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AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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IMPELLING POWER OF SPIRITUAL TRUTH

Discourse delivered through the Lips of
Mrs. Cora L. V. Richmond at Lily
Dale, Sunday September
2nd, 1906.

Steps in all the history of the world, those periods accounted epochs of an impulsion has been given in a special light,—whether of literature or religion, there have always been similar feelings to which is possessed here today; the special name of that which has brought the message to the best, and most valuable in the world. Undoubtedly those who followed through the wilderness and error felt that way; the followers of the Orient, Buddha, and the Brahminical religion, the dramatic, transcendental, the practical knowledge of a goodly daily life, had a similar step under the wings of the ever-moving and moving Spirit feel what a precious thing is the message has been entrusted to those who gather in the mystic groves where the few that clustered around him, and his great teacher felt the impelling force of the far-reaching, grand truths of the universe unto the business and unto human life.

Nearer the teachings of the world was the immortal of the soul than were the material-worshipping, sensual-worshipping, and material-worshipping. Nearer, because cosmic has been impelled into and making it the fulfillment of the things that were but prophecies of the olden-time.

No doubt today, as you in your homes may gather around the altars when you worship, that you still have with great longing upon your hearts when the real Christian will be the world's real, when the Platonic idea will be the world's real, when ideal of perfect art will be realized. We go back to Greece for our art, neglecting the forms of beauty that are around us. We go to the ancient sculptures for our literature, neglecting the possibilities of the universal language of today—the English tongue. We neglect, oftentimes, the sunshine that is at our doors, remembering only that which shone in Egypt or Palestine.

But today our hearts are one in recognizing the impelling force of the New Life that Spiritualism has brought into the world. We do not care especially what you call it. You may name it as it is named in some of the literature on these points, "New Thought." But we know you have taken it from the pages of our periodicals and the lips of our speakers for the last fifty years. You may name it "Christian Science," but we know the power of the healing of the spirit since the time of the Great Healer of Canine and his disciples has been dispersed among the children of the earth. Real Spiritual healers, including Dr. Newton of New York, have long taught that of which Christian Science is the alphabet. You may name it Psychic Research, but brother Howe told you the other day, that the Psychic Research Society has given tardy recognition to those pioneers in the same kind of investigation: Dr. Alfred Russel Wallace, Sir William Crookes, Prof. Zoellner, Profs. Mapee, Hare, Denton and a score of other similar minds forty

years ago. They told us then what the Psychic Research Society told you the other day. We are glad that the impelling message has reached Harvard—since Dr. Fred L. H. Willis was expelled from the college at Cambridge because this same force was manifest in him—and caused the Professor of that University to at last admit—that ever name they may designate them by—that the phenomena of Spiritualism are true. We have known it all the while. We have been very sorry for their blindness. We are glad they have come to the light at last.

This impelling force has stood behind what they and the pseudo-scientist name "Psychic Research." Of course, those mediums who gave them the manifestation and were the instruments of giving this to the world were mediums. But it does not matter if you call them "psychics" or "sensitives," because people use terms today in consonance with their popular significance. Though the good old term "medium" is better. When you send a telegraph the electric wire is the medium for the transmission of the message. In the new Marconi system the air is the medium through which the message is sent. We still maintain that there is no better word in the English language when a message is transmitted from the spirit world through the human organism to the earth than that of Medium. We are proud to be Mediums of the Message! We are proud to be Mediums of bearing the Truth. Even those religious teachers who stand in their pulpits or on the rostrum and give forth what they think and what to them is a new message are, nevertheless, mediums. The best teachers and writers of the world are mediums. They say: "I did not speak it, it spoke itself; I did not write it, it wrote itself or somebody else wrote it." When Mr. Edison discovers a new method for the appliance of electricity, as he tells us personally, he goes to sleep and dreams it out; then he gets up in the morning and draws out his plans. He says, "I know that there are intelligences beyond me that knew this thing before I received it."

Does it lessen the thought, the person or individual because there are other and greater minds that have thought it before it reaches you? Does it lessen the value of the message because some one else may have received it from a higher state and transmitted it to you?

You are mediums of one another's thoughts; you influence each other, you sway each other; you govern each other. Doctors govern you about your bodies, unless Christian Science has stepped in and told you you have no bodies. Theologians govern you about your souls' salvation unless Spiritualism has come and told you, that no one is responsible to God but you and your conscience for your soul. The scientific man governs you concerning your thoughts of the universe, unless you happen to know a thing or two that he has not learned in his science; for like Hamlet: "There are more things in heaven and earth Horatio than are dreamed of in your philosophy" (and science.) The Spiritualists have been finding out about those things.

Now many people say, "Why always harp upon Spiritualism?" We do not. "Why always talk about what Spiritualism has done?" We do not. "Why not engage in other reforms?" We do. The truth is, that whatever places the spirit of man and woman in proper relation to this world and Universe of worlds is the Reformer of the world. Whatever teaches you that you cannot abuse your bodies without there coming a penalty, you cannot abuse your mind without there being a re-formation, there can be no falsehood concerning the soul without its making a shadow upon your life is the great reformation. Temperance? Yes, Spiritualists have been taught that

since the first message came from the other world. We do not know a line of teaching better calculated than that given the Spiritualists to male temperate lives; the teaching that tells them, that every violation of the laws of the body and mind must bring the inevitable results. Many times Spiritualists are asked to work with Temperance Organizations, but they would not have them because they were Spiritualists. But always they have worked in the same way, and always the teaching has spread itself abroad among Spiritualists. The exceptions are like the exceptional notes in a scale, or the asterisks that the teacher of the morning lessons has talked about in the classes. They simply serve to illustrate the Truth about "Woman's Suffrage." There is no need of an exception in the first medium for spirit messages, were little girls, and there have been on the rostrum of Spiritualism any difference in the reception between men and women, or men in favor of the women. The reason it may have been that not very far back in the past they were told to "stay at home and learn of their husbands when the men did not know the necessary things to know the spirit made women the instrument for bearing forward this message to the world. Many notable teachers there have been chosen on both sides. There is no woman Spiritualist in all the land but who has as good a right to stand on the platform as any other man.

The reforms in all directions of political and social life; the religion that teaches human beings that it is just as good as another in the eternal economy, that there is no hierarchy in the kingdom of Heaven, that there is no monopoly of the gift of salvation, that is nothing in the universe that is not the right of every mind to be enlightened and until there is no question of philosophy or human progress that has not been talked of and discussed, if good it has received an impetus from the teachings that have been given forth from this ancient platform. Dear Marion S. Moore used to say when they had the "Woman's Day" at Lily Dale, and the "Woman's Suffrage" advocates were invited to speak from this platform, that she was not particularly anxious to hear their views expressed there; but she wanted the Spiritualists to hear our speakers talk about that and kindred subjects. It is always the one main thing that is wanted in the order of the universe, the equality of all things.

You all know that religion is steadily advancing under the benign influence of this truth; the clear-headed and laymen are accepting the fact that the invisible powers are drawing near to the great work of the world's reform forward by help

from the essential doctrines of Spiritualism has come from a similar source. We know when Dr. Newman, formerly of Washington, D. C., late of the Stanford University, gave forth Spiritualistic sermons from his pulpit it was because of spirit messages that came thru the hand of a medium in the family. When Rev. Heber Newton, who was related to Rev. Dr. Newman by marriage, gave forth from his pulpit in New York a similar message in a series of sermons, it was because similar messages came to him through the same medium. The Rev. Mr. Savage, said to your present speaker many years ago in Boston, when both were called to officiate at a funeral, I do not know about the future life, "I am always reluctant to officiate at funerals, for I have no knowledge of the future state; you have the knowledge, speak it, I will read something that is comforting." But when a few years later the hand of the Silent Messenger was laid upon his household, he found it necessary to know of what was beyond, so he joined the Psychic Research society, and by a circuitous method he came into the knowledge of this open door, and he said so. He has gone away to rest, i. e., to take a vacation from his labors of speaking the truth in the presence of a congregation that is afraid that he will speak it. He is waiting to know what the voice of the spirit will have him do in the future.

Meanwhile, ministers of all denominations are listening to the voice, from the Pope of Rome to Arch Deacon Colley in England, who is speaking the voice of the spirit to the clergymen of England. This five years ago Arch Deacon Colley was a curate when he said to your speaker: "I am to be present at a council of clergymen who will meet at New Castle-on-Tyne, while there I am going to present the claims of Spiritualism. I am going to tell them that we have more need of Spiritualism than it has of us." They did not listen to him very much in those days. But today, being an arch-deacon—there have been three decades and more since that time—the clergymen of England will know that they need the message that Spiritualism brings them to interpret the spiritual gifts of Olivet; they will know that they need to understand it in order to interpret the spiritual gifts that were given to the fishermen of Galilee, and they will know that they need to trace the real meaning of those wonderful "spiritual gifts" concerning which Paul wrote to the Corinthians. Do you not suppose, when Mr. Savage said that the Spiritualists are the only ones who can intelligently accept the miracles of the Bible that he did not know what he said? Of course Spiritualists do not call them "miracles." But "miracle" is "wonder-working," and there cannot be anything more wonderful than the phenomena of Modern Spiritualism, although all Spiritualists think they are performed by spirits under the action of natural law. They cannot one of them tell you the method by which they are performed. This was well known to Mr. Savage.

These "gifts of the spirits" that act as the means of transmitting the message are "gifts" that will ultimately blossom out for the whole world. They are latent in you; and you, and in every one who has an immortal soul, as all have. But they will not be manifest at present, not until there is a larger atmosphere of preparation in the world. They are bursting out here and there; they are speaking here and there through instruments that came with the stamp of Spiritualism upon them; children, grown up people, gray haired matrons and sires. They took the one standing before you as a "little girl, Brother Howe, Elizabeth Lowe (now Elizabeth Lowe Watson), Mrs. Clara Watson, Mrs. Twigg and others.

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(Continued Next Week.)

SPIRITUALISM AND THE LAW.

HON. CHARLES R. SCHIRM,
President of the First Spiritual
Church of Baltimore.

XII.
Denson vs. Beasley, 24 Texas,
191. Decided in the term 1870-
1871.

Spiritualism was not in issue in this case but the law in regard to insanity as laid down by the Supreme Court of Texas, may be applied to cases involving Spiritualism.

The opinion of the court is both interesting and amusing; interesting, for the direct and masterly way in which the question of insanity is handled; and amusing, for the curt manner in which the instruction of the judge in the lower court to the jury, is disposed of.

When this case was decided, there were but three members of the Supreme Court of Texas and the presiding judge, who had just taken his seat upon that bench after this case was presented, at the request of his two colleagues, went over the case, and disagreeing with them, filed a long dissenting opinion. Neither his reasoning nor his conclusion is, in my judgment, sustained by the authorities.

I will not go into the facts, except to say that the testator, Hamilton Washington, left two wills, one dated May 19th, 1860, leaving his entire estate to his sister, Mrs. Beasley, and the other, dated June 6th, 1868, leaving nearly all of his estate to Mr. Denson, who was his relative but with whom the testator had lived for some time prior to his death. In explanation of the large amount left to Denson; the testator says in his will, "This bequest is made in consequence of losses and failures of crops, incurred since he made the purchase, and also on account of kindness and attention received from himself and family." It appears that Denson had bought the farm on which he was living from the testator giving his notes for the purchase money and it was the greater part of these notes which formed the bequest. At the date of the last will, testator was in his last illness, of which he died on the 30th day of the same month, aged about sixty-five years.

The probate of the last will was resisted by the sister, Mrs. Beasley, who claimed that her brother did not possess testamentary capacity and that it was obtained by undue influence and fraud, and she presented the will of 1860, which gave her all the property, for probate. The probate court declared the will of 1868 invalid and admitted to probate the one of 1860. From this judgment, Denson appealed to the district court of Polk County, with the same result that the will of 1860 was sustained. Denson then appealed to the supreme court which reversed the judgment below and granted a new trial. I shall quote a large portion of the court's opinion, without using quotation marks, except as used in the opinion, putting my comments in parentheses. By the court: This case has been ably argued before us, both upon the law and facts. General grounds of error are assigned. It is claimed that the charge of the court is erroneous, and misled the jury; that the verdict of the jury is not in legal form, nor substantially sufficient in law, and that it is contrary to the evidence.

We shall remark upon the first and second assignments. In the charge of the court (to the jury) is contained this passage: "Insanity or unsoundness of mind is that condition in which the mind is left when common sense and reason are destroyed or greatly impaired, and

(Continued on Page 6.)

SLAVES OF THE PIPE

A GLIMPSE OF ONE OF THE SECRET OPIUM DENS OF TOULON.

The Eastern Madness and its Victims in the French Navy—Varying Effects of the First, Second and Third Pipes of the Drug.

"You are going to Toulon?" said an attorney of one of the ministries to me some months ago. "Then you will see the curse of the French navy, the eastern madness, which our colleagues at the colonial office and at the ministry of marine are trying hard to suppress."

"The eastern madness?" I asked. "What is that?"

"Opium smoking," said my friend laconically. "Ask some of the Toulon newspaper men to take you round."

It was one of the first things I asked about when I got down to Toulon, and the following is an account of what I saw.

We were in a cafe near the harbor, a tall and very handsome woman sat at the table opposite to us and nodded kindly to my companion. This did not surprise me at all, because all Toulon, from the prefect maritime to the scavengers in the streets, knew him and called him by his name. There was a certain weariness or, if you like, a weary lassitude in the woman's eyes which was curiously noticeable.

"Are you going to smoke a pipe?" she said. "I looked at me inquiringly. He was bringing your friend with you. He doesn't belong to the government, does he?"

And so we all three got up and went out. I do not know exactly where we went, for the back streets of Toulon are a very labyrinthine for intricacy. We unlocked a door with a key which was carried in her pocket. We climbed three flights of dark stairs and looked at another door.

It was opened at last, after about a quarter of an hour, by a young woman with dark hair and curl papers. She looked like a sleeper, but our companion did not trouble to invite us in. She merely left the door open, lounged down front, and we followed.

It was a room in which all you can see at first is the dirty yellow of some ancient matting on the floor, a few cushions covered in bright colors and several pairs of feet. It is a little puzzling at first, but you realize after a moment that the only lamp is on the floor and that it has a heavy shade, so that the light does not light up the room.

I became used to the semidarkness soon and saw that I was in a small square room, in which there were six or eight people, three women, including our companion, and several men. I noticed that the trousers which the men wore were those of navy officers. I looked at my friend, the journalist, curiously.

"Oh yes," he said, "and they don't smoke once an opium smoker always an opium smoker."

We had spoken in a whisper, but one of the men, a good looking fellow, who must have been a smart officer not long before, raised himself on one elbow and glowered at us. "Curse you!" he said. "Be quiet. Curse you!" And he dropped back on to the mat again.

"The second sleep after the first pipe," said my friend. "How do you know?"

"Because they are always irritable," he said. "After the second pipe it takes a good deal to disturb them, and after the third, unless they are very seasoned smokers, you could let off crackers next to them before they awake of themselves, and they would think that it was wind flapping the sails."

"Narrow squeak that," said my friend. "I know that chap. He smokes eighteen or twenty pipes sometimes, and then anything might happen to him. He would rather die of suffocation than take the trouble to undo a button."

"But what is the insidious charm of opium?" I asked. "That I can't tell you," said my friend, "because a first pipe or two won't teach it to you, and unless you are a fool, you will never smoke a third."

The woman who had brought us in and in whose room we were had just prepared a pipe for herself. "Smoke!" she said, and put her pipe to my lips. I took two or three whiffs and then got out of the room and the house as quickly as possible.

I learned from my friend, who came after me, that all the men in the room were navy officers. I learned, too, the next day, when I felt better, that opium, which in spite of the efforts made by the government to check commerce in the drug, is currently sold in all the ports and particularly on those of the south, is making terrible ravages among the officers of the French navy.

Your opium smoker is a dangerous man on board a ship, for he is like a sleepwalker. He acts unconsciously, and when under the influence of the drug anything might happen either to him or to the ship under his charge without his caring. The minister of marine is doing his utmost to repress the cure, and all thinking France hopes that he may succeed.—New Orleans Times Democrat.

Spheres—Terrestrial and Celestial.

ARTHUR F. MILTON.

"Heaven is within." Nature recognizes no up or down. Centralization obtains everywhere, and the eternal present is its complement. Man is his own law-centre, and his consciousness—feelings, desires, tastes, emotions, impulses—is an effect of the causes within.

The interior life-principle, the Soul, is composed of that which it has evolved or generated through exercise of its consciousness, and repeats itself in accordance with its thoughts or actions—or rather the combination, as it requires thought to decide the action, and the latter cannot obtain without consent or aid of the thought suggesting it. Thought and action are therefore the soul's organizer, builder, designer or arbiter, and what these effectuate constitute the man—his personality.

Those who believe in a future existence need not be told what they may expect; for as the life-forces vibrate here, they certainly will continue to vibrate hereafter; and as like attracts like here through the law of sympathy and antipathy, it is most likely to do so in the future. The spheres, called terrestrial and celestial, then, must be the pivot of attraction for their own kind.

We know that harmony between mortals on earth, and we also know that such harmony depends upon their feeling, desires and wishes towards each other. If they are hateful, envious, selfish or immoral there is discord, clash, malcontent and ill-humor generally. What such conditions must bring forth where the law of nature bunches together volens volens, can be better imagined than described. If pandemonium represents hell, some may look forward to an experience not mentioned in their funeral services.

But if there is no future the true and tried will have lived in vain—which they do not believe, however, intuitively or instinctively feeling that they are forbearing in conformity with their interior consciousness to do so. It is mostly those who, in their despair to apologize for their weakness, that deny a future existence. They may be deceiving themselves however, and realize their mistake under disagreeable circumstances.

You cannot without guilt and disgrace stop where you are. The past and present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed. You were not created what you are merely to toil, eat, drink and sleep, like the inferior animals. If you will, you can rise. No power in society, no hardship in your condition can depress you, keep you down in knowledge, power, virtue, influence but by your own consent.—William Ellery Channing.

Prison the boastful tongue, lest it turn the perfume of a goodly deed into a stench.

OCTOBER.

BY BELLE BUSH.

Now is the Autumn's fairest morn,
And the royal purple noon
Of all earthly glory;
Now let cares drift far away
Whate'er wonder-working da
Tells to us its story.

Such among a thousand hills,
By the "river throated" hills
Through the meadow straying,
The sweet poem of the year
Lingers all the atmosphere,
The stream displaying.

Softly and crimson red
Of the sun's plumed crest,
The dawn's glow,
While the earth's dainty things
Nodded and gauzy wings
Of such most tender.

How in which we fondly gaze
At the best of things here
Which the sun's beams dreaming
Came from our curious eyes,
Beauty gives us glad surprise
Through the vista gleaming.

Now the stars seem to rise
From a dream of Paradise
On our vision stealing;
The day's glow and pass away
Into the night and decay
Death alone prevailing.

Now from every tree-top wave
Leafy banners gay as grave
Nature's mood betraying;
Then these faded, wasted form
Fall by force of winds or storm
Fall, no use betraying.

Leaves, what say you to my heart?
What melancholy art
Fades to me singing?
Whence when we hear your moans
That our heart with echo for
Ours to heed replying?

Leaves, say, will I know your power,
Whence ye have a wondrous dower,
All the best revealing;
Faded hope like Autumn leaves
Show life's pathway, Nature gives,
One with us in feeling.

But there is glory born
With our life's empurpled morn
Sweeter than all grieving;
Aye, and brighter than the day
Scarfed in gold and purple haze
Of Faith's fair weaving.

Leaves may fall and quick with sigh
All forms of beauty fade and die,
Still, Faith to us replying
Mounts upward singing to Love's gate
And bids us calmly work and wait;
All cause for grief denying.

And if the Autumn of our day
Fades but the soft and mellow haze
Of fading joys concealing,
Then will our hearts be full of peace,
And every bow bring rich increase,
A life of the revealing.

GAUL.

Why should it embarrass you to meet an old schoolmate, now riding in his carriage, while you are still compelled to walk?

Opportunity is the road to success, and comparatively few only have the privilege of using it. Thus you need not be ashamed to let him see you. If you are still poor, a hundred chances to one that you have been honest, and your friend in the carriage may have the more reasons of being embarrassed at the meeting.

But because this should happen to be the case, is no reason why you should carry your ease of conscience to the extent of haunting. It might betray jealousy or prejudice—either being the pride or arrogance; and a comparative unheavenly life—gaul, so-called, in poetry or metaphor.

It should never be let into the bled by heart agitation—such as anger, hate, jealousy, sarcasm, nagging, etc. Headaches and other disagreeable effects are concomitants with it. Furthermore, if persisted in, the blood finally comes tainted—takes on a dark hue, figuratively speaking, or becomes individualized for actions, rather than being sunny.

Whether it "He has gaul" but selfishness is understood. But dishonesty need not necessarily constitute a part of selfishness. To be unloving, unkind, fault-finding, uncharitable, cruel (whether in speech or action) is selfishness or of a selfishly selfish soul, which also tells on the bodily organs through which it has and spoils the good blood it has inherited from the physical side of life, and thereby converts the bile intended for sanitary purposes, into gall and makes the physically and spiritually miserable.

ARTHUR F. MILTON.
The greatest test of character is to know how to meet the common duties of life. He who is faced by the harder tasks will not be satisfied in the easy great things.

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SPIRITUALISM AND THE LAW.

Continued from Page 1.

delusion exists. The delusions, which are the ordinary accompaniments, are evidence of insanity, and are extravagant or impossible things which do not exist at all, except in the imagination of the insane person, but which he can not be persuaded or convinced do not exist.

This is simply learned sophistry. If insanity or unsoundness of mind, which exists when common sense and reason are greatly impaired, and delusion exists, then when delusion exists, the mind is unsound, insane and destroyed. If the true test of the absence or presence of insanity is the absence or presence of these delusions.

Tried by such a metaphysical or psychological test. Emanuel Swedenborg, John Wesley, Martin Luther, Jean of Arc, Joseph Addison, the author of Rasselas, Napoleon Bonaparte, and hundreds more of the greatest and soundest minds which ever existed on earth, must be declared insane. For each of these stoutly maintained what men of the present day would declare delusion. Indeed, delusion is so common that if the whole human family were tried by an infallible standard there would be very few who could maintain absolute sanity, and it is not improbable that the law would be among the most assinine specimens of humanity.

People do not now maintain a belief in visions, supernatural visitations, or apparitions. They do not now throw inkstands at the devil, nor do they believe that a programmatist could foretell the fortunes of a Creole girl, who, becoming the wife of one of the greatest men who ever lived on earth, thereby controlled his destiny.

In some of these observations the court of course was mistaken, but its very disbelief in such things makes its application of the law all the stronger. Commenting upon matters brought out to impeach the sanity of the testator, the court continues below:

But in this age of science and naturalized learning, it may be that a man of science might maintain that there was a certain amount of poison contained in the Irish potato, at a certain period of its growth, enough to affect the human stomach, if taken in too great a quantity; that a line of limes, sunk to the bottom of a river which was changing its bottom by the washing sands, and altering its bed by the lodgment of drift, might be made to obstruct the navigation of a stream; that a drove of wild hogs, if confined in a field, and driven about from day to day, might become familiar to the presence of the driver, and be rendered tractable; that Indians were human beings on whom the attributes of kindness, mercy and charity might not be wasted. (Testator had during his lifetime been very kind to Indians and provided a home for some of them on his farm.) We say it might be possible that such theories and speculations might be called delusions, and yet be no evidence of an unsound mind.

Diogenes might live in his tub and hunt the streets of Athens at midnight for a Vir. Had he hunted a Homo or an Anthropos, he might easily have found one, and if this had been properly understood, the eccentricity of the philosopher would have been understood as a sound sense, conveyed under a most withering sarcasm against the frivolity of the Athenians. We think Diogenes had sufficient reason to have made a good will. Alexander evidently that him a man of sense, for he said, "If I were not Alexander, I should wish to be Diogenes."

A somewhat remarkable opinion was delivered by Lord Brougham in an important case before the Privy Council, in which he takes the ground that any person laboring under delusion on monomania to any extent or upon any subject,

is not to be regarded as competent to make a valid will. Waring vs. Waring, 6 Moore P. C. cases, 349; S. C. 12 Jur. 947. We have no apprehension that any such rule will permanently obtain currency in the English courts. It has certainly received no countenance in this country, and we should not be surprised if this opinion were never alluded to in the cases which shall hereafter occur in the English courts.

(The dissenting opinion in this case of Denson vs. Beasley, was after the manner of the Waring case.)

A most remarkable case of monomania upon record, if it was such, is that Morgan vs. Boye, (see Taylor's Med. Jour. 657, 1838) where the will was upheld on the ground that there was no satisfactory proof of actual unsoundness of mind. The testator devised his property to a stranger, thus wholly disinheriting the heir of next of kin, and directed that his executors should cause some part of his bowels to be converted into fiddle strings, that others should be sublined into smelling salts, and that the remainder of his body should be vitrified into lenses for optical purposes. In a letter attached to the will, the testator said: "The world may think this to be done in a spirit of singularity or whim, but I have a mortal aversion to funeral pomp and I wish my body to be converted into purposes useful to mankind."

The testator was shown to have conducted his affairs with great shrewdness and ability; that so far as being an imbecile, he had always been regarded by his associates thru life as a person of indisputable capacity. Sir Herbert Jenner Faust regarded the proof as not sufficient to establish insanity, it amounting to nothing more than eccentricity, in his judgment.

In another case, the probate of a will was resisted on the ground of insanity, and defended on plea of eccentricity. (see Mudway vs. Croft, 3 Curis, 678.) Sir H. J. Faust said: "It is the prolonged departure, without an adequate external cause, from the state of feeling and modes of thinking usual to the individual when in health, that is the true feature of disorder of the mind."

And in another case, where the will was declared invalid by the Prerogative Court of Canterbury, (see Austin vs. Graham, 59 Eng. L. & Eq., 38.) the decree was reversed on appeal by the judicial committee of the Privy Council. The testator was a native of England but had lived in the East and was familiar with eastern habits and superstitions, and professed his belief in the Moh-metan religion. He died in England leaving a will, which, after various legacies, gave the residue to the poor of Constantinople, and also toward erecting a cenotaph in that city inscribed with his name and bearing a light continually burning therein. The prerogative court pronounced the testator to be unsound of mind, principally upon the ground of his extraordinary bequest, which sounded so folly, together with the wild and extravagant language of the testator, proved by parol. But on appeal it was held that, as the insanity attributed to the testator was not monomania, but general insanity or mental derangement, the proper mode of testing its existence was to review his life, habits and opinions of testator, and on such a review there was nothing absurd or unnatural in the bequest, or anything in his conduct, at the date of the will, indicating derangement, and it was, therefore, admitted to probate.

A will may be manifestly unjust to the surviving relatives of the testator, and it may display some of the extraordinary opinions of the individual, yet it will not necessarily be void, unless the testamentary dispositions clearly indicate that they have been formed under a delusion. (Here the court reviews the case of Gass vs. Gass, 3 Humph. 278, which has already been referred to in these papers, and then the court continues.)

Delusion is defined to be, when a patient conceives something extravagant to exist which has no existence but in his own heated imagination, and having so conceived it, is incapable of being reasoned out of the conception. (Shelton vs. Lunacy, 40; as the fancy, ing things to exist which can have

no existence, and are in accordance to the nature of things, as that trees walk (Shelford 293); the magnifying slight circumstances beyond all reasonable bounds, as if the parent of a child, in some particulars, takes occasion to fancy her a fiend, a monster, an incarnate devil (Shelford, 4). We can comprehend the delusion of the man who fancied he was Jesus Christ, and kindly extended his forgiveness when asked saying, "I am the Christ"; also the prince in cherry juice, and his future rewards and the principals of justice upon which they will be subject beyond the ken of mortal man, and in the labor, perhaps even attempted to solve it. (On account of the erroneous construction of the judgment in the case was reversed and the case sent back for a new trial.)

(To be Continued.)

OBITUARY.

WILLIAM H. PENTIS of Panama N. Y., passed to spirit life quite suddenly, September 27, aged 84. He had been in poor health for some time, and for the past two years almost totally blind, but his passing was not expected at that time. The funeral was held at the house, Sunday September 30, Lyman C. Howe officiating, the subject for the discourse, "If a man die shall he live again?" having been selected by the deceased before the change.

MRS. PRECILLA POLSON At her home, Brace Point, Wash. Mrs. Precilla Polson passed to spirit life aged 57 years. The last few months she became interested in the philosophy of Spiritualism hence the request of the family to have a speaker of persuasion take charge of the funeral. I conducted the services in Seattle, September 21.

MRS. SARAH A. BYRNES passed to spirit life from her home in East Orange New Jersey, September 16th.

Mrs. Byrnes was one of the oldest speakers on the Spiritualistic rostrum. Many are the comforting words she has spoken at the funeral services of her friends and now she has joined them.

The last services were held at Mt Auburn chapel a Cambridge, Mass., September 19th. The services were conducted by Mrs. N. F. Willie. One of her great desires that the Ladies Schubert Quartette of Boston sing at the service was attended to by her faithful son with whom she lived.

The Ladies Schubert Quartette sang 3 beautiful spiritual selections those that she enjoyed. They were associated with Mrs. Byrnes in many many like services. Mrs. Byrnes looked very lovely as she was laid away. Her sweet face and wavy hair very natural and she has gone to join those who were so near and dear to her all during her life. She was 67 years old. Her body was cremated.

Frank Tierney, a black, who is the sole support of his mother and two younger children, was recently arrested in Sharon, Pa., for shining shoes on Sunday. For this serious offense he was sentenced to jail, but friends interested themselves in his behalf and paid his fine. One of the prominent manufacturers of the town has written an indignant letter to the Sharon Telegraph in which he says he will contribute half the sum necessary to defend the boy from further proceedings of this character and to aid him in his efforts to maintain his family. Another indignant citizen has written the same newspaper that this persecution in his opinion a disgrace to a civilized community and worthy of the ancient witch burners.

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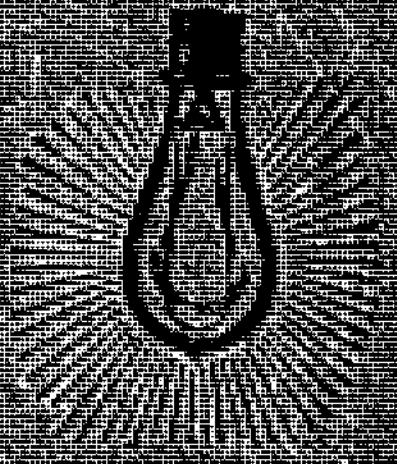
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NEW SAYINGS OF JESUS

Found in Egyptian City.

It will be remembered that some six years ago public interest and curiosity was aroused by the announcement that there had been discovered in Egypt a manuscript containing what claimed to be some sayings of our Lord. The discovery was made on the site of Oxyrhynchus, a city of ancient Egypt. The discoverers were Dr. Grenfell and Dr. Hunt, who have devoted so much time and patience to the noble task of enriching the present with the spoils of the past.

This interesting discovery was soon given to the public, and within a year one large quarto volume was issued, containing facsimiles not only of the precious manuscript of Christ, but upward of 150 texts selected from 1200 or 1300 documents. In the following year (1899) a second volume appeared, containing 193 selected texts. The documents were of theological and classical and belonged to various dates. It was however, to the manuscript containing the sayings or logia of Jesus Christ that popular attention was chiefly directed; and perhaps the interest in this manuscript was not lessened when two editors, in their introduction, expressed their opinion that similar interesting finds were not very probable. "It is not very likely that we shall find another poem like Sappho, still less that we shall come across another page of the logia."

But those indefatigable excavators, after having spent some time in searching for documents in the Fayum, returned in February last year to their old haunt at Oxyrhynchus, and there, by what they call a "curious stroke of good fortune," came upon a manuscript which contained some further sayings of Jesus. These together with a "fragment of a lost gospel" they have now given to the world in a popular form abridged from the publication of the texts in the Oxyrhynchus papyri, part 4, thus we are once more indebted to the editors both for their untiring labors and for the way in which they enable so many to share the fruits of their toil. Some idea of the difficulty attending their work at Oxyrhynchus may be formed from the statement which tells us that the mounds which need to be cleared are scattered over a site more than a mile in length. The ground to be explored is thus large in area and rich in treasure.

The newly discovered manuscript of the sayings of Jesus differs in form from the earlier one. The earlier manuscript consisted of a leaf belonging so it was thought, to a well-written volume. The recently discovered manuscript has a less worthy setting, and the new sayings are written on the back of another manuscript.

The fragment, for it is but a fragment though a very precious one, consists of forty-two complete lines. They were found written on the back of what proves to be a land survey list. The survey list, according to the opinion of the editors, was probably written at the end of the second or early part of the third century. But it is the manuscript on the other side which will interest us, this the discoverers are inclined to assign to the middle or end of the third century; a later date than A. D. 300 is, in their view, most unlikely. If these conclusions should prove correct, the present sayings of Jesus are about the same date as the logia or sayings, discovered in 1837. The final settlement of the question of date and of authorship must be left to experts.

One is tempted to quote some—indeed all—of these "sayings." They may be made authentic, or they may not; but they are charged with a spirit which is in harmony with the spirit of our Master; they are like his sayings in being simple and, as Wordsworth would say, inevitable; they provoke a sympathetic acquiescence; they challenge obedience; they instruct and they inspire; they possess a happy power of paradox; for they are of us, and yet above us. We know them to be true and yet they shame us because they convince us that they are not true to what is so obviously true.

We are tempted to illustrate by wholesale quotation from this precious fragment; but it would not be fair to do so. We must confine ourselves to one—perhaps the most beautiful of them all. It is fresh with the freshness of the sky and the earth, it sounds new, and yet as we read it, we know that the old spirit is in it.

It echoes the deep spiritual teaching which is familiar to us, and it leads us into the field of nature as the Lord was wont to lead his hearers. The sentences are incomplete in the fragment, but I give them as restored by the editors. This is the saying:

"Jesus saith (Ye all who are those) that draw us (to the kingdom, if) the kingdom is in Heaven * * * the fowls of the air, and all beasts that are under the earth, or upon the earth, and the fishes of the sea (these are they which draw you, and the kingdom of heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves, and ye shall be aware that ye are the sons of the (almighty) Father; (and?) ye shall know that ye are in (the city of God) and ye are (the city?)"

It will be seen by the number of brackets and queries which are here introduced that the task of restoring the saying to completeness is difficult, and the result by no means certain; but the editors have not made their conjectural restoration without authority; they have worked their way to it by the application of a principle of parallelism; they have been led to the reconstruction by the hints which the perfect portion gives, aided by the analogy of other authentic sayings of our Lord.

The general idea of the whole saying "seems to be that the divine element in the world begins in the lower stages of animal creation, and rises to a higher stage in man, who has within him the kingdom of Heaven." Or shall we not rather say that because man comes from God, and has come also to his manhood through the lower stages, he has within himself the capacity of response to all that bears the touch of Father's hand?

For man, therefore, the fowls of the air, the beasts of the field, the fishes of the sea have a voice, and the voice witnesses of God and of his loving care; but the divine voice is not there only; for when man penetrates into the depths of his own being and questions his own soul, there, too, will an answer meet him, and in knowing himself he will find the kingdom of Heaven—in finding himself he will find God. To know all of any one thing is to know all things. To know the flower in the cranny of the wall is to catch a glimpse of God; but to know our own nature, in its wide significance, its complexity, and its capacity; is to know something more of the God who not only gave beauty to the earth, but moral and spiritual power, reflections of himself, to man, made in his own image.

Here I must stop. The reader who would read this stimulating and suggestive little fragment must consult the work edited by Doctors Grenfell and Hunt. It will repay him by its contents, and it will arouse his curiosity and gratitude; for he will realize that there are plenty of unexplored mounds and undeciphered manuscripts, and he will be grateful to men who, in a somewhat mercenary age, are devoting with earnestness their time and their rare gifts to the discovery of treasures more precious than gold.

Car of Judgment.

The hideous tales of the car of Judgment and the hundreds of victims crushed beneath its wheels in the annual processions are legends. The car festivals in India attract each year 100,000 pilgrims, but no one was ever killed beneath the car except by accident.

Mind acting on matter generates feeling. Thought, therefore, is the progenitor to action. Whatever we think we feel—sensual thoughts creating sensual feelings, and spiritual thoughts the opposite of the aforementioned, which, expressing themselves in action, constitute homilies on that which is beneficial to others—moral or philosophical essays in speech or writing. Think right and you will feel right, followed by doing right.—A. F. M.

Virtue alone is sweet society. It keeps the keys to all happy hearts. And opens you a welcome in them all.—Emerson.

FIXING THE SEASONS.

Some Peoples Still Follow the Ancient Egyptian Methods. The inhabitants of Borneo use of the same means for fixing the time of their agricultural seasons as were used by the early Britons. The Journal of the Asiatic Society, London, says they rely, that is to say, on the rising of certain constellations just before the sun, known as the heliacal rising. The natives of Borneo are using the rising of the same constellation to guide to the proper ground to grow their crops. When the dry season is approaching they go out into the jungle to watch, perhaps a month, until the sun is seen on the horizon just before the increasing sunlight causes the stars to be visible. Then they return and announce the fact to the natives. The natives know that the rising of the Pleiades must be done just before the rising of the sun. They know that the stars will be visible just before the sun rises. They then wait until the sun is seen rising just before the stars. They then wait until the sun is seen rising just before the stars.

The above is the method adopted by the Dyaks. Other tribes, such as the Kenyahs and Kayas, make use of the length of the shadow cast by a stick at noon to determine their seasons. Situated as they are between the tropics, the shadow is cast on the north or south of the stick, according to the time of year. The length of the shadow also varies as the sun passes from Cancer to Capricorn and back. The shadow is measured by means of a notched stick. The lengths of the shadows correspond with favorable times for their various agricultural operations.

The Samouans, on the other hand, fix their seasons by the appearance of a curious marine worm, which they call the palolo. The palolo, or time of one of their seasons, is the time of the coral reefs and the eggs are fertilized in the water. The palolo is regular, and yet, strange to say, it keeps solar time. Its appearances were seasonal, lunar, monthly, then, day of the month, it would be eleven days earlier each year. On the other hand, if it came every thirteen months it would be eighteen days later each year. This is rectified by having in every cycle of three years one interval of thirteen months and two of twelve months. Finally by the addition of an extra interval of thirteen months in a cycle of twenty-nine years the error is less than one day in a century.

Without counting the Archbishop Temple's analysis, but in the definite number of objects, he is mentioned in the hop. Everybody sees three objects, one and one and one, but as they are five and even six. Many of those who think they discover if they really make a quick count. But Dr. Temple certainly saw only more than one in that field? answer, "Nine." I think these were birds flying in group. It was the same process with ten volumes in a bookshelf as it was with me to see even five. Given time, without counting, he saw larger numbers.

Derivation of "White Sunday." A perennial problem is that about the etymology of White Sunday, and the supporters of White Sunday do not speak more confidently with their adversaries if they remembered that the Welsh call the anniversary "Fflwgwyn," which means "White Sun." This title preserves the Druidic tradition that the sun about this time was white. No doubt the old British called arose from the peculiar white glare of the sunlight reflected from the northern blossoms, which must have been far more frequent when south Britain was one vast forest and a thorn tree formed the furthest festival of every village. The pagan festival of the White Sun possibly developed into the "Whitson Ales."

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