which is not certain to be of long duration. The gentleman who writes about observing affairs in it probably really did see something of the kind in connection with Professor Longfellow. The lady pro-tests, however, that she never had a pumpkin in the house. The most she will own to is a a squash. And as for the party having eaten a pie made from it at lunch, she says every housekeeper will know this is absurd.—Boston Letter in Hartford Courant.

Magazines for April just Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: The Portrait of a Lady; Concerning Dead Love; What we learn from old Aryan Words; The Longing of Circe; Friends; Voltaire's School Days; The Wives of Poets; Her Ghost; The new Sunday; Sonnet; Reminiscences of Washington; Secrets; The British Philistine; Johnson's Garrison, and other Biographies; The last state of English Whiggery; A Century of Dishonor; Two German Novels; The Contributors' Club; Books of the Month.

Magazines for March not before Mentioned.

The Magazine of Art. (Cassell, Petter, Galpin & Co., London, Paris and New York.) Contents: Yeames's "Queen Elizabeth Received to New York.) ing the French Ambassadors after the News of the Massacre of St. Bartholomew:" The Winter Exhibition at the Grosvenor Gallery; How to Decorate a Room; "Grotesque Heads;"
"A Desperate Venture;" Dutch Printers and Wood-Cutters; Our Living Artists; "Genius Guarding the Secret of the Tomb;" Old Masters at the Royal Academy; Treasure-Houses of Art; The Precocity of Painters; "The Burgomaster;" The Origin of the "Salons;" Glasgow Institute of the Fine Arts; Bundles of Rue; Art Notes.

The Phrenological Magazine. (L. N. Fow-ler, London, Eng.) Contents: Chas. Haddon Spurgeon: A Phrenologist amongst the Todas; The Study and Uses of Phrenology; The Physiological Pathology of the Brain; The Face as Indicative of Character; A. Plea for More Physical Exercise for Girls; Poetry; Madge; Facts and Gossip; Correspondence; Answers to Correspondents.

The Pansy. (D. Lothrop & Co., Boston, Mass.) A Pictorial Weekly for children.

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"Morals and Spiritism"—Rev. C. Caverno.

A year ago or more Mr. Caverno, a Congregational clergyman at Lombard, wrote to the Religio-Philosophical Journal several articles of comment and inquiry, to which we made reply.

His articles showed ability and an aim at fairness and good faith, and we replied in like spirit. He is now giving a series of twelve lectures at Hershey Hall in this city Monday afternoons, on various subjects, and the eighth of the course was given March 14th, on "Morals and Spiritism."

We extract from the report in the Chicago Times. After speaking of the claim of spirit communication as not new, he

"I do not wonder at spiritism, that we spring startled at any rap, that the ear questions every sound. This is a great universe. There is much that is unknown in it. I do not wonder that the two things, the sorrow and the marvel, are put together. They always have been put together. Always as grief has pressed, and the unknown has hovered, spiritism has been rife. The religion of Africa is spiritism. The practical religion of China is spiritism. Confucius himself said that spirits were to be respected, but to be kept at a distance. Run back over all history, and you find spiritism everywhere. I think it is a mistake to suppose that we have a fresh irruption of spiritist beliet in the late movement—one of unexampled power. I believe that there is less spiritism in the country than there was fifty years ago. We shall not tell our grandchildren so many spiritistic stories as our grandmothers told us. In this modern movement we have only a crystallization of what was in solution in the minds of the people before—attended, I think, with loss of power in the process."

A singular statement indeed "that there is less spiritism in the country now than fifty years ago," and equally singular the suggestion of "loss of power in the process." There have been more facts of communion and manifestation, and with more power manifest to soul and senses, in the last year than in any ten years fifty years ago; not only in our country but in Europe, Asia and the Southern Hemisphere. Of this the testimonies of a "cloud of witnesses,"-competent and often eminent men and women now living on earth—is given in thousands of printed pages and in wide spread private peech. Mr. Caverno's ignorance of the subject is painfully manifest. He has read and theorized in his study—a poor way to learn facts that a man should know who would be a public teacher.

Why has he not visited mediums at different places and gained facts from Spiritualists, far and wide, as data for comparison? If he has, he has kept back his facts. If he has not, he is a "blind leader of the blind."

He takes up the matter of fraud as fol-

"One of the first things that attract our attention as we look at what popularly passes as spiritism, is the amount of fraud that is connected with it. Whatever cles it has done, this modern movement, probably like all the old ones, has produced an unparalleled crop of frauds and humbugs. I admit that there are genuine, unknown phenomena beyond this prearranged humbug. These phenomena may be spiritistic—they may be something else. Spiritism may not, indeed, be all fraud, but it may be all delusion, so far as communication with spirits is concerned. When the money in circulation is predominately counterfeit, I shall be careful what I receive."

We have no objection to the exposure of frauds and have done our part in that matter, but we say, and ever have said, that back of these frauds is a solid mass of substantial facts, well-proved and tested, and that the real coin far outweighs the counterfeit, which Mr. Caverno says is " predominant." This is our statement after fifteen years of careful investigation, during which we have tried to be an honest counterfeit detector. This talk about the predominance of counterfeits is the shall low result of imperfect knowledge. If Mr. Caverno will try to expose the pious frauds in the evangelical churches to-day, as the RELIGIO - PHILOSOPHICAL JOURNAL has tried to expose the frauds of mediumship, he will have no time left to give lectures. and will find his Herculean labor only be-

gun when his hair grows gray and his strength fails. We do not say those churches are all frauds, but we do say that the balauce of sincerity and genuineness in what he calls "spiritism," is quite as large as in so-called orthodox Christianity.

He grants a margin of truth:

"But there are elements about spiritism which are not referable to fraud. This I readily grant. These elements appear prominently as physical and psychical phenomens, and out of these, spirit communications are argued. Now, please dismiss from your minds any notion that I am going to explain these things. I trust to explain only why I do not accept the spiritet's solution of them I may reject his solution without being able to furnish one of my own. We are here on the border isnd of the unknown. The objection that I make to spiritism as answer to the unexplained phenomena in view, is that it is as it has always been the ready solution of ignorance. Electricity and apirits have always been thrust forward as the resolution of every difficulty in reference to the action of matter on mind—insisted on the more strenuously the denser the ignorance."

This is a display of what is called "cheek." Zollner and Wallace, Butlerof and Hare and Sargent, Mrs. S. C. Hall, Mary Howitt, the Cary sisters, Garrison, and a host equally competent but less known, after years of patient care and reverent thought in their investigations, are Spiritualists, and so have reached what this clerical tyro calls "the solution of ignorance!" To his wordy dissertation about subjective impressions, magic, etc., the fit answer is: When a dozen persons all see and hear the same thingbe it slate-writing, table-moving, materialization or whatever-as has occurred thousands of times, that thing is a real object or phenomena, not a subjective fancy. When Bellachini and Maskelyne, princes among European magicians, say their art cannot solve or perform many of these manifestations, they are probably as good judges as this clergyman.

But we must pass to his concluding statements and opinions, as to the morals and character of "spiritism:"

"This is what will take place. The thin-voiced, husky utterances from that world will control judgments that should be independent and personal here. Then men will become the servants of something that is as absurd as the enerty spent in the building of the pyramids. This tendency in the system will carry it to a weak and ignoble end. The medium will play the role of sibyl and priest and the practice of private judgment will go where it has always gone with the sibyl and priest...Given a God, and I do not believe that He would let communication between worlds take place by so unhealthy a process as mediumship Given a God, and I do not believe that he would unlock the secret of eternity to so characterless a movement as spiritism. The great and the good in God's government are inseparable companions. What prophets and righteous men have desired to look into, I do not believe that God would disclose to mere fumblers overcurious phenomena... What is bad in inception will end in further badness. There are good people connected with spiritism Nothing is further from their thoughts than wickedness, and they hope that much good will result from its investigations. But they will be disappointed. They cannot control the system. It will throw whoever tries to ride it. It went to the bad in Alexandris of old, and it will repeat its ancient history in America. Bring it out into the light of day and it is the black art still. It inverts the problems of existence. It makes that first in importance which is last in fact. If it be true, we want ittle or nothing of it. It is meddling with matters before we get to them.... I do not think that I shall foreske the leadership of Jeans of Nazareth to follow the foot-prints on soot inside a locked slate. I prefer to hold the conviction which holds me, of the existence of God, and let come what will come, under His government, rather than to accept the athelistic immorality that is current in spir litem. Life possibly, now we have it, may be worth living. But if there is no God, I see

He calls the "system a wholesale failure, a failure at its core." Wait and see. So far it is a mighty uplifting power, an inspiration of joy and light and peace to many souls. When Jesus hung on the cross and certain apostles were made martyrs, the priests and Pharisees said Christianity was a failure. History may reserve Mr. Caverno from oblivion, to put him in their company.

He says "that as spiritism grows the practice of private judgment will go where it has always gone with the sibyl and priest." Evangelical preachers hold up the creed and the Book, and say: "Believe or be damned." Spiritualism says, by its best teachers: "Use your own judgment, be true to your own reason and conscience and intuition, test the spirits, take nothing from spirit or mortal as true unless your own soul approves it." Where is private judgment safest? Credulity and folly are everywhere, among Spiritualists and pious professors of orthodoxy; let us all try to outgrow them; but what the churches call Christianity demands belief in dogmas as the means of eternal salvation, while the spiritual philosophy asks for growth in truth, fidelity to the light within, and spiritual culture or the development of our own interior powers. The supremacy of the moral and spiritual nature of man over appetite and passion, the subjection of the senses to the soul, and obedience to the law of right within, will help to ethics and morals better than "salvation by the blood of Christ," in the orthodox sense. Surely the present state of so-called Christian morals in the churches does not make them the light of the world. We need a higher stan-

dard than they hold up. He says that God would not "let communications between worlds take place by so unhealthy a process as mediumship," or "disclose to mere fumblers over curious phenomena" matters of high moment touching a future life, and dwells at length on the dangers of blindly negative mediumship as an obstacle to healthful self-development. Doubtless there are such dangers, which we have often pointed out, but he fails to know the priceless benefits, the spiritual culture and mental and physical health which come with mediumship in cases known to us. The matter is one which is being studied with results good to all, and which must lead to a wise use of these spiritual gifts, and decrease the abuse and ignorant inexperience through which the

best things often pass.

Meanwhile "communications" do "take place," the higher aspects of which are of great benefit and help in self-development to many excellent people.

The poor talk about "mere fumblers over curious phenomena," only reveals his own foolishness in the midst of the careful researches of men and women far more competent than he shows himself to be. His aim to make a point against Spiritualism as enervating to soul and body, is a point-less effort to judge a great movement only by the human imperfections that attend it, and ignore its higher results and its noble promises.

The closing paragraph about "a Godless universe" is a poor effort to fasten atheism upon spiritism, and reveals a total ignorance of the spiritual philosophy. In this transition period the old conception of a living God outside of a dead world, operating from without and in an arbitrary way on inert matter, is passing away, and no doubt among free thinking people like the Spiritualists there may be crude and varying opinions, for which we do not condemn each other, but the essential idea of a spiritual philosophy is the positive supremacy of mind over matter, the rule of mind in all things.

Andrew Jackson Davis says: "God is the greatest fact in the universe....the Positive Mind....The essential qualities and properties of his infinite soul penetrates all nature, all things, all spirits." Epes Sargent wrote with beautiful reverence and rare wisdom in like strain. A late work by G.B. Stebbins has a chapter: "A supreme indwelling mind the central idea of a spiritual philosophy." Fresh from the press is a new book by William Denton: "Is Darwin Right?" in which evolution is held as the result of the constant action of "an intelligent spirit in the universe," and the able author says: "Without this it is inconceivable that we could have had this living, growing, intelligence-permeated planet that adorns itself with grassy blade and tinted flower." Manifestly this Chicago Monday lecturer imitates the notorious Joseph Cook, of Boston fame, in an imperfect knowledge and poor comprehension of this great subject at least.

In all frankness we must suggest that he had better learn the truth and then tell it, so far as "spiritism," or Spiritualism, is concerned, or forever hold his peace.

Religious' Newspapers at Loggerheads.

There are two newspapers published in New York, which would te very good ones if it were not for their ineffable pretensions They pretend to be essentially religious, and to be justified at times in being exceedingly dictatorial in the matter. Particularly is this the case with the Observer, which never hesitates, in its prominent articles signed "Iranaeus," to descend to very indelicate abuse, even of distinguished liters ry men who reject its ridiculous dogmas of "The fall of all men in Adam," "Justification by faith," and like absurdities. Now these two religious papers are at leggerheads, and act just as ordinary mortals and ordinary newspapers. They bandy words over "the origin of man." Neither of them knows anything about the matter. The Independent had said, "We believe that man, at least so far as his physical structure is concerned, was evolved from irrational animals." It also said it agreed with one Dr. McCosh, who had lectured or preached on the subject. On this the Observer opened upon the Independent, and said that Dr. McCosh held no such opinion, and had not so expressed himself. Then the Independent retaliated, saving the Observer is utterly unfair and knows that it falsifies in its misrepresentations of the Independent." A new Christian pugilist, The Christian Index, next takes the Independent to task. It charges a want of courtesy in the Independent so speaking of "that venerable Christian journal," the Observer, and quotes "scripture" about courte-

The Observer winds up by challenging the Independent "to produce one Christian American scholar, who will adopt the statement as his own," about origin, and charges the Independent with "teaching a sentiment that undermines faith in the Bible history,

and therefore in the Christian religion."

We say, go ahead *Independent*. Your source of belief is the better of the two, and if it undermines any religion, even that falsely called "Christian," the sooner the mine is completed the better.

One of the so-called "religious" newspapers-a class which are published for money, just as all newspapers are, tells its readers that General Garfield "will not forget that he comes to the head of a Christian people, and that the temptation for him to swerve from the right will be very great and that, if it is hard for a rich man to enter the kingdom of heaven, it is harder for a President of the United States to stand fast in his integrity," etc. General Garfield comes to the head of nothing of the sort. He comes to the head of a nation! The nation is neither sectarian, christian nor infidel. It is composed of human beings, all orders combined, such as the divine power has made them individually and collectively. What experience has the "religious" newspaper man had by which he knows about the relative "hardness" of "entering the kingdom" of heaven or of the presidency. He was never in either position and, likely as not, never will be.

Dr. Wm. Wiggin has located at Santa Ana, Los Angeles Co., Cal. The Pharmacy Bill.

This bill now on its passage through the legislature of Illinois, ostensibly to protect the people from the dangers resulting from the compounding and dispensing of drugs by ignorant druggists, is really a bill in the interest of the unscrupulous licensed medical practitioner, and will work hardships and impositions upon the public of a very grave character, by allowing certain apothecaries and physicians to monopolize and control the entire business in their locality:

In the first place it is so drawn that s physician who may be conspired against by a more wealthy and unscrupulous competitor, who can control the druggist or druggists in his vicinity, is, together with his patients, completely in their power, and by a little intrigue in compounding the remedies of the physician conspired against his reputation may be destroyed through tampering with the health and lives of his patients, and the unfortunate will have no redress. The physician cannot even prevent this iniquity by compounding his own remedies, for by the bill he is debarred from filling his own prescriptions, and thereby to know that his patients get the required remedy.

it may be thought that this is drawn too strong, but we assure our readers on the authority of a competent practitioner of extensive experience, who, besides being regularly educated in medicine and chemistry, has a complete knowledge of the drug trade, who has been looked upon as an "irregular practitioner" on account of practicing outside of the various County, State and National Medical Associations, that in several instances, where from his success he had excited the hatred and jealousy of the local physicians, his prescriptions were purposely tampered with by the druggists, at the instance of those physicians, and to protect his patients and guard his own reputation, he has been many times obliged to prepare himself the prescribed reme-

Now, take away from hire and other skillful physicians, the right to compound and prepare their own prescriptions, and the unscrupulous "regulars" will have it all their own way though they fill the cemeteries with new mounds to bury the reputation of the physician they would also

Again it imposes extra trouble upon the sick in all cases, and many times the loss of valuable time in saving the patient. Take it in the country where the licensed druggist is remote from the sick chamber, and no one at hand to make the visit for the needful remedy, and the lone watcher by the bedside, seeing the life tide ebbing which timely assistance could restrain, and yet the physician hastily summoned, perhaps at the midnight hour, coolly takes out his prescription book, writes his prescription, makes his charge and retires to let the licensed pharmacist and death do the rest.

When it was taken up in the legislature, March 9th, "Joe" Mann, of Vermillion, attacked the bill by moving to strike out the enacting clause. He was compelled to oppose the bill on principle, much as he regretted it. The trouble with the bill was, that it discriminated against the old-fashioned country druggists and recognized none but the modern, so-called pharmacists. Under it, one of these old-fashioned druggists, aroused at the dead hour of night to prescribe laudanum for the toothache, would be obliged to tell his suffering customer that he couldn't give it; that the customer must go twenty miles to one of the new-fangled pharmacists. The bill recognized the sale of 'domestic remedies' by retail dealers, but the trouble was that no two druggists agreed as to what constituted 'domestic remedies.' The bill imposed unnecessary hardship on the people. He could imagine the Board of Pharmacy in session—gentlemen with pomatum locks and waxed mustaches—examining a rawboned, mud-besplashed cross-roa 's druggist applying for a license, seeking what he would never get. The bill was a fraud on its face. It should require a license for eyery druggist-not for a class who were picked out as specially intended for watching and regulating. If the regulating business was a good thing, he was in favor of regulating everything, even to the servantgirls, the women who were compelled to run sewing machines, and the hours at which people should retire and get up."

An exciting discussion followed; many amendments were offered and all voted down except one looking towards allowing physicians to compound their own prescriptions. When the "regulars" get things fixed their own way there will be no more cavilling about peoples dying improperly—they will all die in the "regular" way.

Anniversary at the West End Opera House.—The 33rd Anniversary of Modern Spiritualism will be celebrated at the West End Opera House, Thursday the 31st, afternoon and evening. Several short addresses by competent speakers may be expected. Mrs. Simpson will essay a flower test, Maude Lord a materialization, and Mrs. Suydam a fire-test—all before the audience. Music and poetic recitations will add to the interest. Mrs. Nettie Colburn Maynard and Mrs. Samuels will speak. A varied and interesting programme.

Rev. Samuel Watson is home again at Memphis, in good health and spirits from his trip East and North. May his shadow never grow darker! Spiritualism in England.

On our table are the English spiritual journals, fresh from their ocean transit,-Light, The Spiritualist, and The Medium and Daybreak from London, and The Herald of Progress from Newcastle-on-Tyne. Their well filled pages show no decay of this movement among "our British cousins," but life and interest instead. Between them and our American journals is that indiscribable yet clearly seen and felt difference which marks nationality, a subtle something in the very air of each country and in the very blood and spirit of each people which marks their identity. Even allied as we are by a common descent, and by the sympathy it gives us, to the English, this difference exists, and one can tell from which side a newspaper comes without knowing its name and by a glimpse at its articles.

Which is the superior people we do not intend to say. It is no part of our aim—as we sit at our fifth floor window, look out on the piles of great buildings, across at the Sherman House with its hundreds of daily guests, and hear the roar and din of the streets below, where, within the memory of men yet living, the wind swept over the bare prairie and "the lone Indian" wended his solitary way toward the broad Lake Michigan-to put on airs at the expense of "slow going old England," and annoy our valued friends over there in their editorial rooms. Rather will we remember the great work Britain has done, and is doing, in the world, and send back to them our unity of spirit in their good and persistent efforts for "Light, more light" in the world-wide spiritual movement.

In The Herald of Progress list of societies we find these Associations at Newcastle-on-Tyne, Gateshead, Ashington, West Pelton, Cardiff, Birmingham (Spiritualists and Christian Spiritualists), Manchester Leicester, Islington, Glasgow, Nottingham, Yorkshire, Liverpool, etc., and a plan of speakers for the month, in which are no tices of meetings by J. J. Morse who is well known with us.

The Spiritualist and The Medium and Daybreak have lists of meetings and notices of books, English and American, our authors such as Sargent, Davis, Tuttle, Stebbins, Denton, Owen, Britten and Peebles on their lists.

Light gives a list of the Honorary and Corrresponding members of the British National Association of Spiritualists, cosmopolitan indeed in its range. Among them are Baron Von Vay, Pesth; Baroness Guldenstubbe, Paris; M. Solonot, Madrid; Aksakoff, St. Petersburg; Herr Delhez, Austria; Penry Chand Mittra, Calcutta; J. Myhe' Bengal; Zollner, Leipzic; Rev. S. Watson, Memphis, U. S. A; B. F. Hutchinson, Cape Town; Lizzie Doten, Boston.

All this is a glimpse of British Spiritualism and shows that it "still lives."

Rev. Robert Collyer.

George Jacob Holyoake in an interesting communication in *The Free Religious In*dex, speaks of Rev. Robert Collyer as follows:

When the deputation from a spacious

church in New York came to Chicage to invite Mr. Collyer to be their minister, they had but one misgiving—"would his voice fill the place." "If that is all," said the preacher,"I shall do, for my voice is cramped in Chicago." His voice would reach across a prairie. If John the Baptist spoke with his pleasant power, I do not wonder that the desert was crowded with hearers. Strong sense borne on a strong voice is influential speaking. When weighty sense sets out on a weak voice, it falls to the ground before it reaches half the hearers. At Mr. Collyer's church, in New York, I met the Poughkeepsie seer. Andrew Jackson Davis. I never met a seer in the flesh before, and was surprised to find that he was graceful, pleasant and human. I congratulated him on the advantage he had over all of us in having the secrets of two worlds at his disposal.

Rev. Robert Collyer was one of the few ministers who felt that it was his duty to protest against slavery, come what might. He told the deacons of his congregation of his intent, who prayed him to reconsider it, as he would "burst up the church." He answered like an Anglo-American, "Then it has got to burst." He entered his pulpit in Chicago, and began his protesting sermon. The war was coming then but had not broken out. He had not spoken long before he observed a commotion at the end of the church. The hearers were conversing from pew to pew. The buzzing voices travelled near to him. He thought the church was about to "burst up" before he had made his protest, when, seeing that he was ignorant of the cause of the commotion, a hearer leaped up, and called out that the Southerners had fired upon Fort Sumter." That was the news that had set the worshi pers on fire. All the church leaped up with inconceivable emotion. "Then," said the brave preacher, "I shall take a new text-'Let him who has no sword, sell his garment, and buy one." Then all the church went mad-Mr. Collyer said he was as mad as any of them-and the choir sung 'Yankee Doodle."

The church witnessed a similar scene for several Sundays. The churches were freed in a night from a yoke of slavery, and religion has been sweeter in America ever since. Not only the almighty dollar was forgotten, but every family in the North, in the highest class as well as the humblest, gave a father or a son to die in the noblest war ever waged for freedom. Englishmen must have an imperishable respect for America, which made these sacrifices for a generous sentiment. They fought for the freedom of a race which could not requite them, whom they did not like, and whose management would bring untold trouble upon them for years to come. But they would no longer bear the shame of holding human beings in slavery.

Prof. William Denton gives a course of lectures in Russel, Kansas, next week.

Was it a Freak of Spirit Power?

In the "Mémoires du Duc de St. Simon," 1856, vol. II. page 208, is related the following remarkable incident:-

"That puts me in mind," says St. Simon, of a still more extraordinary theft that took place a little before the commencement of these Memoires. The grand suite of spartments at the Palace of Versailles of apartments at the Palace of Versailles was furnished with crimson velvet hangings, bordered with gold fringes. One morning it was found that the fringe had all been cut away, which, in a place so frequented by day, carefully closed at night, and watched at all hours, seemed next to a miracle. Bontems made the most searching inquirles, but all in vain. Five or six days afterwards I was at the King's supper with only D'Agnin first physician to the with only D'Aquin, first physician to the King, between the King and me, and no one between me and the table. During the second course I suddenly saw flying through the air, as if coming from a long way behind me in the direction of the doorway between the two ante-chambers, some very large dark object, which I had not time to make out, on account of the rapidity with which it was precipitated upon the table, where it fell on the vacant place to the left of the King with a loud thump that made the dishes dance upon the table, though without upsetting any of them. The King, turning his head half round, calmly said, 'I believe it is ray attless frings' and so in fact it. it is my stolen fringe,' and so in fact it proved to be, the fringe being made up in an ill formed packet of pyramidical shape, about two feet high, with a base as broad as a priest's hat wich the flaps spread out flat. A thread of the tringe, detached in the air, fell upon the peruke of the King, and was removed by Livry, who, coming up to the table, perceived, as we all did, that it was the missing fringe twisted up into a bundle. Livry, stepping forward to remove the bundle, found a note attached to it which he took up. The King stretched out his hand, saying, 'Let me see it.' Livry prudently withheld the note, and gave it behind the King's back to D'Aquin, in whose hands I read it at the same time that he himself did. In a tall feigned hand there were these words: 'Here are your fringes back again, Bontems; there is more pain than pleasure in them. My duty to the King.'
The King again offered to take the note
from the hands of D'Aquin, who stepped
back, smelt the note, rubbed it, turned it over and over, then showed it to the King without letting him touch it. The King told him to read it aloud, although he himself read it at the same time. 'This is insolence, indeed,' he said, in a quiet, matterof fact tone. He then told them to remove the packet, which Livry found to be so heavy he could hardly lift it from the table. The King took no further notice of the incident, and the rest of the supper passed off as if nothing had happened."

Is Darwin Right? or The Origin of Man, by William Denton. *

This remarkable and able book is a clear and strong criticism of the materialistic and external aspects and tendencies of the Darwinian theory, and the fragmentary and imperfect views of nature and of man, which it gives us. Due credit is fully given to Darwin for his ability, industry and fidelity, but the supremacy of mind, the im ual power and intelligence in all things and all orders of being, everywhere working upward and as the soul-guiding life of evolution, is insisted on, and eloquently proved and illustrated. He says of Darwin, Huxley and others of this natural selection school. "Nobler men do not live than some of them are in many respects; but when they seek to account for the existence of all organic forms, and entirely ignore the spiritual side of the universe, infinitely its most important side, their theories cannot be otherwise than most radically defective.

....With a knowledge of the spiritual in the universe and in man, there will come a great modification of the views of naturalists regarding the origin of organic forms.The great mistake that many scientists as well as theologians appear to make, is in supposing that this is a dead world in a dead universe, and only made alive by the operation of some exterior force."

Through two hundred pages we learn of vitality, variation, pointers indicating man's natural and spiritual origin, spiritual faculties and many other subjects bearing on the great argument—the guiding power of mind "in all and through all," and the immortality of man.

It is singular and significant that such a work, so direct and able an exposure of the fallacy of materialistic science, should not come from any evangelical or orthodox Christian scholar, but from a Spiritualist-a scientist with spiritual insight and experience to round out and perfect his scientific thought and method.

The book richly deserves wide reading and careful thought. Its style is clear and easy to understand yet eloquent as well as

* For sale at the office of this paper, price one dollar. Postage, 10 cents extra.

The House did wisely in killing the bill to regulate the practice of medicine in the State. The estensible purpose of the bill was to protect the people against quacks, was to protect the people against quacks, but its real purpose was to protect diplomas against outside competition. It was an attempt to establish by law that which is notoriously untrue, to-wit: That a diploma makes a doctor. A good doctor is known by his cures, not by his certificates, and it matters not whather he is a curek or not so matters not whether he is a quack or not so long as he does not suffer his patient to die It is a grave mistake to consider medicine a science. It is essentially empirical, and a science. It is essentially empirical, and its practice is simply a conformity with certain rules founded on experience. The experience of the individual is of vastly more importance as a guide than the recorded experience of others, and the only effective way to learn the practice of medicine is to practice it. A special preparation is not superfluous, and a certificate of competency is not objectionable, but they should stand for what they are worth. The people stand for what they are worth. The people are able to take care of themselves, and, as a general thing, manage to starve out medical pretenders.—Globe Democrat, St. Louis,

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Dr. J. K. Bailey spoke at Odin, Ill., the

6th inst. C. W. Stewart has been lecturing very acceptably Sunday evenings, at the West End Opera House.

How to Magnetize, by James V. Wilson. An able work on magnetism; price 25 cents. For sale at this office.

H. N. Hamilton, Port Huron, Mich., for which she has our thanks. Mr. A. B. French delivered an address commemorative of the death of Mrs. Hulburt, at Sturgis, Mich., and also lectured

We have received a photograph of Mrs.

in the evening. What Shall we do to be Saved? Ingersoll's latest lecture, price 25 cents. Just what you want, send for it. For sale at this office.

A subscriber at Iola, Kansas, sends his order for the JOURNAL and books, but fails to give his name. We will attend to the order when we learn his name.

Real Life in Spirit Land, by Maria M. King. A new edition just out. Price reduced from \$1.00 to 75 cents; postage, 8 cents. For sale at this office.

We would call the attention of our readers to the announcement in this issue, of the reopening of Dr. Stone's Condensed Air Cure, located at Rochester, N. Y.

The 33rd Anniversary of Modern Spiritualism will be celebrated at Cleveland, Ohio, March 30th and 31st. Hudson and Emma Tattle, Parker Pillsbury, Miss E. M. Gleason and Emmet 15. Williams will participate in the exercises.

A. Weldon, of New York city, writes: My business is increasing so fast that to attend to it properly I have to give up my position in the 2nd Society, and as we cannot get anybody to take my place, our meetings will have to stop after this month. This I know is to be regretted, for we are having full houses and plenty of funds to carry on the meetings but no manager. We carry on the meetings, but no manager. We took in nearly sufficient last Sunday to pay all expenses for two Sundays. Mr. Baxter draws well and gives good satisfaction.

The fifteenth anniversary of the Chicago Progressive Lyceum, took place at its hall, 619 West Lake Street, on Friday, Feb. 25th, and was a grand success both financially and otherwise. The door was opened at 7.30, and long ere the time to commence, every seat was taken and a great many were forced to stand the whole of the evening. The exercises throughout were highly interesting. We are glad to learn that the Lyceum is in a prosperous condition. To a great extent it owes its success to that untiring worker and excellent medium, Mrs. Hattie Davis.

Waking Up.

manence in nature and in man of a spirit. Here and there a preacher of position and influence is beginning to wake up to the significance of the statistics showing the astonishing break down of the churches considéred as agencies for the conversion of sinners. Thus the Rev. Dr. Cuyler, of Brooklyn, in the Independent, says the official statement that 5,400 American Presbyterian congregations have only 4,200 new communicants to show for last year's work -less than one apiece-is "absolutely ap-

He avows the opinion that, if the bottom facts could be got at, it would be found that the Methodists, Baptist, Dutch and German Reformed, and Congregational Churches, were no more successful. If new churches are springing up at the West, old ones are dying out at the East. "The falling off in church attendance over the land is undeniable," he says: "All attempts to conceal or falsify such facts are both cowardly and criminal. The first thing for our churches to do is to face them."

When the preachers as a body get their eyes open, as the R.v. Dr. Cuyler is doing, to the truth which the Sun has been illuminating for them these years past, we may probably see some notable changes in the methods of church work and the tone of sermonizing.-New York Sun.

When the preachers get their eyes open what will they do? The old dogmas of bloody atonement, trinity, hell and the devil are fading. Will they let them go? Will they accept the facts of spirit-presence, and so be strong and above the clouds of materia ism? Will they say that man is more sacred than any book, a true life on earth greater than any creed? We wait to

Business Actices.

Dr. Price's Cream Baking Powder has been used for years and was never better than it is tois the purest and best, containing no

IMPORTANT TO TRAVELERS.—SPECIAL INDUCE-MENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

A great offer by a reliable firm, Ear Rings, Finger Rings, French Diamonds, Amethyst, Garnet, Topaz or Coral, set in Rolled Gold Solid Settings, only One Dollar. Read adv't G. W. Pettibone & Co. in this issue.

The Positive and Negative Powders cure all dis-

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

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

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ANNOUNCEMENT .- Dr. Stone's "Condensed Air Cure" Establishment, located at Rochester, N.Y., which has been closed the past winter, owing to which has been closed the past winter, owing to the ill health induced by advanced age of Dr. O. Stone, the inventor and developer of this system of treatment; has reopened under the manage-ment of Dr. J. L. Stone, a man who from his ex-perience in both schools of medicine and prac-tice, is well fitted for the advanced position this institution calls on him to occupy. Consultation either office or by letter free of charge. A pam-phlet giving the philosophy and application of this treatment sent on application. This system of treatment has been proven to be a decided ad-vance on any other yet discovered in its abilit- to vance on any other yet discovered in its abilit- to cope with chronic diseases of long standing. It purifies the blood as nothing else can, and hence its applicability to almost any form of disease and especially those forms brought on by blood, brain and nervous derangements; and in so-called weakness of any part of the system it works won-ders. Send for circular. Address, Dr. Stone's "Condensed Air Cure," Rochester, N. Y.

Zassed to Spirit-Tife.

MRS. JANET METHYEN, wife of James Methyen, passed to spirit life March 9th, 1981, aged 54 years, Pana, Ill., March 9th, 1881.

Anniversary Celebration in Brooklyn.

The Brooklyn (N. Y.) Spiritual Fraternity Celebration of the 33rd Anniversary of the Advent of Modern Spiritualism, will take place at Novelty Hall, 611 Fulton St., near Flatbush avenue, Thursday eve., March Sist.

ORDER OF EXERCISES.

Invocation by Mrs. R. Shepard Lillie... Song, "An Hundred Years to Come." an original poem composed by Mrs. Lillie: music arranged and composed by Mr. J. T. Lillie. Sung by Mr. and Mrs Lillie. Opening address by Dr. Eugene Growell, "A Brief Review of Spiritualism." of Spiritualism."

A short address by Dr. J. V. Mansfield, with spiritual phe-iomena (probably).

A song, Little Nell, sung by Mr. and Mrs. Lillie.

Short addresses by Prof. Henry Kiddle, Mrs. Hope Whip-ple, Prof. J. B. Buchahan, Henry J. Newton and Mrs. Mary

ple, Prof. J. B. Buchanan, Henry J. Newton and Mrs. Mary
A. Gridley.

Mrs. Margaret Fox Kane, in whose presence the raps
were first heard at Hydesville, March 3is., 1848, will be present and raps may be heard through her mediumship.
Closing address by Mrs. J. T. Litile.
An improvised poem by Mrs. B. Shepard Lillie, "The
Morning Light is Breaking." Benediction.
A cordial invitation extended to all Spiritualists and organized societies to unite with us on this occasion.

Admission 10 cents.

S. B. NICHOLS, President.

S. B. NICHOLS, President.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y—Conference Meetings every Sunday 3 P. M., in Novelty Hall, 611 Fulton St., near Flatbush syenue. avenue.

Brooklyn (N.Y.) Spiritual Fraternity holds Sunday Services in Noveity Hall, 611 Fulton street. near Flatbush avenue, every Sun ay, an 10 ½ A. M. and 7½ P. M. Speakers engaged: March, Mrs. R. Shephard-Lillie; April, J. Frank Baxter.

Conference Meetings every Sunday at 3 P. M. March 20th, "Joan of Arc," D. M. Cole.

Caivin Cooper Burnett, the healer will be present.

March 27th, J. T. Morrison, ithacs N. Y.

March 31st, Anniversary Exercises celebrating the 33rd Anniversary of Modern Spiritualism. Dr. Eigene Crowell gives opening address.

gives opening address.
April 3rd, Mrs. A. E. Cooley, M. D., New York Cay,
8, B. NICHOLS, President.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7 % P. M., in Latham Hall, 9th st., near Grand. D. M. COLE, President.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 25 East 14th Street

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

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its accions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

Address Box 4400 P.O.

Thirty-third Anniversary of Spiritualism at Milan, Ohio.

The Spiritualists of Milan will celebrate their 33rd Anniversary, at the Town Hall, on Thursday, the first day of March, 1831. Speakers engaged: Miss E. Annie Hinman, of Connecticut, and A. E. French of Clyde, Onio. Harry Powell, the state-writing medium, will be present. The Grattan Emith Family, of Painesville, Onio, will furnish the music. Meetings will commence at 100 clock a. M., and will be free. Friends from a distance will be provided for as far as possible. Come, friends, and Join us in this our google feast.

SAMUEL FISH, President.

To the Spiritualists in Northern Ohio.

The approaching anniversary and celebration on the 80th and 81st of March, at Cleveland, is by some deemed a proper occasion and place for a meeting of the friends for consultation, in reference to the matter of establishing a camp meeting in Rorthern Ohio, and selecting a location affording the requisite conveniences and facilities. In other sections camp meetings have been largely attended, and have been in every resp ct a success; taken hold of with a true seat, then success is certain. This meeting is not intended to interfere in any way with the Lyceum Celebration. It is hoped that a goodly number will be present with their advices and council and a willingness to engage in the labor.

A. URDERHILL. A, UNDERHILL.

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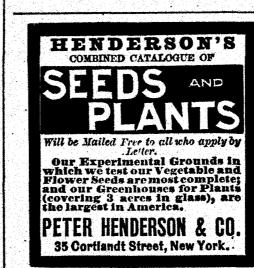
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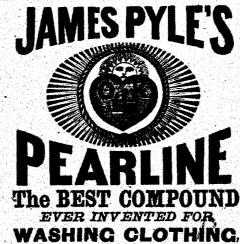
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This corn is deep yellow; ears from 26 to 34 rowed, not rough like hackberry, easily broken off at husking; stalk large at the butt, and not growing very tall, is able to realst strong winds; matures early for so large a variety (September 18th; is liree from suckers. I regard, under best culture, 100 bushels of shelled corn per sore as quite possible to obtain. The cold winter has destroyed the vitality of all corn put in cribs in a damp condition, and there will be a great demand for reed. My corn was left to mature on the hill; the best ears carefully selected and dried so as to insure perfect vitality.

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Poices from the People. AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"Of the Earth Earthy."

Have they told you I am going To the land of rest? I am very patient, knowing
All is for the best;
Yet the Summer light is cleavest Ero the soul departs. Nature seems to draw the nearest

Unio dying hearts. Have they told you I am leaving Earthly things behind? Lartiny tunings belief ?
Love, perhaps, was but deceiving, Friendship proved unkind;
Yet the sunshine, slowly stealing Down the soft green slope,
Brings back all the trustful feeling,
All the dreams of hope.

Have they told you I am hasting To a fairer home? Yes; but here are roses wasting, Blossoms white as foam; Here are sun-gilt vine-leaves wreathing Round our cottage door; Here are solemn fir-trees breathing

Fragrance evermore. Have they told you I am setting All my thoughts on high? Yes; but can I learn forgetting While old haunts are nigh? When the bracker plumes are awaying On our pine-crown'd hill,

I can almost hear you saying That you love me still. Hugh! I hear a footstep felling On the garden plot, And a voice speaks, softly calling, Yot I answer not

Till I feel your arms around me, On my face your breath. Lovo and faith have sought and found me This is life-not death. -Good Words.

A Noteworthy Bequest.

Northampton is a beautiful town in the heart of Massachusetts, on the Connecticut river, known for its Smith College for Women, the Cosmian Society and the Nonotuck Silk Company's works at Florence, in its limits.

An eminent retired lawyer and judge, Charles E. Forbes, just passed away, left a will giving some \$250,000 for a building and for books for a free public library, with a provision that no clergyman shall be a trustee and that no sectarian religious books shall be on its shelves. If the bequest is not accepted it goes to the Harvard College. A clause from the will shows the opinions of Mr. Forbes, who was a man of excellent personal character. After specially commending scientific and historical works, the will reads:

"Histories of different religions may find an appropriate place in this department. It has been ascertained that there are between two and three thousand different systems of religion in exist ence. But, as a general rule, these are the inventions of cunning men, or the vagaries of semi-lunatics, speaking boldly and impudently in the name of God, of whose decrees and purposes they know as little as their most ignorant victims. It is wealth and power on the part of the prophe ignorance and poverty on the part of the disciples. It has been my aim to place within reach of the inhabitants of a fown in which I have long lived, and pleasantly, the means of learning, if they are so disposed to learn, the marvellous development of modern thought, and to enable them to judge of the destiny of the race on scientific evidence rather than metaphysical evidence alone. The importance of the education of the people cannot be over-rated. It will be found the most efficient, if not the only protection, against the increase of a foreign superstition, whose swarms of priests, Jesuits, monks, ministers, and agents are let loose upon us, and engaged in the unholy work of enslaving the minds of the multitude, and moulding them into instruments of priestly power, a power built upon the remains of ancient paganism, and sustained in one particular at least by gross fetichism, a power growing out of a monstrous perversion of the precepts and example of the founder of Christianity, by which poverty, lowliness and self-abnegation are forced to mean worldly grandeur, enormous wealth, a palace, absolution, and an earthly crown. As the contrast, so the antagonism must always remain between enlightened free men and the progeny of the purple and scarlet-elad mother. Let it be deeply engraven in the mind that no strictly Roman Catholic ever was or ever can be a free country."

Rev. C. M. Davies, D. D.-An Episcopal Spiritualist.

In Light, from London, February 25th, we find a discourse on "An Hour's Communion with the Dead," by the gentleman above named, a clergyman of the Church of England. A paragraph gives some idea of his views:

"That this knowledge does have a destructive effect sometimes, or rather that it fails to have a constructive effect in some cases, we dare not deny. But where this is so, one would very much like to know the original calibre of mind and the cast of previous conviction which the revelation encountered. The devil can quote Scripture for his purpose, we are told. It is possible to back up any monstrous doctrine with a garbled text, we are aware. And so, too, if you are determined to extract pure Deism or blank Athelsm out of your 'Hour's Communion with the Dead' you

can do so, no doubt, by means of a little ingenuity.

"That the new revelation does gainsay a carnal resurrection and an eternity of torture, I grant; and if the tone of any one's character was such that he put these excresences of Christianity in place of Christianity itself, then his first hour's communion with the dead might land him on a blank negation—and the sooner he was landed thereon in respect to these figments the better. But the day is past—or passing—when even the most narrow minded sectary will put these unworthy parts for the grand sum total of the Christian creed, or even venture to affirm either of them—the resurrection of corpses or the eternity

of hell fire—very plainly.

"The mistake, in my opinion (but it is no more than my own), into which many people fall is the attempt to make a religion pure and simple out of this new faith. It is not a separate system, but a general principle underlying all systems. Open the Rible it is there are always a result to the result of the res the Bible, it is there, on almost every page of the Old Testament and New Testament. Open the Prayer-book, it is there. Take any manual of devotion, be it Greek, Roman, Anglican, or Nonconformist, until you come down to the stratum of Deism, and there you find the possibility of this hour's communion with the dead postulated. It makes those who believe in it the broadest of broad churchmen, because it does not arrest their sympathies even at the confines of Christianity itself, but spreads them out over such outlying creeds as the Buddhistic and Mahometan, leading people to find brothers everywhere. If the tree to be judged by its normal fruits, and if charity is to be accepted as in any sense a criterion, then the realization of an hour's communion with the dead shows not only in the light of a scientific pos-

. Wm. S. Clark writes: Allow me to say that the JOURNAL is to us invaluable. We like it for its fearless independent spirit, its exposures of tricksters and fraudulent mediums, and its much needed advocacy of a higher standard (scientific and moral) in Spiritualism. Your paper is an educator, a leaven in the lump, a beacon light to those who flounder among bogs in the lowiands. Your contributors are a galaxy in themselves, and your editorials do honor to the cause your paper so ably represents.

sibility but almost of a moral duty.

Other Views on Organization.

BY J. S. BURR.

To the Editor of the Religio-Philosophical Journal:

In your Journal, also in the Banner of Light, as well as in most other liberal and progressive pa-pers, I notice of late that the prominent consid-cration with you is relative to the propriety of or-ganization, the majority favoring some kind of as-sociation; a few taking exceptions thereto. It seems strange that two opinions can be entertained on so plain and common sense topic. Nature has surely made man a gregarious being, and his experience in all other matters, clearly proves that in union there is strength. What great good has ever been accomplished among men, by isolated individualism? Even beasts, birds, fishes and insects, seek combinations and co-operation with their fellows, when laboring for their common welfare. In the common business pursuits of life, men find from experience, that they prosper best, when as-sociated into companies, compacts and co-opera-tion with their fellows, without stopping to in-quire what the private personal opinions of each

may be. Governmental and political parties do not bother themselves as to the theological holdings of their individual members, so that they vote right and discharge official duties, all is well. The church, as well as the other moral, social, literary and scientific bodies of men, have ever found it best, yes absolutely necessary to organize for their common welfare and mutual benefit. Why should Spiritu alists be the only exception to all others, in their usages and experience? Some conceive that all organizations, in church and state, are predicated upon creeds and dogmas to the injury of the many that a few may predominate. If the Spiritualists and their coadjutors have advanced so far shead of others as to clearly see such evils, they surely should have wisdom and discretion enough to evade the wrongs, as well as to adopt the good

which others have found in organization.

Spiritualists must have but little confidence in themselves or their principles to fear an organiza-tion of their own getting up, and under their en-tire control. Why fear to say to the outsiders, that they have consolidated their scattered forces, for mutual benefit and the good of their race? Those who fear shadows are poor subjects to con-

tend with opposing realities.
Why has the church (Christian, Mohammedan, Brahmin or heathen), held despotic sway over the mass of mankind, for so many centuries? In con-sequence of their rigid organizations! Could you, Spiritualists, and the Christian church exchange positions—you take on their close and well drilled organization, with their zeal in attending meetings and paying leaders as well as they do; and they abandon their associations, and adopt your slip-shod individualism, and men now living will see the church but a fragment of what it now is, and you the dominant party of our country. Your principles have made you what you are and their policy established them. Without an efficient organization, where can you Spiritualists reasonably expect to land? It requires but little discernmen expect to land; it requires out little discernment to see the present tendency towards Christianity, or to materialism, or infidelity. Many of its prominant minds are openly contending for "the Christ principles," "primitive Christianity," "Christian Spiritualism, etc. Although Spiritualism and materialism are in direct opposition to each other, and if one is true, the other cannot be so, yet divers materialists are Spiritualists, faintly hoping that the soil may turn out to be immortal of that the soul may turn out to be immortal, of which they lack sufficient evidence.

It is quite natural for all persons opposed to the assumptions of orthodoxy, to make common cause against it, because of the inherent wrongs it inculcates, and the more so in consequence of the church consigning all Free Thinkers. Liberalists, Materialists, Spiritualists, Free Religionists, innovators and progressionists generally, and all others who question their "plan of salvation," to an eternal hell fire in which the smoke of their torment may ascend forever and forever, to the glory

ment may accend forever and forever, to the glory of their angry God, and the pleasure of his saints. That the church is rapidly losing its hold upon the respect, confidence and veneration of community, and that infidelity in various forms, is as rapidly increasing, the doleful wailings of their various pulpits, clearly portrays. Why is it so? Because the churches estimate men according to their opinions or belief, (irrespective of their dofines) and sims to have them all equally willing inge), and sime to have them all equally willing o swallow their various dogmas, asking no ques tions for conscience sake. Will Spiritualists be equally inconsistent, and expect all to hold and believe with them, or remain without an organization? The churches repel the facts and truths of modern Spiritualism, and Spiritualists denounce most of the man-made forms and dead dry ceremonies of the church as useless, untrue and un-tenable; the one preferring the letter which kill-eth, and other choosing the spirit which giveth

life here and hereafter.
To conclude, permit me to state some of our home facts, that others may be encouraged by our example, to organize and co-operate with others for the good of all parties. At Leesburg, we have Calvanistic church, also an Armenian, not less bigoted, prejudiced and exclusive than elsewhere The members thereof think they are doing god's service in opposing and traducing modern Spirit ualism: the most of them are unwilling to read hear or in any way learn anything favorable of it, yet with all their cultivated ignorance and hostil ity, they are (unconsciously and unwillingly) so indoctrinated with the ideas and expressions peculiar to Spiritualists, that a stranger attending their church or prayer meetings, might well infer from their expressions, that they, too, were mod-ern Spiritualists. Even their preachers cannot conceal the habiliments surrounding spiritual lecturers. (How catching some things are.) Perhaps our folks are more miscellaneous, surely more in-novating than the average of other places. We have a good hall, and have more lecturing, exhi-

bitions and the like than at any other point in Eastern Ohio, with which I am acquainted. Heterogeneous as we are here, yet nearly all per-sons outside of the fetters of the churches, have sons outside of the fetters of the churches, have for 25 years past, united in getting up and main-taining liberal and progressive meetings, paying lecturers, etc., and never a jar or discord on the grounds of difference of views or holding of opinons or sentiments. None but the church mem bers oppose free discussion from a. free rostrum on any and all subjects looking to the elevation

on any and all subjects looking to the elevation of community.

If Spiritualists, Materialists, Free Religionists, independent thinkers of every grade, even open infidels (so called by the church), can thus unite and harmoniously co-operate for the enlightenment of humanity, why cannot the same be done elsewhere? Organization is the missing link in the chain of progression and reform. Leesville, Ohio.

Lucretia Mott.

Another form hath passed through life's vesti-Another form hath passed through life's vestibule into the inner sanctuary, fully prepared to enter the holy of holies by a life on earth of untiring devotion to the cause of justice and right. Her persuasive voice has often been raised in behalf of the down-trodden and despised, prevailing with humanity to acknowledge the Fatherhood of God and brotherhood of man. May the mantle of her influence still rest upon us. Her influence will extend broader and wider by her exit from the material form to a higher life, and exit from the material form to a higher life, and her spirit clothed in a garb of resplendent beauty and lustre, that a life well matured on earth hath endowed her with, will still hover near earnest, aspiring souls, adding new forces by her more intimate connection with those, her co-workers in the cause of truth. Go on and on, noble one.

May thy mantle of love be over us thrown, Like a cloud envelop us here, And the peans of angels with sweet accord, nd the peans of angels wash on Resounding to give us good cheer.
S. C. For.

Rumors from the Vatican go to show that the contributions of the faithful are falling off. There can be no doubt that, so far as the Peter's Pence collections are concerned, this is the case. The whole sum collected in 1880 is short of £120,000, while in 1879 it amounted to £160,000. It cannot be doubted that the Peter's Pence collections form a very good gauge of the power of the Roman Catholic Church over the mass of the people; and it is not surprising to find that the remarkable decrease in the revenue of 1880 has produced something like consternation at

J. Chapman writes: Prune away; you have everything to gain and nothing to lose.

Mr. France's Mediumship.

To the Editor of the Religio-Philosophical Journal: I have waited several weeks, hoping some one would comment on Sara E. Somerby's article in a January number of the Journal, entitled "Facts versus Theories; but as I have seen nothing on the subject I will offer a few remarks. She says that at one of Mr. France's séances which she at-tended, "several figures appeared, being in size all the way from a small child to a man eight feet high," but "they seemed mere shadows, void of any personality," "most of them spoke, but their voices were the same, and were precisely like the medium's." She further says that she "believes these appearances occur, and without subterfuge on the part of the medium, but the question is, are they spirits, or are they composed of the emanation coming from the medium and the persons sitting in the room at the time?"

Now all are agreed that without trickery, forms

of human shape and features do appear and speak beside the medium. The idea that emanations from any person or persons can so individualize as to appear entirely distinct and different featured from the medium or any other person in the com, and that these forms can talk in a connected way for minutes at a time, and show intelligence and wit in answering questions asked by the sitters, is to me much more incredible than the simpler solution that these intelligent appearances are real beings, usually invisible to fieshly eyes, but capable under certain conditions of electroplating themselves with the material emanations of persons and elements of the atmos-phere so as to be visible to fleshly eyes, and able to produce sounds that can be heard by the ordinary mortal.

That the features of these appearances at Mr. France's scances are entirely different, is testified to by scores of witnesses; and in your issue of February 26th, Mary A. Brindle says she "could not be mistaken" in the features of "a man that

for so many years had taken the place of a father to his sister's daughter."

But Mrs. Somerby says, "Their voices are the same and precisely like the medium's." Now I have the testimony of over twenty sound-minded persons who heard two of these appearances speak for several minutes at a time on different occa-sions, and they all agree that the tone and quality of voice of these two appearances were as distinct from each other, and from the medium's voice as one can well imagine, so that I am forced to the conclusion that Mrs. Somerby is one of those unfortunates who cannot distinguish one tone from another, but on whose ear all tones have the same

Mrs. Somerby says, "It is not enough for them to look like the one they claim to be—they should tell us something by which we can identify them." Now she may not have seen such figures, but others have and published their testimony. I imagine that for a spirit to materialize so as to talk in a way to be understood by fleshly ears, is vastly more difficult than many of us think. To me it is plain that the controls of a medium can by conis plain that the controls of a medium can by constant practice, get so they can talk with compara-tive ease, in a way to be heard by the fleshly ear, while it is utterly impossible for our personal spirit friends to learn to manipulate the elements so as to make articulate physical sound without a much longer time to practice than they usually get. I can conceive that electroplating themselves with matter so as to be visible to the eye, requires far less time and skill than to learn to vocalize so as to be heard by the ear. It may be much easier build a piano than to bring intelligent sounds from it after it is built. To me it is no evidence that a spirit is not what it claims to be, because it falls to tell me something whereby I can identify

The great question that the public wants settled "Do human forms, other than those known to be in the room, appear when the doors and win-dows are fastened?" Prove this beyond all doubt under strictly test conditions, as is done in Mr. France's scances, and I think most persons will quickly decide that the easiest solution of the

quickly decide that the easiest solution of the wonder, is to call it materialized spirit, rather than an individualized personal emanation.

It is a fact that at Mr. France's scance in my house, the form of a child, dressed in white, did draw aside the curtain of the cabinet and come out so as to get a little rocking chair that I had placed outside the cabinet, and draw it into the edge of the cabinet and rock in it, while at the same time the medium's face was distinctly visible at the cabinet aperture. Now I claim that one well established fact like that, does more to prove man's immortality than all the theories in the man's immortality than all the theories in the

D. E. SMITH. Community, N. Y., March, 1881.

"Sargent, Zollner and Spiritualism."

Under this head an Index correspondent says: "I do not write as a Spiritualist; for I am not one, and I never have been. I may however be converted, by the way in which the alleged facts of Spiritualism are treated by reviewers."

Following this he makes some criticisms on the critics, in the Index and elsewhere, in a fair and reasonable spirit worthy of commendation, closing as follows:

"But the main point, to my mind, is here. Is there any valid proof that intelligence, other than that of the medium and sitters, is manifested? If there is, does not this prove the spiritualistic claim, without any regard to the quality of that intelligence? If I stand at one end of a telegraph wire and receive a message, this message may be puerlie or badly spelled; but is not the proof con-clusive that a conscious intelligence of some kind is at the other end? I see no present way of escape from this inference.

Now glance at two or three claimed facts. slate is prepared and held under the table; and, after it is fixed in position, Slade asks Prof.Zolliner to say what he would like to have written. He replies,—the name just then, for the first time, flashing into his mind,—"Littrow, Astronomer." He hears the pencil writing, and the name appears. If this is true, nothing but intelligent agency can explain it. Sargent tells of preparing two slates with his own hand-slates bought by himself and that the medium had never touched He puts a bit of pencil between them, fastens them together, and a lady, living in his family, carries them across the room and places them on a table. After a few minutes, the same lady brings them back to him; he opens them and finds an intelligible message from a dead friend. The medium was twenty-two feet from the table on which the slates were placed; and, from the time when Sargent prepared them till they were returned to him, he, the medium, had not been near them nor touched them.

I myself have had experiences similar to this Now, one or other of the following hypotheses

must be accepted:
1. The witnesses lie; or 2. The mediums deceive the sitters; or 3. Both medium and sitter are the dupe of some unexplained phenomena; or
4. These things are the work of invisible, in telligent beings.

It seems to me that, both for the sake of th wondrous nature of the claimed facts, and for the sake of the thousands who are believing in Spirit-

ualism, these things are important enough to be investigated and decided on.

As to the above four points, let us, briefly say: The first one we cannot accept, the witnesses are too many and too respectable. The second one, so far as Zollner is concerned, the reviewer abandance of the control of the second of the control of the contro dons. The third one might be easily accepted, if only all the phenomena were merely physical. But the manifestation of intelligence is hard to explain on that theory. Meantime, I have one or two facts on hand that, not being a Spiritualist, I do not know what to do with. The treatment they receive at the hands of your reviewer seems to me far from satisfactory. I am anxious that he or some one else should tell me if these supposed facts are facts; if not, wherein the fallacy lies; or, if they are facts, what to do with them:

G. W. De Groodt writes: The JOURNAL is the only spiritual paper I care to take, as all others that I have seen either advocate fraud and deception or excuse it, but your course in showing up all such in the past, has met my hearty approval and I hope you will continue in the same course in the fature. course in the future.

O. W. Lame writes: Henry Allen and Joseph Stiles have been holding scances in this locality (Barre, Vt.) and quite a lively interest is being manifested by thinking people.

Brooklyn (N. Y.) Spiritual Fraternity.

Among other questions sent up at our morning meeting was this: "Are our spirit friends affected by our sufferings in this life?" The controlling spirit showed very clearly that each human being in this life, "was affected by those in the mortal life, with whom they are daily associated, and that every noble thought, every lofty aspiration found an answering response in some human soul, and the same results were noticeable where the deeds were evil, the thoughts low and impure, and that were evil, the thoughts low and impure, and that our friends that are attracted to us from the Spirit-world could in a degree be affected by our earthly conditions—not that they could suffer the physical pain that we did here, but the mental sufferings pain that we did here, but the mental sufferings of our spirit friends who are in rapport with us here, could be as acute and as keenly felt as those of earthly friends when they were drawn to us by love and sympathy, so that it behooves all first to make their physical bodies a fitting temple for the indwelling spirit, and to live lives of purity, and then our spirit friends would aid, sustain and protect us. Many other questions were answerprotect us. Many other questions were answered, the practical readings of character were very fine, and the descriptions of spirit friends very clear and satisfactory. Mrs. Lillie makes no claim as a test medium, but she gives many satisfactory. factory evidences of the presence of spiritual be-ings, and her typical poetical readings are studded

with gems of rare beauty of thought.

At our Fraternity union, Mrs. Mary A. Gridley gave a short and very interesting lecture upon Psychometry, tracing the efforts of Prof. Denton, Prof. J. R. Buchanan and others in the discovery of this force or power, so subtile in its character that many readings would be mixed up with the magnetism of the last person who had handled the object to be psychometrized. She knew that her own spirit guides aided her in readings, and that she was able to give the best evidences of this power when she was in the quiet of her room. She said: "This unseen power or force must be stud-ied, and classes or schools must be formed with competent instructors, and much that is mixed up with psychometry would then be sifted out, and the law be better understood and hence be-come more valuable. I have been invited to give in public an exhibition of this power or force through my own organism; this of course, will, being the first attempt, be unsatisfactory, but I am willing to do the best I can, and invite the audience to send up autographs articles letters and handkerchiefs." The first article read was a ladies backcomb, apparently an heirloom. The speaker
read the character, both of the lady who presented it and who wore it, and also of the previous
owner now in the Spirit-world. Both readings
were pronounced satisfactory, and the spirit who
had formerly worn the comb entraced Mrs. Gridhad formerly worn the comb, entranced Mrs. Grid-ley and spoke with much emotion to her daughley and spoke with much emotion to her daughter. Readings were also given of handkerchiefs, a silver coin, manuscript, etc. These readings were in the highest degree satisfactory, and a vote of thanks was given Mrs. G. for her kindness in giving the Union an opportunity to witness her marvelous powers, and a hope was expressed that we might be again favored with another opportunity. In the evening Mrs. Lillie spoke to a large audience—subject selected by her control: "What In the evening Mrs. Lillie spoke to a large audience—subject selected by her control: "What was, is, and ever shall be." She gave a very able and instructive lecture upon the religions of the race. Our last meeting in our pleasant hall, was held this evening owing to the remodeling of the building for other purposes. We leave this hall with regret, for it has been a pleasant home for us. We have secured the large hall, 611 Fulton St., near Flatbush Ave., where all our public meetings for the present will be held.

ings for the present will be held.

"He feedeth on ashes." was the unique text that our radical brother, Wm. C. Bowen, used for his lecture on "Common Sense in Spiritualism," at our conference last evening. He said: "In science, in nature, or in Spiritualism which is pre-eminently in the domain of both, any phenomenon is of no value whatever, that can be explained in two ways, and it behooves us all to adopt such methods as Zollner, Sargent, Wallace, Crookes and others, have formulated, and we shall be able to classify the true from the false, and to educate and develon the highest true of mediumehin. This is develop the highest type of mediumship. This is the only wise and safe course, and when schools are established as they must be in the near future for the study of mediumship, we will reach that scientific basis in our investigations that no dark cabinets will be necessary for the true medium and the genuine phenomena, and this sliting out and classifying is absolutely necessary in our study of psychometry now so little understood, even by its ablest exponents. D. H. Hamilton, of Maine, Deacon D. M. Cole, Fred Haslem, Mr. Badger, and Mrs. R. Shepard Lillie, made short addresses. Our conference meetings will be held until further notice, Sunday afternoon at three o'clock, in Novelty Hall, 611 Fulton Street, near Flatbush Avenue. At the next Sunday afternoon's conference, Deacon D. M. Cole will give the opening address. Subject, "Joan of Arc." Mr. Calvin Cooper Bennett, the healer, who claims to be able to heal without visible touch, will be present and receive requests for healing of persons at a distance. S.B. Nichols.

467 Waverly Ave., March 12, 1881.

Honor to whom Honor is Duc.

Some two weeks or more ago, W. Harry Powell, the slate-writer of Philadelphia, visited this place and gave some five or six seances, the sitters composed as usual of Spiritualists and skeptics. The manfestations were really wonderful and gave rise to much comment, and many explanations were offered as to how the writing was produced, among which it was claimed that Mr. Powell spit from his mouth pieces of pencil which he had chewed up for the occasion, and used these pieces to do his writing. Among those who held this view was a certain M. D., who claimed that he would bet a hundred dollars that he could put Powell under the simplest test conditions, and he could not get the manifestations. All of this talking was done after Mr. Powell had left, and was supposed to be at a safe distance, being at that time at Port Huron, Mich. The writer hereof immedi-ately wrote to Mr. Powell, informing him of what was said of him. He replied immediately that he would return here the 12th of March, and at that time would submit to any reasonable test that the ingenuity of Dr. Catlin might suggest. The 12th came, and with it Powell and the Doctor who met with a few friends at the house of the writer. The medium expressing his willingness to be tested, the Doctor named his test, consisting of a screen of muslin cloth of sufficient size to preclude all possi-bility of the medium's spitting over, under or one side of the screen; having apertures cut through of sufficient size, to admit the medium's arms and the slate to be held outside of the screen. The arrangements were completed, and Mr. Powell took his seat and was entranced. Being ready for writing, his arms were thrust through the apertures, when the Doctor's right hand was taken by Mr. Powell and the index finger placed upon the slate and the writing produced. This was a poser for the Doctor, who very gracefully came down and acknowledged himself beaten. Our advice to all skeptics is to witness the wonderful manifestations given through Mr. Powell, and be convinced. He s to be present at our anniversary the 31st of

O. BASSETT. Milan, Ohio.

The Clock Struck Onc.

To the Editor of the Relipio-Philosophical Journal: I wish to relate a marvelous circumstance that took place in my dining room about two hours after Mrs. Methyen's death, March 9th. We have an old clock that had not-run for the space of 200 days; nor did it strike once to my knowledge durable. days; nor did it strike once to my knowledge during that period of time. As soon as my son, daughter and myself had entered the dining room, the
old clock actually struck one. My daughter got
a little unnerved at the remarkable occurrence. I
replied, "Ms has manifested to us already." I
have not the least doubt but shet gave this as a
sign that she was present. All of my family were
satisfied with the explanation I gave them concerning the striking of the old clock. My wife
said to me a day or two before she breathed her
last that if it was in her nower she would do all she last that if it was in her power she would do all she could to make herself known to me, and I firmly believe she did so on this most eventful occasion. JAMES METHVEN.

Mrs. Kate D. Frisby writes: I have taken the Journal for several years and feel as if I could not get along without it. I think it the best paper on the subject of Spiritualism that I

have ever read .

Two Adventurers.

The following communication is from one who has labored long and faithfully in behalf of Spirit. uslism, and it shows up the true status of two adventurers:

Dear Journal: I almost shrink from attempting an article for your pages, seeing how well supplied you are with the choicest thoughts of this growing period. Every time I take up the Journal, I say to myself, "No call for my poor pen here—these brilliant thinkers and writers can far surpass me in interesting the reading public, and why should I take up the space which is justly theirs." But sometimes important questions surpass me in interesting the reading public, and why should I take up the space which is justly theirs." But sometimes important questions press themselves upon my mind and I involuntarily cry out, "Light, more light." I have often heard it asserted that mediums, and investigators, too, become in the majority unfitted for the duties of home-life, and very frequently fall into a deplorable state of dependence, the result of which is anything but hopeful. I have for many years noticed that there is a large class of so-called believers and investigators, who follow up our mediums with only one conspictious object in view and that is to make it a pecuniary advantage. To illustrate: it was about the lat of June last, I think, that a couple from Chicago called at the residence of mine host, having inquired at a hotel if there were any Spiritualists in the town, and thus introduced themselves as having come out to Colorado by direction of the spirits, through many different mediums. The lady cisimed to have power to diagnose and prescribe for disease, and that for a period of time she had been very successful with her patients; but of late had lost the power. She had been promised by the spirits, however, that she should have a new develorsuccessful with her patients; but of late had lost the power. She had been promised by the spir-its, however, that she should have a new develop-ment in Colorado, which was no less than the power to locate the preclous veins of gold and silver ore, to state all the details, how rich they were, how far below the surface, and all the min-utia, so that all uncertainty and loss in mining would be avoided. She would surpass all other mediums on this score, and her husband became mediums on this score, and her husband became perfectly enthusiastic over it, declaring that "Spiritualists could never become a power in the "Spiritualists could never become a power in the world, until they had wealth. And now they were going to have it." They went on to Nederland, which is quite a mining village, and in about two weeks returned. Any one could see by their manner they were greatly perplexed, and quite at a loss what to do. But they engaged the rent of a residence, temporarily vacated, at \$30 per month, stating that a cousin of the gentleman would be on, and then they could draw on him, having already invested with him in a mining enterprise. Davs went by and no cousin came, nor could they Days went by and no cousin came, nor could they pay a dollar for rent, or a nickel for their daily food. Both claimed they were partial invalids, and could not endure hardship, but they tramped off about five miles and back, on one of the most sultry days of the season, and in a locality that no experienced miner would look at as likely to yield a grain of the precious metal. Sometimes they were quite sure of having a fortune, especially the gentleman, though he could give no reason for thinking so, or of divining the source from which it should come. At other times they would indulge in bitter language, in which they would give the spirits, mediums and Spiritualists a going

give the spirits, mediums and Spiritualists a going over, never once, seemingly, admitting any responsibility on their own part.

They appeared to carry the idea that Spiritualists were cold, unsympathetic, and very backward to assist such unfortunates as themselves, or help them in their grand development by which all Spiritualists might roll in wealth, and become as popular as other religious bodies. The gentleman had left a good situation in Chicago as ticket agent, in which he received a salary of \$75 per month, and commission fees which often brought him in all \$125 per month, but the temptation month, and commission fees which often brought him in all \$125 per month, but the temptation was too much for him, and with a few hundred, according to their own story, they came to Denver, secured high rent, in anticipation of boundless wealth in the future, and in a few weeks found their money all expended and no immediate means of getting more. The gentleman did try, according to his account, to secure a clerkship in this town, but without success, and at last, early in July, they left for Denver. They had promised in July, they left for Denver. They had promised friends who had assisted them, to report ere long and also to return what had been loaned them, but never to this day has any word been received from them. To converse with either of them on other subjects, one would give them credit for at least an average intelligence and ordinary foresight. That a man of good business qualifications
should throw up a good situation, and thoughtlessly spend his last dollar on the strength of at
least very doubtful promises, through any medium, argues a species of morbid credulity fatal to
a well-balanced self-hood. And let me ask, what
is there in the investigation of Spiritualism that
should cause one to set aside his own reason?
One would naturally think that in dealing through
imperfect channels, and with unseen intelligences, a rational consistent criticism would be of the
utmost importance. But with this credulous
class of persons we usually find that condition of
blind belief, (or blind unbelief, as the case may
be,) which keeps them in a most unsettled and
unhappy state, the result of which is to oppress
and make unhappy all with whom they come in least an average intelligence and ordinary foreand make unhappy all with whom they come in contact. And how is it that when we have had "line upon line and precept upon precept," the history of over thirty years repeating them, how is it that so many will sacrifice profitable positions to pursue mere phantoms? In a case like the above, is it the mind or wish of the questioner, which frames the communication, or is it the medium, or is it the spirits who are to be held re-sponsible? And what can be the object of either medium or spirit in giving false 'messages? Will some one better informed give us more light on this subject.

M. J. WILCOXSON.

Boulder, Col.

Notes and Extracts.

Experience is the world's greatest teacher. Sincerity of purpose should be the guiding tar of every aim in life.

If God is love he can not be filled with anger. If he is just, he cannot be unjust.

Spiritualism has proven that angry gods and contending devils are vagarles of human bengs, diseased almost beyond recovery. Diversity of opinion is the engine of pro-

gression, and when we leave all out in the cold, who do not think just as we do, the car of pro-gression is stopped. Spiritualism was intended to be an instruc-

tor of mankind. It had an important mission to perform, and most religiously is that mission beng carried forward.

"Hark from the tomb a doleful sound, Mine ears attend the cry; Yes, living man, come view the ground Where you must shortly lie."

When the question is asked what Spiritualism is doing, you can say, it has banished from the list of funeral selections such poetry as the above.

Spiritualism comes with power and force. It deals sturdy blows at the errors of men, and lifts the aspiring soul up to the heavens of contentment and peace. It proves that the once angry God has been reconciled to man; that he no longer takes delight in damning souls, but loves them as only a parent can love the children that are born unto him.

Ome of the great demonstrations of psychological science is that the experiences of ancestors, in animal and men alike, become ingrained and organized in the race in the form of tendencies or predispositions. The instinctive fear of man by wild animals, the instinctive peculiarities of shep-herd dogs, the aptitude of man to music, mechanics, oratory, poetry, mathematics, or to truthful-ness, temperance, honesty or opposite traits af-ford illustrations. Consider then that men and women are full of religious tendencies—the result of ancestral experiences. In some they are strong, in others comparatively weak. As they are storeotyped in us, as they had their origin in ignorance and superstition, they are the most active and powerful when reason is the most dormant. They are sroused into a fiame of fervor by impassioned religious appeals, by accidents, by whatever excites the imagination, arouses the fears, or diverts the mind from the practical relations of life.

—B. F. Underwood.

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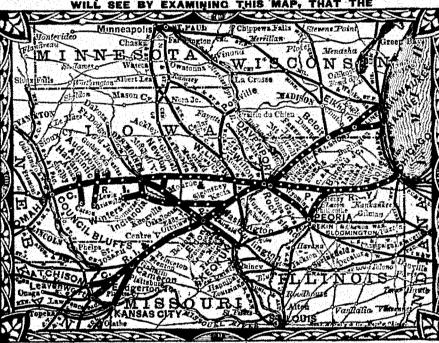
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it in print." Then presently followed (this it in print." Then presently followed (this time on the slate): "I want to talk to you on that subject. Wait a little while."
Soon after (again on slate): "Tell Bro. Bundy that he was right in regard to the address." And then (medium's hand): "I want you to send him this notice. I will write it on the slate." And then (slate): "Tell him I was not the author. It purported to come from me.—E. Sargent." ed to come from me.—E. Sargent."

I said, "you before spoke of its having been 'intermingled with others'; I understand that parts were yours, and that other parts were added to or combined with what was yours.

Answer (on slate): "It was intermingled with the thought of others.—E. S." And immediately again (slate): "I spoke about blended influences.

"Am I to understand that any of those thoughts of others differ from your own?"

"Materially?" "Yes"—then (slate): "I told Payton Spence

I asked the medium whether he knew anything about Payton Spence, who is unknown to me. At first he did not recall the name, but presently he said: "I now remember that that was the name of a gentleman who came here from Col. Bundy, bringing a number of written questions on folded pellets. He did not show them to me nor tell me what they were. He received his answers and seemed to be satisfied with the manifestations." The medium's hand then wrote: "I told Payton Spence yes, but I did not infer that I was the author." And again: "I answered Payton Spence yes, but I am not the author." I then asked how much of it had and how much had not proceeded from him, requesting an answer on the slate. There was then written accordingly: "Two thirds of the communications purporting to come from me, are from another source.—E. S."

"Was that other source the speaker's (Mrs. Richmond) own mind, or other spir-

"Answer (by medium's hand):"Other spir-"But do you now in your own mind accept and concur in what those other spir-

its said or not?" Instantaneous answer (by medium's hand):

'No. no. no." "May I ask you who those other spirits

Answer (medium's hand): "Medium's controls." I at first read it "Indian controls," and asked whether Mrs. R. was controlled in her addresses by Indian spirits. It was then re-written very distinctly: "Medium's

controls." "Was it to direct me to write this to Col. Bundy, that you requested me to wait awhile."

Yes." "Well, I will of course comply." "Have you anything more to say to me

Answer (by slate) "Good-by." Now all this is curious and instructive. It involves no disparagement to Mrs. Richmond, the genuineness and sincerity of whose part in the delivery of the address, under the influence of her "controls," are on the contrary attested. There was no deception by her, for when she was giving ut-terance to what her usual "control" infused into her mind, she correctly said that he spoke for Epes Sargent. If that "control," in "rendering" what was "suggested" to him by E. S., added two thirds of his own,

she could not know that. Nor is there any reason to impute deception to the "rendering" control; it seems to have occurred just as would take place in our life when an eloquent and practical orator should undertake to develop. in speaking for another the ideas of which the basis had been suggeste i to him. When Epes Sargent, a young spirit, then newly arrived and inexperienced, comes to see it in print, he recognized that not more than a third had been by his own, and truthfully disclaimed the rest. It does not follow that the other added or "intermingled" and "blended two-thirds were not true in themselves, but they may have expressed ideas perhaps more advanced than E. S., had meant to convey, or wa, yet prepared to concur in, or experiences which he had not yet personally had for himself. If the scance had not been brought to an end by the "good-by," I should have asked whether he would not specify any particular ideas which had been expressed for him, which did not agree with his present

knowledge and views. I may endeavor to do so on some future occasion. J. L. O'SULLIVAN. New York.

P. S.—Feb. 24. Happening in at Mr. Phillip's this morning, I asked if Epes Sargent was present. "Yes," by raps. 1 then laid the above letter (closed) on the table, and said that I supposed he could easily read

"Yes" (raps). "Have you now read it?" I asked in two or three minutes (during which time I had sponged and placed in position on the table a pair of slates).

On opening the slates, I then found written the following:

"You once wrote a letter in which you spoke of this slate-writing being a very simple phenomenon. It is not so simple as you suppose. It is very difficult. E. Sarg-

This evidently referred to a letter written some months ago to the Banner of Light, in which I had spoken to that effect. I now explained that I had not meant that it was so simple at their end of the line of communication, but only at ours, when it was so satisfactory as an evidence to skeptics, because it was not complicated with questions of light or darkness, cabinets, or questions of possible blended participation of the medium's own mind, neither his tongue nor hand playing any part, and be-cause the observer had nothing to do but to lay a pair of clean slates on a table in daylight, keeping them under his own eye and hand, and then open them to find the writing on them. I then asked E. S., since he had now read the letter I had written in pursuance of his request, was there anything in it he wished corrected or added to?

There was then written: ."I will not say anything further in regard to the letter. E. Sargent."

It was curious that these two communications, both signed with his name, were in totally different hand-writings, the first being flowing, easy, distinct and in lines mostly straight and parallel, evidently written by a pencil in the hand of a practiced writer. The latter, like other writings by E. S., was faint and irregular, and made apparently by a finger pushing a bit of pencil. It would seem that E. S. had not yet the ease of familiarity and practice, and finds the process difficult, and so used the hand of o me spirit friend for the former communi-

ion in which he told me so. These lit-

tle points are instructive, and confirmatory of identity. It is curious too that he should have recalled to me what he had undoubt-edly read at the time of its publication in the Banner.

CHRIST'S CREED.

Review or Consideration of His Teachings.

BY J. B. TURNER.

To the Editor of the Religio-Philosophical Journal: We have only four small books called Gospels which even pretend to inform us what the gospel or "good news" of Christ really was, and is, and forever must be, for according to the plainest reading of these according to the plainest reading of these gospels, Christ gave to no apostle or man, any authority or even permission to teach as gospel any thing else or more than he had already taught them; they were to be simple "witnesses of the things they had seen and heard;" "what they had heard in the ear they were to proclaim upon the house tops"—nothing more. Of course, if the world has got any gospel, or ever had any, it must be found only in Christ's personal words, in these four small books. If his words are true and to be heeded, it is supreme folly to true and to be heeded, it is supreme folly to look for it in any or all other books, whether inspired or uninspired.

Knowing and duly heeding these primal and cardinal facts, one stands utterly amazed over the utterances of both the defenders and the assailants of the gospel, or the religion of Christ, and perpetually wonders whether either party ever saw a copy of either of these four gospels; for it is per-fectly certain that they have never read any one of them as they were written, or they could never talk on either side as they uniformly do. Would it not be well for both parties, to take a little pains to know what Christ's gospels and teachings really are, before they discuss them any further. Or are we like the man who always wrote his criticisms of a book before he read it, lest it should bias his mind.

I have a few questions I would like to ask, vitally touching the whole subject: 1. Do not the ecclesiastical leaders of all sects and denominations, everywhere and always, insist on their own right to select, from their own teaching, such truths as they deem vital and fundamental to their systems, and present these alone as their pasis and condition of fellowship, fraterni-

ty and salvation? 2. Had Christ the same common and inalienable right to do the same thing? and has he done so, according to our gos-pels? and if so, what truths has he so selec-ted as the explicitly declared basis of his gospel and kingdom of heaven on earth? Are they the same, either in form, number, Are they the same, either in form, number, kind or quality, that our ecclesiastics have selected as the basis of their systems? Can we find out? Nay, verily, we cannot help finding out if we will read the "Sermon on the Mount" as it was actually written. I know it was said Christ made no creed. None agreeing with our creeds, I admit. Still, there it is. Read it, and call it what you please. We might as well deny that we have any gospels, or that we have any creeds of any sort in Christendom, as deny that Christ meant to declare, both affirmathat Christ meant to declare, both affirmatively and negatively, both by inclusion and exclusion, as he has done, that these and these alone were forever to stand as the fundamental truths of his gospel and kingdom. If we consider the divine breadth and reach of his mind and teaching, so broad that John intimates that the world itself could not contain its full record, so original as to be the wonder of the world, was there not an absolute necessity impelling him to not an absolute necessity impelling him to such a selection and announcement, which cannot apply to our ordinary sectarians, all of whose original and true thoughts might be put into a hickory nut without straining it in the least? But needful or not, there it is; shall we heed it? It matters not how true or important Christ's other teachings may be, or how true and important any or all of our creeds may be, they cannot be fun-damental or essential to his gospel or king-dom, for He has excluded them from that position and relation by the very terms of this record, if there is any truth at all in the record itself. He assumed both the competence and the right of positively and exclusively declaring his own fundamental truths. and no rational creature can, without evasion and hypocricy, fully believe in his de-clarations as reported, and still believe in the claims of any other creed that has been concocted since Christ was born. If so, which one and what one?" We are necessitated, therefore, as rational creatures, to select between his creed and theirs, or reject both, for he says not one word about "total depravity" or "Adam's fall," or any other depravity or fall, except the fall of all these creeds that are built on the sand. He neither endorses nor commends any books as "infallible" or "inspired," past or to come. On the contrary, he presented himselt and his disciples as the only light of the world, and severely criticised and rejected the books of old time as teaching errors and falsehoods and antagonized their errors with his own truth, presenting instead of theirs his own explicit definition and delineation of that moral and spiritual law, which he affirmed he came to fulfill, and which would endure as long as the heavens and the earth did, and thus far at least it has proven true; though all laws peculiar to Moses and the Jews perished ages ago. He says nothing about the "Trinity," unless indeed his universally prescribed prayer annihilates the possibility of any such existence; nothing about any "Atonement," or any mode of committing sin or getting rid of it by proxy; nothing about the "Decrees of God," "pre-destination," "foreordination," "regenera-tion," "adoption," or "sanctification," or the "Holy Ghost," or the "Divinity of Christ," in any of their technical and ecclesiastical

senses. Indeed no one of sane mind, reading nothing but Christ's summary of essen-

tial truths as given by Matthew, would ever imagine that any of the staple dogmas of

our creeds could possibly be true, to say nothing about their being essential. As

there is no reasonable pretense that Mat-thew made this record till after all the

events alluded to in the book of Acts and

in Paul's epistles had already transpired, no plea for incompleteness can be urged on the

ground of the earliness of the record, and it

would seem incredible that an inspired

writer at that time, in his attempt to state the essential truths of Christ's gospel and

kingdom, could so utterly stumble as to

miss the whole of them, and flatly contra-

dict the greater part of those assumed to be

such by all our ecclesiastics. Such self-evi-

dent considerations incline us in the outset

to favor this creed of Christ rather than

those of the ecclesiastics, however true and

good in the abstract theirs may be, consid-

ered merely as some part of general religious knowledge. But some things may also be fitly said in favor of Christ's creed on

manifold and interminable, and endlessly discrepant, what must we say? If we say any thing that even resembles the truth. it must be exactly the opposite at every step, and in every item of what we have said of Christ's creed. The vocabulary of earth and hell knows of no crimes that have not first sheltered themselves under these creeds, then under the Bible, and then finally under God, till at last God becomes the supreme villain of the universe, instead of its all-loving Father. Witness our old slave system and our present Mormonism, and the hosts of devout vampires robbing by pretense or by law, in all Christian lands alike; inside the church over it and outside

They never yet converted or enlightened more professed atheists and disbelievers in God, angel or spirit in Christendom, than can be found in all the rest of the globe around, though Christ came expressly "to ed." If God or Christ had wanted these platitudes or their abstract theological gibberish in their own authorized universal creed, could they not have put them in, or inspired Matthew to have doneso? Would it not be better for us to return at once ourlandmarks set up by the crucified hands, and sanctioned by the ever living voice of

reform, but a revolution, in all our modes of apprehending, teaching, defending and discussing in any way, Christ's real religion or gospel. If he is really God manifested in the flesh, in any sense, or even inspired teacher, would it not be decorous in us, to allow him that common right of using and defining his own terms, in his own way, which we allow even to the meanest of our fellows; and yet no sect or ecclesiasticism has ever yet done this, as I have elsewhere demon-

but will only now caution the reader to peruse this creed of Christ as it was written. not as it has been translated and expounded to us, as making him endorse the whole or any part of Old the Testament, advising us to take "no thought for the morrow." and turning the proper name "gehenna" into hell. We might as rationally translate Jerusalem or Solomon's pools, or Mt. Calvary, or any other proper name, by our hideous and barbarous word HELL, as the name gehenna. There is not the least reason to think that Christ or any one of his disciples ever had in their minds any such utterly heathen and diabolical idea as that word conveys; or if so, it is certain they never expressed; and it is to be hoped, at least, if not expected, that our new translators will relieve all future English readers of this unspeakable infamy. Jacksonville, Ill.

Spirits near Death-Bed Scenes.

The Evening Standard, London, prints many short leading articles of psychological interest. Here is one of them:

There is nothing new under the sun. The old saying is suggested by a passage in the life of the late Henry Smart, the celebrated organist and composer, by Dr. Sparks, of Leeds. While he lay wandering in mind, on his bed of illness last year, a street organ struck up some popular airs from La Fille de Madame Angot under the window. He listened and exclaimed, as if a sudden lucid interval had come, "Call that new, indeed! Why, in 1780, or thereabouts, an Irishman named Kelly wrote an opera of Bluebeard, and then he related the whole story down to Sister Anne's second visit to the Tower, when she burst out joyously, singing the words to the identical air—"I see them coming, see them coming!" Dr. Sparks gives this as an example of Smart's powerful memory; but may it not be that attributing the melody to a last century Irishman was one of the dying man's delusions? In this biography of a great native musician, who was never sufficiently appreciat There is nothing new under the sun. The In this biography of a great native musician, who was never sufficiently appreciated, the admission is made that he had some strange faucies in his mortal illness. For instance, on one occasion he told his wife he distinctly saw Beethoven in a corner of his bed-room, and on another he waved his hand as if in greeting, and cried out "Hil-John Sebastian Bach!" Dr. Sparks remarks thereupon: "Who shall doubt that the two treat souls had some to require their broth great souls had come to receive their brother?" It is more than anybody still curtained in the darkness this side of the grave should dare to say.

The vices of the rich and the great are mistaken for errors, and those of the poor the ground of human experience. He de-clared his gospel especially for the poor; and his mission of peace. No other creed subside.

has so widely and vigilantly and successfully guarded the rights of the poor; and no other ever admitted even the possibility of universal peace. They are all banners of war and nothing else. No mission of peace or charity ever appeals to them; it appeals only to Christ's creed. In the vilest, the most hierted and realign ages, that alone most bigoted and malign ages, that alone has tended only to charity and peace. In eighteen centuries of the direct and most disastrous theological controversies and conflicts, not a single verse of this creed could be truly cited on either side, except as a plea for broader liberty, a more benign charity, and a profounder peace. No warrant for one single instance of tyrannical or ecclesiastical crime, and pride and power was ever found in them, or pretended to be; no organized sins ever pretended to plead them in its defence. All the good Christ's gospel has ever done on earth has been done on the basis of these truths. All the men and women that have been truly converted and women that have been truly converted to Christ, were simply converted to their hearty obedience, and regenerated, sanctified and saved by their power. This creed has never bred a "schism" in the church; nor a war, a persecution, or a crime outside of it. In 1,800 years no infidel, atheist or skeptic, no single soul of any sort, was ever repelled from the gospel by reading these truths, or hearing them defended, or seeing them practiced by others; the worst and vilest of men, in all ages, have always said "that is good, if you will only live up to it," "that is good, if you will only live up to it," and the best have only said: "We wish that we could." Are not these then fit and well selected articles on the basis of which to proclaim a gospel, and build up a kingdom of eternal life and peace? Who can propose better? If it has not proved itself of the better? If it has not proved itself of God, by what tests shall we try any thing that professes to come to us in his name? If we turn now to our other documents,

of it. All the good the gospel has ever done, it has done in spite of these creeds.

or saved a single human soul, but they made

the Savior of men himself? If we do so, this will imply not simply a

I have other questions to ask in this line,

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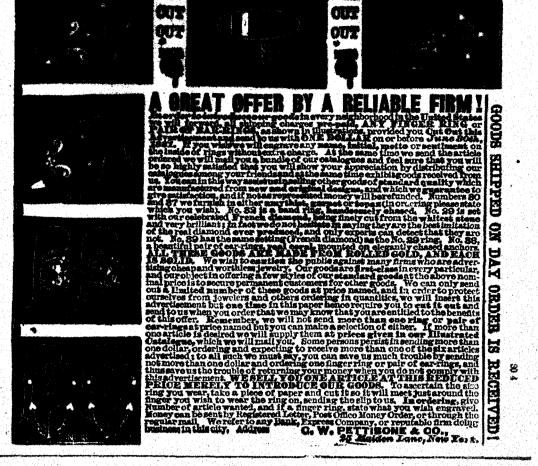
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