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NOTED TO

ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Dows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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NO. 1

## DR. CARPENTER ON SPIRITUALISM.\*

By Alfred Russell Wallace.

[From the Popular Science Monthly.]

The two lectures which Dr. Carpenter gave last year at the London Institution were generally reported by the press and led to some controversy. They were then published in *Fraser's Magazine*, and they are now republished with what are considered to be pieces justificatives in an appendix. We may therefore fairly assume that the author has here said his best on the subject—that he has carefully considered his facts and his arguments—and that he can give, in his own opinion at least, good reasons for omitting to notice certain matters which seem essential to a fair and impartial review of the whole question.

Dr. Carpenter enjoys the great advantage, which he well knows how to profit by, of being on the popular side, and of having been long before the public as an expounder of popular and educational science. Everything he writes is widely read; and his reiterated assurances that nobody's opinion and nobody's evidence on this particular subject is of the least value unless they have had a certain special early training (of which, it is pretty generally understood, Dr. Carpenter is one of the few living representatives) have convinced many people that what he tells them must be true, and should, therefore, settle the whole matter. He has another advantage in the immense extent and complexity of the subject and the widely scattered and controversial nature of its literature. By ranging over this wide field and picking here and there a fact to support his views and a statement to damage his opponents, Dr. Carpenter has rendered it almost impossible to answer him on every point, without an amount of detail and research that would be repulsive to ordinary readers. It is necessary, therefore, to confine ourselves to the more important questions, where the facts are tolerably accessible and the matter can be brought to a definite issue; though, if space permitted, there is hardly a page of the book in which we should not find expressions calling for strong animadversion, as, for example, the unfounded and totally false general assertion at page 6, that "Believers in spiritualism make it a reproach against men of science that they entertain a prepossession in favor of the ascertained and universally admitted laws of Nature." Vague general assertions of this kind, without a particle of proof offered or which can be offered, are alone sufficient to destroy the judicial or scientific claims of the work; but we have no intention of wasting space in further comment upon them.

Dr. Carpenter lays especial stress on his character of historian and man of science in relation to this inquiry. He parades this assumption in his title-page and at the very commencement of his preface. He claims, therefore, to review the case as a judge, giving full weight to the evidence on both sides, and pronouncing an impartial and well-considered judgment. He may, indeed, believe that he has thus acted—for dominant ideas are very powerful—but any one, tolerably acquainted with the literature and history of these subjects for the last thirty years, will most assuredly look upon this book as the work of an advocate rather than of a judge. In place of the impartial summary of the historian (he will find the one-sided narrative of a partisan; and, instead of the careful weighing of fact and experiment characteristic of the man of science, he will find loose and inaccurate statements, and negative results set up as conclusive against positive evidence. We will now proceed to demonstrate the truth of this grave accusation, and shall in every case refer to the authorities by means of which our statement can be tested.

The first example of Dr. Carpenter's "historical" mode of treating his subject which we shall adduce, is his account (pp. 13-15) of the rise of mesmerism in this country, owing to the successful performance of many surgical operations without pain during the mesmeric trance. Dr. Carpenter writes of this as not only an admitted fact, but (so far as any word in his pages allows) as a fact which was admitted from the first, and which never went through that ordeal of denial, misrepresentation, and abuse by medical men and physiologists, that other phenomena are still undergoing from a similar class of men. Yet Dr. Carpenter was in the thick of the fight and must know all about it. He must know that the greatest surgical and physiological authorities of that day—Sir Benjamin Brodie and Dr. Marshall Hall—opposed it with all the weight of their influence, accused the patients of imposture, or asserted that they might be "naturally insensible to pain," and spoke of the experiments of Dr. Elliotson and others as "trumpery," and as "polluting the temple of science." He must know, too, that Dr. Marshall Hall professed to demonstrate "physiologically" that the patients were impostors, because certain reflex actions of the limbs, which he declared ought to have occurred during the operations, did not occur. The medical periodicals of the day were full of this, and a good summary may be found in Dr. Elliotson's "Surgical Operations without Pain," etc.

\* "Mesmerism, Spiritualism, &c., historically and scientifically considered. Being Two Lectures delivered at the London Institution, with Preface and Appendix." By William B. Carpenter, C.B., M.D., F.R.S., &c., &c. New York: D. Appleton & Co., 1877.

London, 1843. Dr. Carpenter tells us how his friends, Dr. Noble and Sir John Forbes, in 1845, accepted and wrote in favor of the reality of the facts; but it was hardly "historical" to tell us this as the whole truth when, for several years previously, the most violent controversy, abuse, and even persecution, had raged on this very matter. Great physiological authorities were egregiously in the wrong then, and the natural inference to those who know the facts is, that other physiological authorities, who now deny equally well-attested facts, may be no more infallible than their predecessors.

Dr. Carpenter persistently denies that there is any adequate evidence of the personal influence of the mesmerizer on the patient independent of the patient's knowledge and expectation, and he believes himself to be very strong in the cases he adduces, in which this power has been tested and failed. But he quite ignores the fact that all who have ever investigated the higher phases of mesmerism—such as influence at a distance, community of sensation, transference of the senses, or true clairvoyance—agree in maintaining that these phenomena are very uncertain, depending greatly on the state of body and mind of the patient, who is exceedingly susceptible to mental impressions, the presence of strangers, fatigue, or any unusual conditions. Failures continually occur, even when the mesmerizer, and patient are alone or when only intimate friends are present; how, then, can the negative fact of a failure before strangers and antagonists prove anything? Dr. Carpenter also occupies his readers' attention with accounts of hearsay stories which have turned out exaggerated or incorrect, and lays great stress on the "disposition to overlook sources of fallacy" and to be "imposed on by cunning cheats," which this shows. This may be admitted; but it evidently has no bearing on well-authenticated and carefully observed facts, perfectly known to all who have ever tested them. Our author writes, and that "the evidence for these higher marvels has invariably broken down when submitted to the searching tests of trained experts."

Here the question arises, who are "trained experts?" Dr. Carpenter would maintain that only skeptical medical men and professed conjurers deserve that epithet; however ignorant they may be of all the conditions requisite for the study of these delicate and fluctuating phenomena of the nervous system. But we, on the contrary, would only give that name to inquirers who have experimented for months or years on this very subject, and are thoroughly acquainted with all its difficulties. When such men are also physiologists, it is hardly consistent with the historical and scientific method of inquiry to pass their evidence by in silence. I have already called Dr. Carpenter's attention to the case of the lady residing in Prof. Gregory's own house, who was mesmerized at several streets' distance by Mr. Lewis, without her knowledge or expectation. This is a piece of direct evidence of a very satisfactory kind, and outweighs a very large quantity of negative evidence; but no mention is made of it except the following utterly unjustifiable remark: "His (Mr. Lewis) utter failure under the scrutiny of skeptical inquirers, obviously discredits all his previous statements, except to such as (like Mr. A. R. Wallace) who has recently expressed his full faith in Mr. Lewis' self-asserted powers, are ready to accept without question the slenderest evidence of the greatest marvels" ("Mesmerism, Spiritualism," etc., p. 24). Now, will it be believed that this statement that I "place full faith in Mr. Lewis' self-asserted powers," has not even the shadow of a foundation? I know nothing of Mr. Lewis or of his powers self-asserted or otherwise, but what I gain from Prof. Gregory's account of them; and in my letter to the *Daily News*, immediately after the delivery of Dr. Carpenter's lectures, I referred to this account. I certainly have full faith in Prof. Gregory's very careful narrative of a fact entirely within his own knowledge; this may be "the slenderest evidence" to Dr. Carpenter; but slender or not, he chooses to evade it, and endeavors to make the public believe that L. and others, accept the unsupported assertions of an unknown man. It is impossible adequately to characterize such reckless accusations as this without using language which I should not wish to use. Let us pass on, therefore, to the evidence which Dr. Carpenter declares to be fitly described as "the slenderest." M. Dupotet, at the Hotel de Dieu, in Paris, put a patient to sleep behind a partition, in the presence of M. Husson and M. Becamier, the latter a complete skeptic. M. Becamier expressed a doubt that the circumstances might produce expectation in the patient and himself proposed an experiment the next day, in which all the same conditions should be observed, except that M. Dupotet should not come till half an hour later. He anticipated that the "expectation" would be still stronger the second time than at first, and that the patient would be mesmerized. But the result was quite the reverse. Notwithstanding every minute detail was repeated as on the previous day when the operator was in the next room, the patient showed no signs whatever of sleep, either natural or somnambulant (Teste's "Animal Magnetism," Spillan's translation, p. 159). The commission appointed by the Academie Royale de Medecine in 1826 sat for five years, and investigated the whole subject

of animal magnetism. It was wholly composed of medical men, and in their elaborate report, after giving numerous cases, the following is one of their conclusions:

"14. We are satisfied that (magnetic sleep) has been excited under circumstances where those magnetized could not see and were entirely ignorant of the means employed to occasion it."

These were surely "trained experts;" yet they declare themselves satisfied of that, the evidence for which, Dr. Carpenter says, has always broken down when tested.

Baron Reichenbach's researches are next discussed, are coolly dismissed with the remark that "it at once became apparent to experienced physicians that the whole phenomena were subjective, and that 'sensitives' like Von Reichenbach's can feel, see, or smell anything they were led to believe they would feel, see, or smell." His evidence for this is, that Mr. Braid could make his subjects do so, and that Dr. Carpenter had seen him do it. One of them, for instance—an intellectual and able Manchester gentleman—"could be brought to see flames issuing from the poles of a magnet of any form or color that Mr. Braid chose to name." All this belongs to the mere rudiments of mesmerism, and is known to every operator.

Two things, however, are essential: the patient or sensitive must be, or have been, mesmerized, or electro-biologized as it is commonly called, and the suggestion must be actually made. (Given these two conditions, and no doubt twenty persons may be made to declare that they see green flames issuing from the operator's mouth; but no single case has been adduced of persons in ordinary health, not subject to any operation of mesmerism, etc., being all caused to see this or any other thing in agreement, by being merely brought into a dark room and asked to describe accurately what they saw. Yet this is what Von Reichenbach did, and much more. For in order to confirm the evidence of the "sensitives" first experimented on, he invited a "large number" of his friends and other persons in Vienna to come to his dark room, and the result was about sixty persons, of various ages and conditions, saw and described exactly the same phenomena. Among these were a number of literary, official, and scientific men and their families, persons of a status fully equal to that of Dr. Carpenter and the Fellows of the Royal Society—such as Dr. Nied, physician; Prof. Endlicher, Director of the Imperial Botanic Garden; Chevalier Hubert von Rainer, barrister; Mr. Carl Schub, physician; Dr. Ragsky, Professor of Chemistry; Mr. Franz Kollar and Dr. Diesing, Curators in the Imperial Natural History Museum, and many others. There was also an artist, Mr. Gustav Anschütz, who could see the flames, and drew them in their various forms and combinations. Does Dr. Carpenter really ask his readers to believe that his explanation applies to these gentlemen?—that they all quietly submitted it to be told what they were to see, submissively said they saw it, and allowed the fact to be published at the time, without a word of protest on their part, from that day to this? But a little examination of the reports of their evidence shows they did not follow each other like a flock of sheep, but that each had an individuality of receptive power, some seeing one kind of flame better than another while the variety of combinations of magnets submitted to them rendered anything like suggestion as to what they were to see quite impossible, unless it were a deliberate and willful imposture on the part of Baron von Reichenbach.

But again, Dr. Carpenter objects to the want of tests, and especially his pet test, of using an electro-magnet and not letting the patients know whether the electric circuit which "makes" and "unmakes" the magnet was complete or broken. How far this test, had it been applied, would have satisfied the objector, may be imagined from his entirely ignoring all the tests, many of them at least as good, which were actually applied. The following are a few of these: Test 1. Von Reichenbach arranged with a friend to stand in another room with a stone wall between him and the patient's bed, holding a powerful magnet, the armature of which was to be closed or opened at a given signal. The patient detected, on every occasion, whether the magnet was opened or closed. Test 2. M. Baumgartner, a professor of physics; after seeing the effects of magnets on patients, took from his pocket what he said was one of his most powerful magnets, to try its effects. The patient, to Von Reichenbach's astonishment, declared she found this magnet, on the contrary, very weak, and its action on her hardly more perceptible than a piece of iron. M. Baumgartner then explained that this, though originally very powerful, had been as completely as possible deprived of its magnetism, and that he had brought it, as a test. Here were suggestions and expectation in full force, yet they did not in the least effect the patient. (For these two tests, see "Ashburner's Translation of Reichenbach," pp. 29, 42.) Test 3. A large crystal (placed in a new position before each patient was brought into the dark room) was always at once detected by means of its light, yellow and redder than that from magnets (*loc. cit.*, p. 86). Test 4. A patient confined in a darkened passage held a wire which communicated with a room in which experiments were made on plates connected with the wire. As these plates were exposed to sunlight or shade, the patient described corresponding changes in the luminous appearance of the

end of the wire (*loc. cit.*, p. 147). Test 5. The light from magnets, etc., was thrown on a screen by a lens, so that the image could be instantly and noiselessly changed in size and position at pleasure. Twelve patients, eight of them healthy and new to the inquiry, saw the image, and described its alterations of size and position as the lens or screen was shifted in the dark (*loc. cit.*, p. 585). Dr. Carpenter's only reply to all this is, that "Baron Reichenbach's researches upon 'Odyle' were discredited a quarter of a century ago, alike by the united voice of scientific opinion in his own country, and by that of the medical profession here." Even if this were the fact, it would have nothing to do with the matter, which is one of experiment and evidence, not of the belief or disbelief of certain prejudiced persons, since to discredit is not to disprove. The painless operations in mesmeric sleep were "discredited" by the highest medical authorities in this country, and yet they were true. But Dr. Elliotson, Dr. Ashburner, and others, accepted Reichenbach's discoveries; and some of the Vienna physicians even after seeing the experiments with persons "whose honor, truthfulness, and impartiality they could vouch for," also accepted them as proved.

The fact of luminosity of magnets was also independently established by Dr. Charpignon, who, in his "Physiologie, Medecine et Metaphysique du Magnetisme," published in 1845—the very same year in which account of Von Reichenbach's observations first appeared—says:

"Having placed before the somnambulists four small bars of iron, one of which was magnetized by the lodestones, they could always distinguish this one from the others, from its two ends being enveloped in a brilliant vapor. The light was more brilliant at one end (the north pole) than at the other. I could never deceive them; they always recognized the nature of the poles, although when in their normal state they were in complete ignorance of the subject." Surely here is a wonderful confirmation. One observer in France and another in Germany make the same observations about the same time, and quite independently; and even the detail of the north pole being the more brilliant agrees with the statement of Reichenbach's sensitives ("Ashburner's Trans.," p. 20).

Our readers can now judge how far the historic and scientific method has been followed in Dr. Carpenter's treatment of the researches of Von Reichenbach, not one of the essential facts here stated (and there are hundreds like them) being so much as alluded to, while "suggestion," "expectation," and "imposture," are offered as fully explaining everything. We cannot devote much time to the less important branches of the subject, but it is necessary to show that in every case Dr. Carpenter misstates facts, and sets negative above positive evidence. Thus, as to the magnetometer and odometer of Mr. Rutter and Dr. Mayo, all the effects are imputed to expectation and unconscious muscular action, and we have this positive statement: "It was found that the constancy of the vibrations depended entirely upon the operator's watching their direction, and, further, that when such a change was made without the operator's knowledge in the conditions of the experiment, as ought, theoretically, to alter the direction of the oscillations, no such alteration took place." Yet Mr. Rutter clearly states: 1. That the instrument can be affected through the hand of a third person with exactly the same result (Rutter's "Human Electricity," App. p. 54). 2. That the instrument is affected by a crystal on a detached stand brought close to the instrument, but without contact (*loc. cit.*, p. 151). 3. That many persons, however "expectant" and anxious to succeed, have no power to move the instrument. 4. That substances unknown to the operator, and even when held by a third party, caused correct indications, and that an attempt to deceive by using a substance under a wrong name, was detected by the movements of the instrument (*loc. cit.*, Appendix, p. lvi). Here, then, Mr. Rutter's positive testimony is altogether ignored, and the negative results of another person are set forth as conclusive. Next we have the evidence for the divining-rod similarly treated. Dr. Mayo is quoted as supporting the view that the rod moved in accordance with the "expectations" of the operator, but on the preceding page of Dr. Mayo's work other cases are given in which there was no expectation; and the fact that Dr. Mayo was well aware of this source of error, and was a physiologist and physician of high rank, entitles his opinion as to the reality of the action in other cases to great weight. Again, we have the testimony of Dr. Hutton, who saw the Hon. Lady Milbank use the divining-rod on Woolwich Common, and who declares that it turned where he knew there was water, and that in other places where he believed there was none it did not turn; that the lady's hands were closely watched, and that no motion of the fingers or hands could be detected, yet the rod turned so strongly and persistently that it became broken. No other person present could voluntarily or involuntarily cause the rod to turn in a similar way (Hutton's "Mathematical Recreations," ed. 1840, p. 711). The evidence

"The magnetometer is a delicate pendulum, which, when its support is touched by certain persons, vibrates in a definite direction, the direction changing on the motion suddenly stopping when different substances are touched at the same time by the operator."

on this subject is most voluminous, but we have adduced sufficient to show that Dr. Carpenter's supposed demonstration does not account for all the facts.

We now come to the very interesting and important subject of clairvoyance, which Dr. Carpenter introduces with a great deal of irrelevant matter calculated to prejudice the question. Thus, he tells his readers that "there are at the present time numbers of educated men and women who have so completely surrendered their 'common sense' to a dominant prepossession as to maintain that any such monstrous fiction (as of a person being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be one upon whose testimony we should rely in the ordinary affairs of life!" He offers no proof of this statement, and we venture to say he can offer none, and it is only another example of that complete misrepresentation of the opinions of his opponents with which this book abounds. At page 71 however, we enter upon the subject itself, and at once encounter one of those curious examples of ignorance (or suppression of evidence) for which Dr. Carpenter is so remarkable in his treatment of this subject. We have been already told (p. 11) of the French Scientific Commission which about a hundred years ago investigated the pretensions of Mesmer, and decided, as might have been anticipated, against him. Now we have the statement that "it was by the French Academy of Medicine, in which the mesmeric state had been previously discussed with reference to the performance of surgical operations, that this new and more extraordinary claim (clairvoyance) was first carefully sifted, in consequence of the offer made in 1837 by M. Burdin of a prize of 3,000 francs to any one who should be found capable of reading through opaque substances." The result was negative. No clairvoyant succeeded under the conditions imposed. The reader unaccustomed to Dr. Carpenter's historical method would naturally suppose this statement to be correct, and that clairvoyance was first carefully sifted in France after 1837, though he might well doubt if offering a prize for reading under rigid conditions was an adequate means of sifting a faculty so eminently variable, uncertain, and delicate, as clairvoyance is admitted to be. What, then, will be his astonishment to find this same "Academie Royale de Medecine" had appointed a commission of eleven members in 1826, who inquired into the whole subject of mesmerism for five years, and in 1831 reported in full, and in favor of the reality of almost all the alleged phenomena, including clairvoyance. Of the eleven members, nine attended the meetings and experiments, and all nine signed the report, which was therefore unanimous. This report, being full and elaborate, and the result of personal examination and experiment by medical men—the very "trained and skeptical experts" who are maintained by Dr. Carpenter to be the only adequate judges—is wholly ignored by him. In this report we find among the conclusions: "24. We have seen two somnambulists distinguish, with their eyes shut, objects placed before them, name cards, read books, writing, etc. This phenomenon took place even when the opening of the eyelids was accurately closed by means of the fingers." "5. It is not strange that the 'historian' of mesmerism, etc., should be totally ignorant of the existence of this report, which is referred to in almost every work on the subject." Yet he must be thus ignorant, or he could never say as he does in the very same page quoted above (p. 71), "that, in every instance (so far as I am aware) in which a thorough investigation has been made into those 'higher phenomena' of mesmerism, the supposed proof has completely failed." It cannot be said that investigation by nine medical men, carried on for five years with every means of observation and experiment and elaborately reported on, was not "thorough," whence it follows that Dr. Carpenter must be ignorant of it, and our readers can draw their own inference as to the value of his opinions, and the dependence to be placed on his scientific and historical treatment of this subject.

More than twenty-five pages of the book are occupied with more or less detailed accounts of the failures and alleged exposures of clairvoyants, while not a single case is given of a clairvoyant having stood the test of rigid examination by a committee, or by medical or other experts, and the implication is that none such are to be found. But every inquirer knows that clairvoyance is a most delicate and uncertain phenomenon, never to be certainly calculated on, and this is repeatedly stated in the works of Lee, Gregory, Teste, Deleuze, and others. How, then, can any number of individual failures affect the question of the reality of the comparatively rare successes. As well deny that any riderman ever hit the bull's-eye at one thousand yards, because none can be sure of hitting it always, and at a moment's notice. Several pages are devoted to the failure of Alexis and Adolphe Didier under test-conditions in England, ending with the sneering remark: "Nothing, so far as I am aware, has ever been since heard of this *par nobis fratrum*." Would it, to use an established formula, surprise Dr. Carpenter to hear that these gentlemen remained in England a considerable time after the

"Archives Generales de Medecine," vol. XX, also in Lee's "Animal Magnetism," pp. 13-25. Continued on Eighth Page.



IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM

BY WILLIAM EMMETT COLEMAN.

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DISTINCTION BETWEEN EVOLUTION AND DARWINISM.

Brother Peebles claims that he is an evolutionist, not a Darwinian, and that Spiritualism is in harmony with evolution, but in opposition to Darwinism; and twits Mr. Tuttle for his "dullness" in failing to perceive the distinction between them.

An evolutionist must be one recognizing the descent of species from species by natural law, devoid of miracle or special providence; but as Mr. Peebles denies the fact of species being derived from species, I am somewhat dubious as to the correctness of his calling himself an evolutionist.

EVOLUTION OF MAN FROM DECOMPOSED APES AND MONKEYS.

A paragraph appearing in Mr. Peebles' first letter descriptive of his present tour of the world, published in the Banner of Light of June 10th, 1877, taken in connection with other paragraphs in Mr. Peebles' pamphlet and JOURNAL articles, gives us some clue to the writer's novel theory of evolution (?) of species.

If mankind were originally evolved from decomposed animal matter, why do not the same conditions now existing produce the same result? If any fact in nature be thoroughly established beyond question, it is that the same effects invariably follow identical causes.

Mr. Peebles' preference for man's descent from dead rather than living monkeys, is of a piece with the Christian's parallel preference for man's origin from dirt or inorganic, non-vitalized matter, rather than from highly organized, complex animal forms, akin to man in form and function, thinking, breathing entities.

As an anthropoid ape is far superior to senseless clay, so is a living orang far superior to a dead chimpanzee! It is fervently to be hoped, that, in course of time, common sense and enlightened judgment will displace bigoted prejudice and unreasoning credulity in the examination and decision of the problems of existence, mundane and spiritual.

Brother Peebles is now a diplommatized physician; will he, therefore, be pleased to inform us how a human body, with its multiplicity of organs, with their various distinctive functions, all most delicately adjusted and evenly balanced, was evolved from decomposed organic remains? A more astounding miracle we can scarce hope to find in all the realms of mythology, Christian and "heathen!"

Did the pre-existent soul-germs from the heavenly world, enter the decomposed mass prior to the beginning of the evolution of the human forms, or did they wait till after the bodies were fully completed before making a lodgment therein? As these germs, as self-conscious entities, had lived in "ecstatic bliss" from all eternity, did they lose their consciousness during the process of body-formation; and if so, at what point did they become unconscious beings?

In any case, how are we to account for such adgeitic souls, when incarnated in a human body, becoming low brutes, akin in character to the genuine brutes surrounding them? If the soul-germs have been in such an "ecstatic" state for myriads of ages, whence the utility of their becoming inhabitants of animal bodies on earth, filled with base passions and groveling instincts, taking with them, at death, to the spirit-world their depraved and unrefined natures, there having, by persistent effort, to outgrow their imperfections and debasing habits of thought and mind consequent upon their life on earth?

Dr. Peebles tells us that the embryo is endowed with immortality from the moment of conception, and we know that without a soul-germ there can be no immortality; I would, therefore, inquire, if these soul-germs possess an infallible foreknowledge of each individual case of conception, its time and place, hence are ready, the moment the union of the germ-cells occurs, to jump in the unutilized cell, thereby producing its immortality? In that case, as conception is a constant occurrence all over the world, must not the air be swarming with the to-be-embryonic souls, waiting their opportunities to become incarnated?

I think the foregoing interrogatories have demonstrated conclusively the utter absurdity of the entire theory of pre-existent soul-entities, which is on a par with the analogous absurdities of Re-incarnation and Elementary Spirits; all of which are purely ideal fancies, speculative imaginings, rhapsodical unrealities.

To be Continued.

TRIALS FOR HERESY.

We look back, in these days, upon the blunders of our fathers with pity; but as we turn the pages of colonial history, we find a touch of manliness about the old trials for heresy which our degenerate heresy-hunters do not seem to possess. When Mr. Pynchon of the Massachusetts Colony wrote a book in which he attempted to prove that "Christ suffered not for us those unnumbered torments of God's wrath, commonly called hell-torments," the authorities deposed him from the magistracy and publicly burned his book in Boston Market; and then they had the decency to appoint Mr. Norton, of Ipswich, under very handsome pay, considering the times, "to write an answer to the book."

THE WALCOTT GROVE MEETING.

New Society Organized—Articles of Association, Of Reers, Etc.

EDITOR JOURNAL:—Inclosed I send you the "Articles of Association" of the "Free-thinker's Association of Central and Western New York," and hope you may find a place for them in the columns of the JOURNAL. The society was organized at the Walcott Grove-meeting, held the 17th, 18th and 19th of last month.

And the idea of forming a society that should include all these classes met the approbation of all present, and upon that basis it was organized. The following are the

ARTICLES OF ASSOCIATION.—NAME. The name of this society is the "Free-thinker's Association of Central and Western New York.

TERRITORY INCLUDED. The territory of the association shall include the counties of Alleghany, Broome, Cattaraugus, Cayuga, Chenango, Chemung, Chautauqua, Courtland, Erie, Genesee, Herkimer, Livingston, Lewis, Jefferson, Madison, Monroe, Niagara, Oneida, Orleans, Onondaga, Oswego, St. Lawrence, Schuyler, Seneca, Steuben, Tioga, Tompkins, Wyoming, Wayne, and Yates.

OBJECTS OF THE ASSOCIATION. First.—To stimulate Free-thought and Investigation among the people in relation to their civil, religious and political rights, and encourage the investigation of questions relating to religion, science and reform, and to that end sustain Free-thought speakers, hold liberal meetings and circulate liberal, scientific and reformatory papers and periodicals.

Second.—To act as an auxiliary to the National Liberal League in its efforts to accomplish the total separation of Church and State, and to organize local and liberal leagues in the counties above named, in accordance with the provisions of the Constitution of the National Liberal League.

THE CREED OF THE SOCIETY.—UNIVERSAL MENTAL LIBERTY.—PLATFORM OF PRINCIPLES.

The platform of principles are the "Demands of Liberalism" as published in the Boston Index, viz:

- 1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.
2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy, and in the army, and in all other institutions supported by public money, shall be discontinued.
3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.
4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in public schools whether ostensibly as a text-book or avowedly as a book of religious worship, shall be prohibited.
5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fairs, shall wholly cease.
6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.
7. We demand that all laws, directly or indirectly enforcing the observance of Sunday as the Sabbath, shall be repealed.
8. We demand that all laws relating to the enforcement of "Christian" morality shall be repealed, and that all laws shall be conformable to the requirements of natural morality, equal rights and impartial liberty.
9. We demand that not only the political rights of the United States and of the several States, but also the judicial administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

MEMBERSHIP. Any person may become a member of this society by signing these articles of association and paying twenty-five cents.

THE OFFICERS.

The officers shall be a president, one vice-president from each county, a recording secretary, a corresponding secretary, and a treasurer; also, an executive committee of seven who shall have the general supervision of the association. The duty of the officers shall be those usually pertaining to these positions with the additional duties hereinafter mentioned. The vice-president of each county, shall immediately after his election, appoint two other persons of the county to act with him, and the three shall be the "Free-thought and Liberal League Committee" of the county, the vice-president to be chairman, and it shall be his duty to notify the corresponding secretary of this association of the names of said appointees and their post-office addresses. The duty of these committees shall be to carry out the objects of this association and also to cooperate with the National Liberal League in all practical ways.

ELECTION OF OFFICERS.

The officers of this association shall be elected annually and hold their positions until their successors are elected. The president shall have power to fill vacancies.

AMENDMENTS.

These articles may be amended at any regular meeting of this association by a two-thirds vote of all members present.

MEETINGS WHEN HELD.

The annual meeting and other meetings of this association shall be held at such times and places as the executive committee shall direct.

OFFICERS ELECTED FOR THE YEAR COMMENCING AUG. 20TH, 1877.

President, Dr. T. L. Brown, Binghamton; Samuel Latta, Friendship; E. E. Guild, Binghamton; A. L. Brand, Salamanca; Mrs. Mitchell, Aurora; E. Mitchell, Jamestown; J. V. Mapes, Binghamton; C. S. Palmer, Norwich; William D. Hunt, Scott; Geo. W. Taylor, Lawton Station; J. D. Richards, Batavia; W. J. Lewis, Hon; H. B. McNair, Dansville; Thomas Bacon, Leyden; William Estus, Cape Vincent; E. D. Van Slyke, Hamilton; Cornelia Gardner, Rochester; J. M. Harwood, Hess Road; M. Peckham, Utica; Henry Reynolds, Albion; John W. Truesdell, Syracuse; Charles A. Gurley, Pulaski; J. P. Armstrong, Ogdensburg; Capt. D. P. Day, Watkins; Edmund Mitchell, West Junious; Geo. Morehouse, Waynesburg; O. H. P. Kinney, Waverly; D. B. Norton, Groton; Lyman Coleman, Castle; Samuel Coe, Walcott; S. S. Ball, Penn Yan.

OTHER OFFICERS.

Recording Secretary, Edgar M. Sellon, Castle; Corresponding Secretary, Horace L. Green, Salamanca; Treasurer, Amy Post, Rochester.

EXECUTIVE COMMITTEE.

Charles D. B. Mills, Syracuse; Sigmund Block, Cape Vincent; T. L. Brown, Binghamton; Charles A. Gurley, Pulaski; David Coe, Jr., Oaks Corners; N. G. Upson, Nunda Station; Clement Austin, Rochester.

The reader will notice that any person can join this society without regard to locality and all liberals are requested to send their name and twenty-five cents to the corresponding secretary and become members, and I am authorized to say that the president of the society, the chairman of the executive committee, the corresponding secretary, Mrs. Cornelia Gardner, of Rochester, and Rev. J. H. Baxter, of Auburn, are each pre-

pared to answer calls to lecture in any portion of the territory of the association.

H. L. GREEN, Cor. Secy of the F. A. of C. and W. N. Y. Salamanca, N. Y.

SPIRITUALISTS' CONVENTION AT ELDRIDGE PARK.

EDITOR JOURNAL:—For several years past the Spiritualists of Southern New York and Northern Pennsylvania have held annual out-door meetings at Eldridge Park in the city of Elmira, and they have always been very largely attended. The time fixed by custom has been the Sunday nearest the 20th of August. This year the meeting came on the 19th, and although there were two Methodist camp-meetings in operation near by, and the Free-thinkers' convention at Walcott, N. Y., called away many who would otherwise have been present, the attendance at Eldridge Park was equal to any former year, the number being variously estimated by good judges at from 10,000 to 15,000. These meetings have always been very interesting and profitable to the cause of religious liberty.

The meeting of this year was characterized by an unusual amount of good feeling and happiness. The social features of these gatherings are exceedingly valuable in the great desert of a business life, and weary souls appreciate them more and more as time rolls on. The Spiritualists have done much to introduce social enjoyments and recreation into these semi-religious meetings, and to abolish long-facedness entirely from them.

J. V. Mapes, Esq., is at the head of the organization. His heart and soul are in the work; he spends much time and money in its behalf, and is rewarded by the great success which attends his efforts. The Apollo Club of Elmira, one of the finest corps of singers in the country, volunteered their valuable services for the occasion. Their music was perfectly enchanting. John Racklyeft, of Waverly, was the first speaker. He has been an ardent worker in behalf of the spiritual philosophy for over sixteen years, and he loves his philosophy so thoroughly that we point to him with pride as an exemplar of Spiritualism. His address was devoted largely to answering inquiries made from time to time with regard to our mode of proselyting, and whether our cause is increasing or decreasing, and to what extent. The former he answered by showing that Spiritualism proselyted itself; that we resorted to no scheme of conversion like unto the churches, but the powers having the matter in charge wrought conviction and conversion in their own good time and way. He referred to elaborate statistics to show the wonderful spread of Spiritualism during the nearly thirty years since it was distinctively developed as a philosophy; and that with all the facts and figures at our command, we could only approximate the actual extent that our philosophy had worked its way silently into all the departments of human thought. The discourse was well arranged, well delivered, and well received.

Lyman C. Howe, the veteran laborer in the cause, and the eloquent and profound trance speaker, was next introduced by President Mapes. His subject was: "The Religion of the People." It is needless to say this subject was presented by a master mind, and in a masterly manner. It gave the vast concourse of listeners a better idea of every-day, practical, useful religion, in short, of a religion of the people, by the people and for the people, than they ever had before. In the course of his remarks he paid a beautiful and merited tribute to the late Dr. Eldridge, through whose munificence and liberality, we were enabled to enjoy the blessing of his magnificent park. The people entered into the spirit of the eulogy, and with difficulty restrained themselves from open demonstrations of applause.

In the afternoon the crowd had increased to such a vast multitude that comparatively few could get in hearing distance. The writer of this article spoke briefly, intending so to do, that the bulk of the afternoon might be occupied by Bro. Howe. Our subject was, "Let every man be fully persuaded in his own mind." We sought to impress upon all the importance and even necessity of investigating all things for themselves, religious matters as well as business; of knowing and understanding for themselves; of being their own teachers and their own preachers; that without personal investigation we simply have other people to think for us, and thus become weak in matters where we should be strong, self-dependent and self-reliant.

We were followed by Mr. Howe, who spoke from St. Paul's sensible dictum, "Prove all things, hold fast that which is good." Although wearied by much speaking in the forenoon, his last address was a flow of reason and eloquence which held the mass of people for nearly an hour and a half. It fully satisfied public expectation, high as that had been wrought up by his former discourses. Mr. Howe's resources seem to be inexhaustible, and one never wearies in listening to him. He is the most popular and really useful speaker in the State.

The people reluctantly dispersed as evening closed around, and retired to their homes better and wiser for having attended the great Spiritualist convention at Eldridge Park. May they continue for a century to come.

Waverly, N. Y. Fraternally, O. H. P. KINNEY.

DR. MATHEW'S MATERIALIZING SEANCES.

MR. EDITOR:—In a recent issue you gave the favorable opinion of your reporter, after visiting this medium, and he now asks you to give a brief description of a seance held on the night of Aug. 19th, at the medium's parlors on West Madison street.

About twenty persons were present, of more than average intelligence, many of whom have often visited materializing seances, while others had never before attended anything of the kind. Before the hour arrived for entering the cabinet, Dr. Mathew seated himself at a table, and invited as many as could do so, to seat themselves around, laying their hands upon it with him. Raps, loud and distinct, came almost immediately, and gave numerous intelligent replies to questions asked by various persons seated at the table or elsewhere in the room, and by the use of the alphabet spelled out names of spirit friends present. When requested, the table would rise perpendicularly to the height of nearly a foot in rapid succession without mortal contact except as hands lay upon its upper surface. Before entering the cabinet, Dr. Mathew desired a thorough examination of the same by the audience, and on request submitted to a rigid, personal examination, all of which resulted satisfactory to all present.

Dr. Mathew then seated himself in the cabinet, in full view of all, the door being the full size of the cabinet and open; after so remaining for two or three minutes, he asked that the door be closed; in about one minute thereafter, the control, in a loud and very dissimilar voice to the medium's, requested the door to be opened, when the latter was found deeply entranced, and tied tightly about both wrists with a cord, bringing them closely upon his right thigh around which the cord also passed tightly, thence around a portion of the chair upon which the medium was seated, rendering it impossible for him to use either hand, or to rise without the chair.

It is safe to say, it would not be possible for any mortal to so thoroughly perform the work in the time, nor is it among the possibilities that it could have been done by the medium.

After being examined as thoroughly as desired by all present the door was closed, and no sooner had it shut, than there appeared at the aperture a beautifully shaped female hand and arm, after which followed in rapid succession hands and arms of various shapes and



sizes, appearing singly and in groups. After singing a verse, a face appeared and indicated the person in the circle for whom it came, and gave its name. This course was followed by some twenty or thirty others, presenting a very great variety of shapes and appearances.

In some instances further statements were made than the name, and all whose judgment was of value, were fully satisfied. Three young gentlemen who had never witnessed anything of the kind before, appeared disappointed because none of their own spirit friends had come specially to them, but even they had no suspicion that any portion of the phenomena was produced in whole, or in part by the medium.

Taking into consideration the test conditions under which the seance was given and the offer of Dr. Mathew, to produce the same phenomena in the parlor of any gentleman without a cabinet, and if desired, in the clothes of the investigator, we feel bound to say that this medium's manifestations are to all appearances genuine and most remarkable, as the light in which they are given, is decidedly the best of any which the reporter has ever been permitted to observe.

At a seance on the 23d ult., substantially the same phenomena was witnessed by a goodly number of persons. One form, a lady, came and held several conversations in the German language, with a brother in the circle who states that the language was spoken as only a German can speak it, besides, statements relative to the family were made to him, which could only be given by one familiar with the facts, as they occurred in the Old Country.

The seances of Dr. Mathew are unhesitatingly recommended to investigators, by yours truly,  
T. ORMSBEE,  
Chicago, Ills.

Books Received.

From J. W. Bouton, Publisher, New York, the following: *Serpent and Snake Worship and Mythology*, in Central America, Africa and Asia. And the origin of Serpent Worship. Two Treatises. By Hyde Clarke, M. A. I. and C. Staniland Wake, M. A. I. 48 pp. Price 75 cents. Bible of Humanity. By Jules Michelet. Translated from the French. By Vincenzo Califa. 8vo, 347 pp. Cloth, price \$3.00.

From Western News Co., Chicago, the following: *The New American Arithmetic*. Part I. Philadelphia: J. H. Butler & Co., Publishers. 80 pp. The New American Arithmetic. Part II. Philadelphia: J. H. Butler & Co., Publishers. 120 pp. The New American Arithmetic. Part III. Philadelphia: J. H. Butler & Co., Publishers. 102 pp.

September Magazines.

REVUE SPIRITUE JOURNAL (for August) *Études Psychologiques* Fondu par, Allan Kardec. Paris. Bureaux Rue De Lille; upon the Spiritual Phenomena; The Human Soul; Hated Prince of Persia; The Soul; Charity, and many other articles of interest.

THE ATLANTIC MONTHLY. (H. O. Houghton & Co., Boston; Hurd & Houghton, New York.) Contents: The Queen of Sheba—VI, VII; Box; Fictitious Lives of Chaucer; Consular Service and Society in Egypt; A Study of De Stendhal; The Silver Bridge; A Counterfeit Presentment—Comedy II; Crude and Curious Inventions at the Centennial Exhibition—V; The Temptation of Gabriel; Waverly Oaks; Dickens Great Expectations; The Child of the State; Are Titles and Debts Property?; The Contributors' Club; Recent Literature.

THE RADICAL REVIEW FOR AUGUST. (Beur) R. Tucker, New Bedford, Mass.) Contents: Female Kinship and Maternal Filiation; Walt Whitman; Nirvana; System of Economical Contradictions—chapter I—of the Economic Science; The Labor Dollar; The All-Loving; The Orthodox Basis of Revivalism; Paul at Athens; The Law of Prices: A Demonstration of the Necessity for an Indefinite Increase of Money. Current Literature; Chips from my Stump.

THE ELECTIC. (E. R. Pelton, New York.) Contents: Drifting Light Waves; Round the World in a Yacht; German Schools; An Apology for Idlers; Life and Times of Thomas Becket—Part II; My Peculiarity; The Story of the Prison; Pictures in Holland, on and off Canvas; A Feather; Notes on the Geographical Distribution of Animals; Young Musgrave—chapters XDX to XXI; Modern Diplomacy; Wagner; Japanese Miniature Odes; Cap—A New England Dog; Dresden China and its Manufacture at Meissen, Saxony; Vital Force; The Melancholy Ocean; Literary Notes; Foreign Literary Notes; Science and Art; Varieties. As a Frontispiece this number contains a fine steel engraving of Richard Wagner.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., 549 & 551 Broadway, New York.) Contents: Domestic Retrospect and Prospect; Odd Forms among Fishes; (Illustrated.) The Observatories of Italy; On Drops, (Illustrated.) Civilization and Morals; Does it Take Time to Think?; Aboriginal Pottery of the Salt-Springs, Illinois; (Illustrated.) Instinct and Intelligence; Science and War; The Labor-Question; Sketch of Prof. Simon Newcomb, (With Portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

MASONIC JEWEL for August. (A. J. Wheeler, Memphis, Tenn.) This magazine is as usual filled with matter of interest to the craft. We always welcome its arrival.

THE INTERNATIONAL REVIEW, Vol. IV. No. 5, September and October. (New York, Boston and Chicago: A. S. Barnes & Co.) Contents: The Communist and the Railway, by W. M. Grosvenor; To Charles Tenneyson Turner, by Rev. Richard Wilton; The Letters of Junius, by Alexander H. Stephens; Modern Armies and Modes of Warfare, by Prof. Sheldon Amos; The Administration of American Cities, by Simon Sterne; Thomas De Quincy, by John H. Ingram; Judicial Partisanship; Queen Caroline's Case, by Dr. Francis Wharton; The Late World's Fair, Part III—The Display, by Prof. Francis A. Walker; The President's Southern Policy, as Announced; Recent American and European Books; Art Letter No. 11, by Philip Gilbert Hamerton; Contemporary Events.

THE NORTH AMERICAN REVIEW, next number. (J. R. Osgood & Co., Boston, Mass.) Contents: The Recent Strikes, by Col. Thos. A. Scott; The "Electoral Conspiracy" Bubble exploded, by Hon. E. W. Stoughton; Perpetual Forces, by Ralph Waldo Emerson; The War in the East, by Gen. Geo. B. McClellan; The Decline of the Drama, by Dion Boucicault; How shall the Nation regain Prosperity, by Hon. David A. Wells; Reformed Judaism, by Prof. Felix Adler; New American Novels, by E. L. Burlingame; Fair Wages, by a "Striker"; Recent Progress in Astronomy; Contemporary Literature.

POPULAR SCIENCE MONTHLY. (Supplement). As usual the Sept. number is replete with most excellent scientific articles. Contents: The Bible; Copernicus in Italy; Secret Societies in Russia; The Condition of Life in Animated Beings; Dr. Carpenter on Spiritualism; A Study of Lower Life; The Trial of Jesus Christ; Vital Force; Pre-dominant Delusions; Curiosities of the Voice.

Items of Interest—Gems of Wit and Wisdom.

THE TRUE REVIVAL.

The existence and progress of the only true revival is deeply deplored by many, and its noblest ministers are always reviled and persecuted. Strange to say, when a great barbarian preacher of infinite wrath and endless damnation is announced as coming to town, the people expect to be saved from the "wrath to come." The logical connection between the premises and conclusion is nowhere visible. But no matter, since in this country—through all our history as a people—we have had one continuous revival. In the development and progress of liberal ideas; in the softening and beautifying the Saurian theologues of the past; in the refinement of our literature, and in whatever else involves the advancement of the human family. This revival is, in the last analysis, the power of the living God moving in the souls of men, and shifting the scenes in the drama of history.—Britton.

RELIGION, in a comprehensive sense, is the life-work of the faithful disciple. It is the literal translation of the highest truths, and the realities of the heavenly state into human actions. It is the divine incarnation in the character of a pure, noble and unselfish manhood.

FROM THE PERSIAN OF SAADI. Unto one sick, his fond disciples cried, "To what, oh, master, doth thy heart aspire?" And thus the sage replied: "To be emancipated from desire; For when the valley had no ease from pain, But suffers, first from pangs of hunger, then again, From food—what comfort hath the spirit or the brain?"

THERE can be no such thing as creation, as popularly understood, but only formation perpetual, from everlasting to everlasting; all the powers, potencies and principles manifested in nature, being inherent therein, having always existed, and will ever continue to exist. No person of any philosophical acumen, or clear perception of the nature of things, can ever subscribe to such a palpable absurdity as the anthropomorphic monstrosity which the God of the Bible, hence rational philosophic libertarians ignore his existence, relying solely upon the eternal principles of mind-and-matter immanent in the universe. The Spiritualist generally recognizes, however, an intelligence in nature, impersonal, so to speak, till individualized in the human organism. The unitization of the instinctive intelligence in the universe; the focalization of all the principles, forces and powers in nature into one distinctive, constitutes the Spiritualist's usual conception of the Deity; immutable law reigning as supreme in the Deific organization as in the various organic and inorganic bodies found in nature's wide domain.—Coleman.

The great practical truth of to-day is that every part of the universe is united to every other part; there is no such thing as isolation in all the boundless realms of being. The law by which a disembodied spirit can return to the home of its birth, and impress those in the rudimentary sphere of existence with the fact of eternal life, and of the relations between mind and matter, soul and Deity, is as old as humanity, and as much a law of nature as the principle of gravitation, but being more refined and important, and impossible to be understood by those who live merely in externals, its expression has been delayed awaiting the higher civilization of the nineteenth century.—Paine, through Bishop Beas.

We have no fears for the immediate future of Spiritualism; all our apprehensions are for that time, now not distant; when becoming the prevalent belief of the nation, it will no longer be vulgar, but fashionable, exclusive and proscriptive. Then its severest trials will commence, and may God protect and preserve it from degeneration.—Crotwell.

STORM MUSIC.

List! through dusk silence warily there steal The first, low notes of airy violins, While off the thunder's diapason peal Rolls through the flame-lit sky—God's chariot wheel. And hark! what trumpets blow from yon black cloud, While the strong trees in sudden terror bowed Seem from the tempest fleeing; then reveal The horror of their anguish by deep groans And wailing keens, far tossing to and fro Their tangled branches, where the angry wind, Breaks all his mighty passion uncontrolled—Then leaves them shattered, like brave men, laid low, By war's hot breath, to die 'mid battle groans. C. T. Dacey, in Scribner.

At the edge of a valley, at the foot of a mountain, or on the verge of a mighty forest, when the air is still and calm, the least breath of music, or swell of sound travels afar, and comes back over the quietude with a clearness that is magical. So, when the heart is big with emotion, or the mind calmly ponders some truth only half grasped, how a little tone of love or sympathy, or encouragement, well-bound over the heart's valley, up to its mountain peak, and through its trackless forest, and return with fourfold vigor, and seem, not as an echo, but a tone direct from the very chambers of heaven.—Marble.

"Much remains unsung," as the "gentleman" cat remarked to the brickbat when it abruptly cut short his serenade.

LESSON TO SCRIBBLERS.

If a man desires to write for the press, whose manuscript resembles a straggling convocation of nondescript tongues, or the trail of a drunken savage, he has but a slim chance of success, since editors and printers have too much to do in this age of intense activity, to waste time over the eccentric and delirious movements of his quill. If such a man finds the employment he seeks, he is liable to suffer from the constant apprehension of having his thoughts disguised, and his literary reputation sacrificed by those whose painful duty it is to decipher his ideographic and phonetic hieroglyphics.—Britton

WHOEVER says to me, "Think as I do, or God will damn you," will soon say, "Think as I do, or I will kill you." Let us beseech God to soften those savage hearts, and inspire in all his children sentiments of brotherhood.—Voltaire.

"How ministers are Killed," is the caption of an article circulating through the papers. You may not have one to kill, but it is well to know how it is done.

It is said of a very respectable old history in parish in Connecticut, that they starved their minister, and are now about to erect a splendid monument to his memory. He "asked for bread and they gave him a stone."

We are born to an inheritance of opinions, right and wrong, and right or wrong, we cling to them with a pertinacity exceeded by nothing but our attachment to life. The seeds of error, as well as of truth, are planted by the stupid parent in the minds of his unfortunate children, and lucky is the child in whose mind the tares do not choke the wheat before he is able to distinguish one from the other.—Voltaire.

The church of America, with its 60,000 pulpits, is a mighty engine of power; but will it not learn, after a while, that mere force or legal enactments, or their occasional preaching on the subject of intemperance, is not reaching the root of the matter? The ladies, with a fine enthusiasm, go in bands to threaten or pray the grogshops away, while at home their sons are fed upon stimulating diet, fiery drugs, receiving frequently in the glass of wine or beer, and early leaning to sport their cigars. Don't worry, liquor dealers. The mothers and sisters may discommode you a little at present, while this virtue wave is at high tide; but don't you see their sons and brothers are getting their blood nicely fired up, so that before long they will be sure to more than pay you back what you are now losing? Psychophysics will bring us face to face with causes, so that people will eventually learn how children should be reared, and still more important, how they should be born. Can sweetness and temperance and purity be expected in a child whose birth springs from the midst of the fumes of tobacco and alcohol and pork-eating?—Babbitt.

HE who rejects with scorn the belief that the shape of his own canines, and their occasional great development in other men, are due to our early forefathers having been provided with these formidable weapons, will probably reveal by sneering, the line of his descent; for though he no longer intends, nor has the power, to use these teeth as weapons, he will unconsciously retract his "snarling muscles" (thus named by Sir C. Bell) so as to expose them ready for action like a dog prepared to fight.—Darwin.

To Mrs. Emily Taimadge, on her Birthday, by her Friend, Samuel J. Avery, M. D.

Dear friend, we meet this happy eve To celebrate thy birth; To give thee greeting and good cheer, And all thy home with mirth. Let joy and gladness now pervade All souls assembled here; Let love to all hearts unite In bonds of friendship dear. The miracle of human life Can any understand? We're born, we live, we move; There's life on every hand. And as the tiny grains of sand Upon the great sea shore Perform their little missions grand, Assege on life's pass o'er, Think not the human spirit less, But grander far than these; We live to work, to lose, to bless— Earth's burdened hearts to ease. And thy example, alster, true, To life's divinest powers, Shall ever shine as bright as now In memory's sacred bowers. Thy noble heart and willing hand, In years that have gone by, Hath made the poor throughout our land To feel thy sympathy. And many treasures thou hast stored In thy home beyond the blue, To bless thy happy spirit, when To earth thou biddest adieu. And we will emulate thy zeal In doing good to all mankind That thou may'st thus forever feel The sympathy of human kind. For human life must ever be Filled up with deeds of truth and love, If we would ever hope to see A bright eternity above. And henceforth may thy pathway be Strewn with flowers, of love and joy, Thy heart and spirit ever free Thy happiness without alloy. And when on earth thy work is done, And thy freed spirit soars away, To the bright homes in Spirit-land, Where truth and love know no decay. May thy bright spirit sometimes come And visit those who toil below, That they may feel thy presence near When hearts are filled with pain and woe. Then let us all unite to bless Each other as we onward go, In sweetest harmony to live And thus life's grandest blessings know.

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And thy example, alster, true, To life's divinest powers, Shall ever shine as bright as now In memory's sacred bowers.

Thy noble heart and willing hand, In years that have gone by, Hath made the poor throughout our land To feel thy sympathy.

And many treasures thou hast stored In thy home beyond the blue, To bless thy happy spirit, when To earth thou biddest adieu.

And we will emulate thy zeal In doing good to all mankind That thou may'st thus forever feel The sympathy of human kind.

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BEYOND THE BREAKERS; A Story of the Present Day. Fully illustrated. This story of village life in the West, is in its nature and interior meaning, a profoundly spiritual story, though not by those superficial incidents, scenes, characters and situations, it is illustrated the great truth of Spirit-life and communion. Cloth, \$1.50; postage to cents. Price, in paper covers, 50 cents.

FOOTFALLS OF THE BOUNDARY OF ANOTHER WORLD. With narrative illustrations. This is a standard work, written which no library is complete. The author's comprehensive researches are mainly directed to the evidence of spiritual manifestations from the Spirit World, and to the new and modern theories and people are ready to contribute authentic facts in large numbers. The many-sided phenomena are carefully analyzed and compared, and the present theories are fully explained. The book is a standard work, written which no library is complete. The author's comprehensive researches are mainly directed to the evidence of spiritual manifestations from the Spirit World, and to the new and modern theories and people are ready to contribute authentic facts in large numbers. The many-sided phenomena are carefully analyzed and compared, and the present theories are fully explained. The book is a standard work, written which no library is complete. 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LOCATION 22 and 24 LaSalle street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., SEPTEMBER 15, 1877.

The Irrepressible Dr. Carpenter.

At this somewhat late day, we take this wordy champion of Materialism in review, not because he has advanced anything new in his lucubrations as published in the Popular Science Monthly, for he has only reiterated what he has been repeating like a well-trained parrot for many years, but anything coming from his elevated position has an influence it would not otherwise possess, as a crow on the vane of Kriahy stepple would attract the attention of the whole city.

In the present article of Dr. Carpenter on "Mesmerism, Odylism, Table-turning and Spiritualism," he makes a hash of these related subjects, in a manner that would make the fortune of a thimble-rigger.

He sweeps through history in a single page, and finds the serial flights of Home and Mrs. Guppy are repetitions of like phenomena in the past. Dr. Carpenter only produces Pagan testimony as that of Simon Magus, omitting to state that Ezekiel (8: 3) was transported in a similar manner. Hence he can say without offending churchmen, that "the general progress of rationalism" has made such statements preposterous. Thus Dr. Carpenter in the outset shows an artful duplicity. He omits important biblical evidence in order to prevent himself coming in contact with Christianity, while he knows that his conclusion sweeps away its very foundations. He also confesses himself not a "scientist," for they are truthful. They do not garble and leave out important data in order to force pet theories.

Then Dr. Carpenter finds that the world of humanity has been visited at irregular intervals by "epidemic delusions," and that the condition which underlies them all is the subjection of the mind to a dominant idea. He then goes on with extracts from well-worn encyclopedias, until he reaches Spiritualism. Not finding anything in those usually profound books on this question, he turns to his own resources, and says: "A study of Mesmerism, Odylism and Spiritualism extending over forty years may be thought to justify in contending that a knowledge of the physiology and pathology of the human mind, of its extraordinary tendency to self-deception in regard to matters in which its feelings are interested, of its liability to place undue confidence in persons having an interest in deceiving, and the modes in which fallacies are best to be detected and frauds exposed, is an indispensable qualification both for the discrimination of the genuine from the false, and for the reduction of the genuine to its true shape and proportions."

What assurance has Dr. Carpenter when he recognizes "the extraordinary tendency to self-deception in regard to matters in which its feelings are interested," that he himself is not one of the most deluded of men? Certainly no one has a theory in which they are more interested than he in his "dominant idea." He is completely absorbed in it and according to his own premises is wholly untrustworthy.

Again he turns to his cyclopedia and gives a rebash of mesmerism from already re-hashed pages, and the report of the French commission is made to do duty. Mesmerism he claims to be identical with "hysterical coma," that is one step in the right direction.

Reichenbach and "odyle" forces come in for a lengthy notice and are ignominiously dismissed. Sensitives, in the Baron's experiments saw only what they expected.

He having now completed the attacking batteries, moves on the stronghold of Spiritualism. Mediums see in the same manner as Reichenbach's sensitives, what they expect. The accordance of testimony of those who witness phenomena is of no consequence, for it is only "such as is produced by the community of the dominant idea with which they are all possessed," and "thus it becomes obvious that the testimony of a single cool-headed skeptic who asserts that nothing extraordinary has really occurred should be accepted as more trustworthy than that of any number of believers, who

have, as it were, created the sensorial result by their anticipation of it."

Of all the sentiments penned by a "scientific man," this assuredly takes precedence for assurance and arrogance. The point of it is, that it may be turned like a two-edged sword against Dr. Carpenter himself. An observer not saturated with Dr. C.'s "dominant idea," is more trustworthy than it is possible for him to be. In fact, Dr. C. again stultifies himself by his own conclusions.

There follow pages of "scientific" hash, about the "magnetometer" and "divining rod," the results obtained from which are referred complacently to "expectancy," and "thought reading" is explained in the same manner.

As all these assumptions rest on the assertions of Dr. Carpenter, and as he is in a heated state of "expectancy," and completely infatuated with a "dominant idea," we understand of how little value are his conclusions.

The mass of facts he has gathered have no direct bearing on the question at issue. They are produced only for the purpose of obscuring, instead of elucidating. The identification of a single spirit, the movement without contact of the least physical object, completely overthrows all his conclusions.

Dr. Carpenter, and Hammond his American shadow, together with all their ilk, who prate of "scientific" methods, entirely spurning science in attempting the solution of the grand problem of Spiritualism by mere words and assertion, should understand that there is only one method of final success, and that is by the direct observation of the phenomena. Nor do we accept that "the testimony of a cool-headed skeptic," is of more value than that of an honest equally capable believer. Dr. Carpenter would be the last to apply this to the domain of science, yet he virtually says that an unbeliever in chemistry, that is a skeptic, is the proper person to investigate that science. An unbeliever in this case is identical with ignorance, which is a far more prolific mother of skepticism than knowledge. The cardinal requisites of an investigator would be a knowledge of, and belief in, the laws of matter embraced in the province of chemistry. He would be thus qualified to go forward to new fields. Dr. Carpenter would have us accept, that the more skeptical, i.e., ignorant, the investigator, the more valuable his evidence!

The skeptic, the victim of a "dominant idea" and that idea, a conceited assumption of fraud, and deception in everything claiming to be spiritual, is the person least qualified to investigate or sit in judgment on the mysterious and subtle phenomena presented by the ever-varying phases of spirit communion.

Volume Twenty-Three.

With the present issue the RELIGIO-PHILOSOPHICAL JOURNAL enters upon a new volume. Great and unexpected changes have been wrought since the beginning of the volume just closed. What apparently insurmountable obstacles this paper has overcome since its first publication in 1865, its struggles from the first have been those of a sturdy giant. Willy designing men within eighteen months after its inception, surreptitiously obtained control of the old corporation and ran things with a high hand for a year, until the association was thousands of dollars worse off than nothing; at this point the late editor and proprietor came to the rescue of the paper, took the mail-list, completed the subscriptions due, and struggled bravely through the most adverse circumstances and discouraging prospects. With a courage undaunted, plenty of capital, an unlimited financial credit, and above and beyond all the positive assurance from the Spirit-world of final success, he never for a moment staggered under the herculean task. After superhuman exertions and sinking fifty thousand dollars in the attempt, the promises of eminent spirits and his own hopes began to be realized. The RELIGIO-PHILOSOPHICAL JOURNAL subscription list ran up to a point where it was greater than the combined lists of all the spiritualistic and liberal papers in the United States. Then came the beginning of "hard times" throughout the country, but they found the paper in a healthy, prosperous condition, which it has steadily maintained. The bloody hand of the crazed assassin aided and abetted both before and since the murder by black hearted, depraved people, working for their selfish, hellish desires, have all failed to shake the firm foundation on which the RELIGIO-PHILOSOPHICAL JOURNAL is builded. To-day, the outlook is brighter, clearer and more certain than ever before. All entangling and disturbing environments have been removed, everything that can in any way detract from the usefulness of the paper is unflinchingly discarded. We are receiving the united and unanimous approval of the great minds in the progressive ranks of this and the Spirit-world. During the present volume we have arranged to offer our readers constant and interesting surprises, in contributions from the most eminent sources. We can confidently promise that the present volume will be the best ever published and that each succeeding volume shall surpass its predecessor.

Our columns will be sacredly and impartially devoted to the exposition of Spiritualism, in both its scientific and philosophical aspects. We know that we have a science though we see it as yet veiled; but with every day's increase of knowledge the veil grows thinner. Students of the spiritual science are constantly discovering new facts and learn-

ing of heretofore wholly unknown forces or finding the peculiarities and properties of those already discovered. The process of sifting is going on, errors will fall to the ground, truths will be preserved and assigned their proper position in the grand array of facts, until in time we shall be able to formulate the science, so that it may be taught as easily and acquired as readily as the higher mathematics, chemistry or astronomy.

With the facts of Spiritualism, we already have proved, man lives after the death of the physical body and can and does return to earth and communicate. With this as a basis Spiritualists are building up a philosophy and evolving a system of ethics that will revolutionize the world. In aiding the accomplishment of this great work, we shall give our best abilities unbiassed by personal considerations or individual opinions.

We shall never allow the interests of the counting room to sway the judgment of the editorial department. We cannot and will not publish a partisan sheet in the interest of any clique or class. Our motto is, "Truth wears no mask, bows to no human shrine, seeks neither place nor applause: She only asks a hearing." In the elucidation of the facts and philosophy of Spiritualism, we shall endeavor to rise above all sectarian bias and class considerations; receiving our inspiration and guidance from the Spirit-world, accepting the decrees of no school or faction of Spiritualists, simply because they are such. We believe the science underlying Spiritualism to be worthy the highest consideration and deepest thought of the people of this nineteenth century. We have such confidence in their general intelligence and love of truth that we confidently appeal to all Spiritualists, investigators and liberal people generally, to lend us their aid, sympathy and cordial support in maintaining an independent paper. We ask our readers, one and all, to give us substantial aid by an early and prompt renewal of their subscription when due, or the name of a new subscriber as often as possible. You have seen what progress we have made in six months under gigantic difficulties and it foreshadows what we can do henceforth with your warm and hearty co-operation.

There lives in this city the meanest liar in America; we will not claim that he is the greatest, the most plausible, or the most successful, but we will stake our reputation that he can, in the way of mean, scurrilous lying, double discount any man in the country. We don't boast of this man's capacity in order to excite the envy of sister cities; in fact, if our suburban towns of St. Louis or Milwaukee will take him away, we will agree never to call them hard names any more; knowing that they will be cursed enough. We don't mind his mendacity, for nobody believes anything they see in his Tribune. His bogus war dispatches are so transparent, that even a blind man can see they are all concocted in the sixth story of the Tribune building, after the receipt of the Associated Press dispatches; but when the poor old imbecile attempts to be facetious; or to inspire his strikers with an element of humor, we must protest. We have got used to Lying Joe and his "ways that are dark," but such an aggregation of skim-milk wit and malicious falsehood as is contained in the following item clipped from his paper of August 28th, is too flat even for the people whom it is intended to tickle.

LYING JOE'S HIRED MAN SAYS. "A curious incident happened at a small spiritualistic seance last night. The lights were turned down very low, the musician was playing 'The Sweet By-and-By' gently and very much out of tune, and Hog-eyed Succotash, a Chippewa warrior, his squaw, Murrumung Moose, and a lot of other assorted spirits, had materialized and were gliding in a ghostly manner round the apartment, playing the tambourine, pinching the audience, whispering ungrammatical idiocy, and in various other manners refreshing the faith of the believers, when just as a spirit hand brushed lightly over the face of the skeptic, the skeptic brushed lightly the spirit hand with a few drops of nitric acid. With a wild yell the spirit bounded into the air, and materialized into hysterics and the shape of the wife of the medium, who was supposed to be tied to a chair in the cabinet. The seance broke up in confusion. A prominent Spiritualist, when questioned by the TRIBUNE reporter as to the probable effect upon the cause of the disclosures, informed the reporter that he was convinced that the manager and mediums were frauds, and had been bribed by the enemies of Spiritualism to get up the whole thing, so as to bring discredit and doubt upon the cause."

Mendacious Meddl.

Mrs. A. G. Wood, the healing medium, is now located at 39 West 26th st., New York. Miss Lottie Fowler is at Saratoga. It is said she will return to England in the spring. Mrs. Clara Robinson, the well-known healing and test medium, of 871 Michigan avenue, has returned from her summer trip to New England, rested and invigorated. She is again ready to take up her business, and will be glad, no doubt, to see her old and new friends either professionally or socially. From a letter received at this office, we are pleased to quote a few sentences commendatory of the powers of one we know to be so thoroughly deserving: "I find that carrying Dr. Ormsbee's letters helps me very much. The first night after receiving and using the magnetized substances, the spirits worked over the muscles in hands and feet, and I felt their touch in and around my ears; since then, I have seen them, heard them talk, and heard music evidently brought with them; I seemed to walk with them. I am much better." Treating persons at a distance, seems as easy for Dr. Ormsbee's controls, as in presence of the patient. Letters addressed to him, care of this office, will reach him. Mrs. Cora L. V. Richmond once again warms the hearts and brightens the countenances of Chicago Spiritualists with her presence. She lectured last Sabbath to full houses and commences the new year under flattering auspices. The Inter-State Exposition opened in this city last week under promising auspices. The talented secretary, Mr. Reynolds, has improved the lessons of the Centennial Exposition, and we see many advances over former years in the arrangements. The various departments are now in order and we trust all our readers who can, will improve the opportunity to visit Chicago and the Exposition during the next thirty days. Mrs. Mary E. Weeks, long known as an excellent test medium, has returned from her summer tour, and may be found at the south-east corner of Adams street and 5th avenue.

Mathews, THE MATERIALIZING MEDIUM.—This medium is noticed in another column, over Dr. Ormsbee's signature, to which attention is called. This writer, as will be seen, is qualified in his endorsement of the genuineness of the manifestations witnessed by him. Dr. Matthews professes a willingness to give us a test seance in our own seance room, when he shall have done so, we shall be prepared to speak of our own knowledge; if from materializations are witnessed, they will occur under conditions that are fraud proof. Until such seance takes place therefore, we do not wish to devote further space to this medium.

OUR various friends, who have secured and forwarded names and money of new subscribers, have our thanks thus publicly expressed, until they can be reached by letter in the regular order of business.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. William Wiggan, late of New York city, has arrived in town and contemplates a permanent residence here. He brings with him letters of introduction from some of our best known people; and testimonials of his success as a magnetic healer that are entirely satisfactory. Dr. Wiggan is a gentleman whom we believe our friends in this city will gladly welcome.

That genial, kind-hearted medium, M. ud Lord, filled our office one day last week with the sunshine of her presence. She was en route for Quincy, Illinois, but promises to return after a while. We trust the western people will keep her so busy all winter that she can not find her heart to go East, and she has as tender a heart, too, as ever beat.

M. C. Vandercook, of Allegan, will attend the convention of the Michigan State Association at Rockford, September 7th, 8th and 9th, and will sing some of his original songs.

The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, says that if it should judge by the information furnished by callers at the office, it would declare that a tidal wave of fraud was sweeping over that city. Chicago is a notable place if it isn't infected with that class of mediums who are ready to practice any fraud or immorality if it nets them a dollar.—Boston Sunday Herald.

Chicago is metropolitan city, and callers at the office of this paper, represent almost every portion of the world. Thus it will be seen, that the matter above referred to was not thought to be at all local; by no means.

QUERY: Is it not better to "gush" a little, than fear to state an opinion?

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We shall publish in our next issue a report of the Belvidere meeting.

Dr. Bartlett, of Aurora, gave us a fraternal call last week on his way home from Cleveland, where he had been in attendance upon the Masonic gathering. The doctor has one of the best minds in the ranks of Spiritualism, and we know of no one who could throw more light upon the subtle and little understood laws of the Spiritual World. We seldom encourage book-making, but wish Dr. Bartlett would write one.

Rev. John Pierpont furnishes us with another characteristic letter, which we shall take pleasure in publishing next week.

Owing to the space taken up last week by the Bliss affair, the important article of Prof. Wallace, of London had to stand over in type until this week, but now comes in at an opportune moment.

Those meritorious oil paintings of our worthy brother, Ben. Cooley, still remain in our office unsold. We would like to see the artist encouraged to further effort by an early disposal of these fine pieces.

Dr. J. A. Clark, the well-known Electro-pathist, is located at 157 South Clark street, where he is doing an immense practice; and what is quite remarkable, he is getting well paid for it.

A number of magazine notices, crowded out last week, will be found on the third page.

Col. Tom Scott airs his views on "The Recent Railroad Strikes," in the forthcoming issue of the "North American Review."

Mrs. O. A. Bishop, since her return from her vacation, is having greater success as a medium than ever. We trust her present residence at 214 West Randolph street, may soon be exchanged for a more pleasant locality.

From Council Bluffs, Iowa, comes a very complimentary statement as to the results of tests given through Dr. Mansfield while recently in that city.

Capt. H. H. Brown, speaks before the Red Ribbon Club, at Allegan, Mich., September 1st and at a grove meeting at the same place, September 2d; at Alaska, Sept. 5th and 6th; at State Convention at Rockford 7th, 8th, and 9th; at Plainville 15th and 16th.

From San Buena Ventura, California, comes a communication signed by nine persons, male and female, charging Mrs. Carrie M. Sawyer with fraudulent practices, purporting to be spirit manifestations. We give our friends the benefit of their statement, but must remind them that absence of manifestations under newly imposed conditions is not conclusive evidence of lack of genuine mediumistic powers. When Carrie lived in Chicago, she was detected in fraud but we had hoped she had ceased to practice it; we know she has strong mediumistic powers.

Commencing on September 11th, and continuing one week, a camp-meeting will be held by the Spiritualists at Cassedaga Lake, Chautauque Co., N. Y. Good speakers and many mediums will be present, and all others are invited.

A correspondent after writing six pages concludes, "I write in haste," etc.—How fortunate for us he had not leisure.

J. H. Lewis, is lecturing in Kansas, on terms entirely too reasonable for his own good. He may be addressed at Ossawatimie.

Thomas Cook, writes from Winnebago City, Minn., that he has been ill, but now is convalescent, though unfit for labor.

Andrew Jackson Davis is now visiting Mt. Desert, Maine, from which place he will go to the White Mountains.

The London Spiritualist copies from the article recently published in this paper from the pen of Dr. Geo. W. Carpenter, of South Bend, Indiana. Dr. Carpenter's lectures are sound, and when not too deep for the comprehension of the common mind are highly appreciated.

Dr. John H. Rauch, aided by the Society of Physicians and Surgeons, is engaged in manufacturing public opinion in favor of a law recently enacted by the so-called Legislature of this State. We would suggest that a large quantity of unnecessary labor may be avoided by testing at an early day the constitutionality of this enormity. However a test case is not what these "regulars" want; their strongest game is bluff. We trust no magnetic healer will lose any sleep on account of these men.

Mrs. H. Morse's appointments are as follows: Rockford, Ill., September 7th, 8th, and 9th; Chester, the 16th, 17th and 18th; Diamond Dale Grove meeting the 22d, 23d and 24th; Buchanan Grove meeting, the 29th and 30th; Battle Creek, Mich., first Sunday in October; Second Sunday at Grand Rapids, and third at Trent.

Major W. M. Taylor, of the Evening Post, is a candidate for clerk of the new Appellate Court of this district. Major Taylor is our old time friend, army comrade and business partner; we know him well and know of him, only good. He was a brave soldier, a good man, and will be remembered as the late clerk of the Supreme Court at Ottawa, where his genial ways and prompt attention endeared him to the Judges, the Bar and the public generally. We wish him success in his present candidacy.

Philadelphians who desire to buy single copies of this paper, will find it on sale constantly at either of the following places: Dr. J. H. Rhodes, 259 North Ninth St., at the post office news stand and the Central News Co., 505 and 507 Chestnut St.

John B. Haskell sends \$6.30 for JOURNAL, but fails to give his post office address.

Ben Cooley, Spirit artist of Matawan, Mich., would like to visit the South the coming winter, particularly Memphis, Tenn., and Little Rock Arkansas. Bro. Cooley is an excellent spirit artist and should be encouraged. We hope he will get numerous responses from the South.

Giles B. Stebbins, of Detroit, Mich., will speak at DeRuyter, twice on Sunday, Sept. 16th, also on Monday and Tuesday evenings, Sept. 17th and 18th.

France Chandler is the name of one of the most expert railroad men and finest gentlemen that ever lived in this city, so noted for both. He has for some years been Assistant General Passenger Agent of the Illinois Central Railroad. That road having now come into full possession of the direct line to New Orleans, Mr. Chandler has been promoted and placed in charge of the passenger business at the New Orleans end of the route. To be selected for a position of great trust and responsibility by such a corporation as that controlling this magnificent line, is an indication of the business capacity of Mr. Chandler. Though retiring in manner and reticent in speech, no truer or more manly man ever left Chicago or entered New Orleans. We commend him and his road to our friends.

Mrs. Cora L. V. Richmond's address at Grow's Hall next Sunday evening, will be on this subject: Creation and Materialization compared in the light of Modern Spiritualism, by a student of Humboldt.

BASTIAN AND TAYLOR.—These two noted mediums have returned to their home in Chicago, after a successful sojourn at the Cascade, New York. They seem to have been invigorated in consequence of their visit there, and will now hold circles each night in the week except Saturday. They speak in high terms of the Cascade and the very kind treatment they received from Mr. and Mrs. Andrews. They enjoyed themselves splendidly while there.







Voices from the People.

Prayer a La Mode.

Give me an eye to others' fallings blind... Wake in me charity for the suffering poor... Take from my soul all feelings covetous...

THINK FOR YOURSELF.

By a Spiritualist Seventy-four Years of Age.

Arise, ye fettered souls, arise, Strike off the bigot's chains; No more to idols sacrifice, Quail not till justice reigns.

A FALSE COMMUNICATION.

J. Frank Baxter and Lake Pleasant Camp Meeting—A "Test" that Calls for an Explanation.

There is probably no public medium in New England more generally respected and considered to be above trickiness by Spiritualists, than J. Frank Baxter...

Really, we can not see anything peculiarly startling about this, only in connection with "Attica," who foresaw some danger without knowing its character...

the employ of this office) taking possession of the Doctor's organ, and giving us a message stating that he died a short time previously in New York City...

A MOTHER'S PREMONITION.

Truth Stranger than Fiction.

It appears from the Pittsburgh Dispatch that a few days since Wilson McCandless Reed, a boy 11 years old, son of Robert A. Reed, who lives at No. 105 Center Avenue, Pittsburgh, took his father's dinner to him where he works...

A FLYING SAINT.

A Medium in the Catholic Church.

It appears from an exchange that the Rev. Gotfried Gentzel, a German Protestant clergyman, has published in Psychic Studies an account of the medial powers of Joseph of Copertino, a saint of the Roman Catholic Church...

A LIZARD.

A Sufferer Relieved by a Medium.

For a few days past, the people of this city have been excited by the rumor that Miss Hattie Hoyt, a young lady, aged about eighteen, and daughter of Mr. L. W. Hoyt, had recently been restored to comparative health...

looking creature, and any one inclined to question could scarcely believe it ever inhabited a human stomach. The patient has been wonderfully relieved. She is now herself again and seems to enjoy the life that has been so bitter to her in the past...

Brief Mentions.

G. W. Matlock, of Eureka, Nevada, writes: "The Journal has outlived its defamers." John Hall, of Vermont, Ill., writes: "As I have been a constant subscriber for the Journal ever since it started, I should feel lost without it..."

Concord, Kan.—An inquirer writes: When Mattie Herron was sitting in her own domicile in the Spirit-world writing to Judge Carter, or impressing the medium, C. M. Barras, she says, made his presence known and asked her what she was doing...

That depends upon circumstances, whether the controlling spirit is close to, or remote from the medium. Sometimes a complete rapport can be established between different minds, though thousands of miles apart.

Spirit-Life.—W. H. Reynolds, a spirit, says: Spirit-life is an objective reality. We are as much individuals as when occupying our mortal forms. We have the same peculiarities of the spirit-life as we have in the mortal form...

Bishop Polk, a spirit, says: Spirit-life and entrance into the infinite soul. It is the work of the finite mind. To know what lies beyond the gauzy veil of human life has ever been the great study of mankind in all ages of the world...

Spiritual Meeting.—The Kendall (Ill.) County Record, gives an account of an enthusiastic meeting that assembled at the beautiful grounds surrounding the dwelling of Martin L. Ashley, some three miles from Oswego.

Berles J. Hutchinson, of Cape Town, South Africa, is now visiting London for the purpose of becoming acquainted with Spiritualism and Spiritualists there. Having examined a piano to make sure there was nothing automatic in its construction, a medium entered the room...

Skepticism and Assertion.—A learned (?) skeptic of this place says that I am deceived in the slate-writing and materializing, at Dr. W's, and in the voices at Mrs. Hollis'. That she is a ventriloquist, and does the talking herself, (what about the intelligence though?) Now, Col. Bury, is it not a known fact, that no woman can ever be a ventriloquist, and aside from that, it is not true, that in a dark room, ventriloquists are unable to use their powers successfully?...

The above will be recognized as an extract from a letter published in a late issue. We did not then consider it worth while to notice the questions and only do so now because our attention is called thereto. There are numerous chronic skeptics, with whom it would be as useless to spend time as with an idiot. No amount of explanation or fact is of any consequence to these unfortunate people. Dr. N. B. Wolfe wrote a book entitled "Startling Facts in Modern Spiritualism;" the work contains some four hundred pages and much of it is devoted to detailing the history of Spirit Phenomena which occurred in his own residence with Mrs. Hollis as the medium. If these chronic skeptics really desire more light let them buy a copy of that work, or do as Mrs. Martin did, spend time and money to visit the medium. It is of no consequence to us and need not be any of our readers whether these chronic doubters are ever convinced. In this world, and in the next they will be so far behind us in development that we shall never see them, unless we are very anxious to watch their continual astonishment and slow progress.

Home Fires.—A New Medium.—W. B. Matteson, of Cortland, Illinois, writes: The following account of manifestations occurring at my house, through the mediumship of W. E. Steedman, may interest your many readers. We had now been holding circles about three months. Before we commenced holding them the medium was very skeptical, but expressed a desire to attend circles at my house. The first sitting we got rapt; the next raps and table moving, and for the first three or four weeks the spirits would throw clothing, etc., around the room. About one month ago, they commenced ringing bells, trumming the bass viol and throwing things around generally. Lately they have entered the medium. While entranced and his hands secured, they would the handkerchiefs together and throw them on the table for us to examine, then they would tie him with rope from head to foot. About this time the spirits desired a cabinet, and after repeated calls, we manufactured a temporary one by using a bed-room, changing the door for one made of black-cloth, with an office near the top. The spirits entered the medium and took him noiselessly from the room to the cabinet, laid him on the bed, after which they secured him from head to foot, his feet being tied to the foot of the bedstead. Then they called for a dim light. Then after sitting three or four minutes, we saw several small, bright lights at the office, and soon after a light that resembled a face, but not sufficiently materialized to be recognized. They then untied the medium, folded the rope and threw it out of the office on the table.

Clairvoyant and Mediumistic Cats.—Just as we were about to close, J. G. Wood, a prominent minister of the Gospel, in his work entitled "Man and Beast," gives the following: "It was during the winter of 18— that one evening I happened to be sitting by the side of a cheerful fire in my bedroom, engaged in reading a favorite cat. She lay in a pensive attitude and a winking state of drowsiness in my lap. Although my room might have been without candles, it was perfectly illumined by the light of the fire. There were two doors—one behind me, leading into an apartment which had been locked for the winter, and another on the opposite side of the room, which communicated with the passage. Mamma had not left me many minutes, and the high-backed, old-fashioned chair which she had occupied, remained vacant at the opposite corner of the fireplace. Puss, who lay with her head on my knee, and her eyes were more sleepy, and I pondered the propriety of preparing for bed. Of a sudden I became aware that something 'disturbed' the equality of my pet. The purring ceased, and she exhibited rapidly increasing symptoms of uneasiness. I bent down and endeavored to coax her into quietude, but she struggled to her feet in my lap, and spitting vehemently, with back arched and tail swollen, she assumed an attitude of mingled terror and defiance. The change in her position obliged me to raise my head and on looking up, to my inexpressible horror, I then perceived that a little wrinkled, hideous hag (a spirit) occupied mamma's chair. Her hands were resting on her knees, and her body was stooping forward so as to bring her face in close proximity to mine."

This case, where a Mrs. Davis was saved from starvation by a cat, was none the less remarkable, and we believe the animal was acted upon by spirits. It appears from the Suffolk (Va.) Herald that some time ago the wife of Mr. Alfred Davis (who was drowned with his two sons in Nanamond river) was confined to her room with protracted sickness, and such was the poverty of the poor man that he was unable to procure the necessary nourishment for her; indeed, as Mr. Davis related the case, the wants of the family must have been of the most dire and most trying nature, the family subsisting for several weeks on potatoes and salt alone. During the sad indisposition of Mrs. Davis, and her pressing want for food, a common house cat went into the field and caught a young hare and brought it to the house. Mr. Davis took the hare and made it into soup for his suffering wife, which caused a rapid improvement in her condition. The day following the same hare was again in the mission of charity, and succeeded in catching a partridge, which was likewise brought to the house and delivered as was the hare; and thus it was, through the instrumentality of this cat, the life of this unfortunate lady was saved from absolute starvation. The facts of the above can be substantiated as correct, and are given as related by Mr. Davis in person.

Adaptation and Design.—Rev. Mr. Marples informs us that "parasites were sent as a discipline—that is to teach men science, industry and cleanliness." Indeed! What shall we say of the countless species of parasites that live on animal and plant; that prey on beast and bird, and reptiles, and forms of vegetation in all regions of the earth uninhabited by man! Did God make one species of parasite for the anacardus another for the hyena, another for the ostrich, and another for the weed that is poisonous to man, "to teach man science, industry and cleanliness?" Even these parasites are the homes of smaller, parasitic forms which prey upon them, as they prey upon the bodies they infest. Many of them are so small as to be invisible to the human eye. Did God make all these forms of parasitic life, often producing discord and death, and living even in portions of the earth where man is not found, and upon insects, reptiles, birds and beasts which he avoids, to teach man science, etc.? What a God theology requires us to acknowledge! And these cases, we are told, are "immissions, designed as punishment for the breaking of the laws of nature." I think I have read such a statement before! What of those diseases that prevailed among animals, those diseases which wasted and reduced their bones as paleontology attest, ages before man appeared on the globe? Were those diseases designed to punish the animals? If so, what was the design of the punishment?

Think of a God causing cancers and malformations, and life-destroying creatures all over the world, ages before man appeared, and in regions where he cannot live, just to teach him the importance of cleanliness and industry. Mr. Marples very kindly commends to my perusal "Combe's Constitution of Man," a very good book, considering the time it appeared, and well suited to minds that are just beginning to get emancipated from the thralldom of the Calvinistic theology. I read it twenty years ago. It offers no solution to the difficulties hinted at in the foregoing, but evolution does show the principle by which low and disgusting creatures have come into existence, and speaking for myself, I believe that principle is utterly inconsistent with design in nature.—B. P. Underwood.

Slade's Fingerism.—It is not impossible that it was the work of the spirits. Here is a case showing the power of spirits in that direction. Dr. Monck, of England, was the medium. He was fully entranced at the time, and for more than half an hour poured forth a flood of eloquent language and thought, which was a mastery and exhaustive exposition of the subject. To test the spirits' ability to quote from a book, a gentleman held Dr. Watson's work on "The Sinner's Struck Throat" in his hand, and desired "Samuel," the controlling spirit, to favor them with an appropriate quotation therefrom. He accordingly introduced a quotation of a whole page from the book, and gave the exact number of the page. The extract was a most appropriate illustration of the subject of the address, and was given verbatim without the slightest error. Now Dr. Monck did not know prior to the trance, that address would be requested, therefore, he could not have got the quotation by heart, beforehand. How easily for this controlling influence to plagiarize, if the medium should write an article for the press. The probability is that Slade's controlling influence, under the plea that there is nothing new under the sun, appropriated the article.

The Devil and Spiritualism.—The learned Jesuit Father Antonio Bresciani, in writing of Spiritualism says: "The devil, in our days, goes to work in a totally different way from that he used to follow in former times. Now he is so good as to go to sleep with the mesmerizing apparatus, and so kind as to write with planchettes, as well as through mediums, without frightening them in the least. He dresses himself in the Parisian, American, English, and German styles; he visits drawing-rooms, keeps company with ladies of high rank, who go to hear séances every morning—such for instance, as the Princess de Saxe, the Duchess de Drosendorf, &c." He further says, "The facts of spirit communication are too old and true to bear contradiction, and those who attempt to contradict them are compelled to build up many other facts which they themselves are unable to explain."

It appears that Bishop, the exposé, has acknowledged himself a medium.

There is a well defined government in Spirit-life as well as here.

Pilgrim, the naturalist, describes a light shining around the heads of certain men.

Edward Martland.—Another of England's foremost thinkers, the author of "Pilgrim and the Shrine," has joined the ranks of Spiritualism.

There seems to have been considerable complaint of dullness of business among the mediums of Lake Keesau camp meeting.

Virgil says that a harmless flame blazed from the hair of Ascanius. He was undoubtedly a medium.

Sir Francis Wm. Newman says, "If we drink the heavenly nectar ourselves, others may analyze our juices."

Zoroaster says, "When you behold a sacred fire without form leap flashing through the depths of the world, hear the voices of fire."

R. C. Kerr, of Marietta, Ga., alludes in tender pathos to the late editor of this paper, Hon. S. S. Jones.

In Spirit-life the advanced spirits can render themselves invisible to the lower orders, but the lower orders can never conceal themselves from the higher.

There seems to be electricity in every thing. In his lecture on modern telegraphy, Mr. Gage proposes to extract electricity from a piece of beefsteak, and send a telegram with it.

Robert Dale Owen while on earth, could not understand why a spirit that for a long time never failed to respond to his call, should suddenly disappear. He probably knows now.

The trials of earth are all blessings in spirit. Designed by Jehovah as treasures to be, wages earned here that the soul must inherit. When it gets over the tempest tossed sea! Du. D'AMBROSIO DAVIS.

E. Buckbee, of Ithaca, N. Y., writes: I have attended a number of séances at Cassade, with Basilian and Taylor, during the past two weeks, and have witnessed most wonderful materializations. All were instructed and fully satisfied.

To "R." of Mt. Vernon, New York, we would say that some dreams are unaccountable in their nature. True, that was a remarkable coincidence, and you may have arisen from the fact that your spirits were in close rapport at the time.

Emerson says, "that feebly every man that you meet has a mask on his face, and you rarely see the true face of a man." In Spirit-life, however, no masks are worn. Each one at all times exhibits his true nature.

Weston says it is a curious fact that the Lord's Prayer may be reconstructed almost verbatim out of the Talmud, which also contains a prophetic intimation that all prayer will one day cease, except the prayers of thanksgiving.

J. W. Williams, of Sardis, Miss., writes: I love the brave old Journal. There is a magnetism about it that soothes me in my moments of trouble, and drives back the demon of despair, while the words of courage and consolation contained are balm for every wound.

Spiritualism and Royalty.—A special to the Chicago Tribune says, "It is reported that Queen Victoria, the Prince of Wales, and the Duke of Argyll are all investigators of spiritualistic phenomena, and it is furthermore said that the Princess Beatrice is a very fine medium."

Time is a segment of eternity. It is a portion of the infinite projected into the finite. It will not last forever, since there comes a time to every man in which he must bid farewell to the experience gained in time, and enter upon the next stage of infinitude.—Medium and Daybreak.

"Cease Thy Weeping Sandercock Heart."—This is a ballad by M. C. Vandercok, a Spiritualist. The Pharmacological Journal says of it: "It is a composition which will sustain a favorable comparison with the song-music of the day. A pretty melody with an easy accompaniment." Price 30 cents; supplied by the author, whose post office is Allegan, Mich.

Memorism.—J. Egmore Jones says: "Memorism, is simply the surplus chemical soul essence passing off the hands and fingers, by the exercise of the Will, as in ordinary every-day action of the mechanic; with this difference—to an observer, the mallet and the hammer show something in the hand producing a result, while the mesmerizer shows nothing; but the will and the essence, the two invisibles, are equally performing their duties, and the result in both cases are equally their existence and power."

The Shaker.—Elder G. A. Loomis speaks as follows: Our Spiritualism has permitted us to converse, face to face with individuals, once mortals, some of whom we well knew, and with others born before the Flood: All spiritual phenomena commonly occurring in the world had an inauguration among us, long before the "Rochester rappings." By our Spiritualism we have become confirmed infidels to the foolish bodily resurrectionists; to the untrue and disappointing atonement doctrine; to the monstrous trinitarian scheme; to the cruel predestination belief, and to all the man-made creeds of the popular churches professing Christianity.

The Dead.—Mr. Peebles in one of his lectures described the burning of a corpse that he witnessed in Calcutta, and referred incidentally to the cremation of Baron de Palm in America. He also depicted the Parsee method of exposing their dead upon "The Towers of Silence," and compared it with Christian burial, expressing for himself a preference for cremation. "People should not visit cemeteries and less over newly made graves, as the sickening gas arising therefrom, and the general atmosphere, should be avoided, as the custom was in Christian lands at funerals, bend and weep over decomposing putrid dead bodies, even though enclosed."

Darwinism.—Take, for instance, the Terra-d'Fungians, who represent the very lowest point in the scale of civilization. They don't even know enough to procure themselves the necessities of life, and their habits are bestial. Scientific men are at a loss to class them, whether as men or monkeys. Certainly they have no tails, and they are not four-handed creatures, or otherwise they could all straggle off an aspidochelone. After them come the Digger Indians, the Bushmen, and the Gull Landers, all in different degrees of advancement, which would seem to give some plausibility to Darwin's theory. I wish Dr. Peebles would give a more satisfactory solution to this difficult problem. Such are the remarks of an investigator. He might as well ask who made God, as to tell definitely the methods of the origin of man.

Another Spiritualist in Prison.—It appears from an English paper that the case of Dr. Slade in England, has been compared and contrasted with that of a certain fortune-teller named John Ball, who not very long ago was sentenced to three months' imprisonment, and hard labor on being convicted under the practice of his craft. It has been said that the trades pursued by this obscure pretender to the gift of divination and the celebrated American Spiritualist are essentially the same. The two cases are so far alike that each of them involves the question, how ought the law to deal with persons who make a trade of their presumed possession of supernatural gifts? Ball was convicted under an Act passed in the reign of George IV., which distinctly enjoins that any person professing to tell fortunes, using any occult craft, means, or device, by palmistry or otherwise, to deceive or impose upon any of His Majesty's subjects, are to be deemed rogues and vagabonds, and punished with imprisonment and hard labor for a period not exceeding three months. Now, at the risk of differing from many of our readers, we venture to question the defensibility of this enactment, either on the grounds of abstract justice or of ultimate expediency. It assumes that the practice of fortune-telling is necessarily the practice of imposture, with the same arbitrariness of decision as that with which, in laws long since abolished, witchcraft was assumed to be an undoubted fact. Of course, if Spiritualism cannot be proved to be the exercise of their God-given rights in England, why not come to this country? Only one phase of mediumship is attracted here, and that one is healing. We look for a change in that respect soon.—E.



LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE NOT PREPARED TO FURNISH MISCELLANEOUS BOOKS... unless they are ordered in quantities...

Orders for books, medicine, or merchandise... should be accompanied by not less than \$1.00...

Table listing various books such as 'An Hour with the Angels', 'Apothegms of the Fathers', 'The Golden Melodies', etc., with prices.

Table listing books such as 'New Gospel of Health', 'The Golden Melodies', 'The Genesis and Ethics of Conjugal Love', etc., with prices.

Advertisement for 'Ayer's Cherry Pectoral' for diseases of the throat and lungs, including coughs, bronchitis, and asthma.

Advertisement for 'The Bible in India' and 'The Planchette', including 'Hindu Origin of Hebrew and Christian Revelation' and 'The Planchette or Automatic Writing'.

Advertisement for 'The Magnetic Treatment' and 'Incidents in My Life' by D. D. Home, including details about the treatment and the book's content.



(Continued from First Page.)

date he alludes to, that they have ever since retained their power and reputation, and that both still successfully practise medical clairvoyance, the one in London and the other in Paris? To balance the few cases of failure by Alexis, Dr. Lee has given his personal observations of ten times as many successes, some of them of the most startling kind ("Animal Magnetism," pp. 255-277). We can only find room here for two independent and complete tests. The first is given by Sergeant Cox, as witnessed by himself. A party of experts was planned to test Alexis. A word was written by a friend in a distant town and enclosed in an envelope, without any of the party knowing what the word was. This envelope was inclosed successively in six others of thick brown paper, each sealed. This packet was handed Alexis, who placed it on his forehead, and in three minutes and a half wrote the contents correctly, imitating the very handwriting. ("What am I?" vol. ii., p. 167.)

Now, unless this statement by Sergeant Cox is absolutely false, a thousand failures cannot outweigh it. But we have, if possible, better evidence than this; and Dr. Carpenter knows it, because I called his attention to it in the Daily News. Yet he makes no allusion to it. I refer to the testimony of Robert Houdin, the greatest of modern conjurers, whose exploits are quoted by Dr. Carpenter, when they serve his purpose (pp. 74, 75). He was an absolute master of card-tricks, and knew all their possibilities. He was asked by the Marquis de Mirville to visit Alexis, which he did twice. He took his own new cards, dealt them himself, but Alexis named them as they lay on the table, and even named the trump before it was turned up. This was repeated several times, and Houdin declared that neither chance nor skill could produce such wonderful results. He then took a book out of his pocket and asked Alexis to read something eight pages beyond where it was opened, at a specified level. Alexis pricked the place with a pin and read four words which were found at the place pricked nine pages on. He then told Houdin numerous details as to his son, in some of which Houdin tried to deceive him, but in vain, and when it was over Houdin declared it "stupefying," and the next day signed a declaration that the facts reported were correct, adding the more I reflect on them, the more impossible do I find it to class them among the tricks which are the object of my art." The two letters of Robert Houdin are published at the time (May, 1847) in Le Siecle, and have since appeared in many works, among others in Dr. Lee's "Animal Magnetism" pp. 163 and 231.)

One of the supposed exposures made much of by Dr. Carpenter is that of Dr. Hews' "Jack," which is suggestive showing the complete ignorance of many experimenters thirty years ago as to the essential conditions of the manifestation of so delicate and abnormal a faculty as clairvoyance—ignorance shared in by believers and skeptics alike. According to Dr. Carpenter (whose account he informs me is taken from an article by Dr. Noble in the British and Foreign Medical Review of April, 1845), Jack's eyes were "bound down by surgeons with strips of adhesive plaster," over which were folds of leather. Again kept in place by other plasters. Jack then read off, without the least hesitation, everything that was presented to him. But a young Manchester surgeon had his eyes done up in the same manner, and by working the muscles of his face till he had loosened the plasters, and was enabled to read by looking upward. The conclusion was immediately jumped at that this was the way Jack did it, although no working of the muscles of the face had been observed and no looking upward described. "Instead however, of repeating the same experiment under the same conditions, but more watchfully, it was proposed that the entire eyes should be covered up with a thick coating of shoemakers' wax! The boy objected and resisted, and it was put on by force; and then, the clairvoyant powers being annihilated, as might have been anticipated, there was great glorification among the skeptics; and Dr. Carpenter indulges himself in a joke, telling us that Jack now "plainly saw, even with his eyes shut, that his little game was up." To any one who considers this case, even as related by Dr. Carpenter, it will be evident that the boy was a genuine clairvoyant. Adhesive plaster, properly applied by a medical man on a passive subject, is not to be loosened by imprecise working of the muscles; and it is too great a demand upon our credulity to ask us to believe that this occurred undetected by the acute medical skeptics watching the whole procedure. We have, however, fortunately, another case to refer to, in which this very test was carried out to its proper conclusion by examining the state of the plaster after the clairvoyance, when the alleged looseness could be instantly detected. A clairvoyant boy at Plymouth was submitted to the examination of a skeptical committee, who appear to have done their work very thoroughly. First his eyes were examined, and it was found that the balls were so turned up that, even were the eyelids a little apart, ordinary vision was impossible. Then he was closely watched, and, while the eyelids were seen to be perfectly closed, he read easily. Then adhesive plaster was applied, carefully warmed, in three layers, and it was watched to see that the adhesion was perfect all round the edges. Again the boy read what was presented to him, sometimes easily, sometimes with difficulty. At the end of the experiments the plaster was taken off strip by strip by the committee, and it was found to be perfectly secure, and the eyelids, so completely glued together that it was a work of some difficulty to get them open again. This case is recorded, with the names of the committee, in the "Zoist," vol. iv., pp. 64, 65; and I call the reader's attention to the completeness of the test here, and its demonstration of the reality of clairvoyance, as compared with the loose experiment and hasty jumping-to-a-conclusion in the case which Dr. Carpenter thinks alone worthy of record.

Dr. Carpenter next comes to the work of Prof. Gregory ("Letters on Animal Magnetism"), and devotes several pages to assertions as to the professor's "credulity," the "reprehensible facility" with which he accepted Major Buckley's statements, the entire absence of detail as to precautions against tricks, and his utter failure to find a clairvoyant to obtain Sir James Simpson's bank-note. And yet, he says, referring especially to myself, "there are even now men of high scientific distinction who adduce Prof. Gregory's testimony on this subject as unimpeachable." Readers who have accompanied me so far, will at least hesitate to accept Dr. Carpenter's dictum on this point, till they have heard what can be said on the other side. To give full details would far occupy too much space; I must

therefore, refer my readers to Prof. Gregory's book for some cases, and give merely a brief outline of others. At page 394 (Case 29) is given in detail a most remarkable test case, in which Prof. Gregory sent some hand-writing from Edinburgh to Dr. Haddock's clairvoyant at Bolton, who gave in return a minute description of the writer, her appearance, dress, home illness, medical treatment, etc. At page 401 another test of the same kind is described. At page 403 a number of such cases are summarized, and one very completely given in detail. At page 423 is an account of a clairvoyant boy at the house of Dr. Schmitz, rector of the High school at Edinburgh. This boy described Prof. Gregory's house accurately, and the persons at the time in the dining-room (afterwards ascertained to be correct). As a further test, Dr. Schmitz was asked to go into another room with his son and do anything he liked. The boy then described their motions, their jumping about, the son going out and coming in again, and the doctor beating his son with a roll of paper. When Dr. Schmitz returned, Prof. Gregory repeated all the boy had said, which the doctor much astonished declared to be correct in every particular. At page 445 (Case 42) is an account of another clairvoyant, a mechanic, who described Prof. Gregory's house in detail, and saw a lady sitting in a particular chair in the drawing-room reading a new book. On returning home the professor found that Mrs. Gregory had, at the time, been sitting in that particular chair, which she hardly ever was accustomed to use, and was reading a new book which had been sent to her just before, but of which the professor knew nothing. At page 405 is a most remarkable case of the recovery of a stolen watch, and detection of the thief in London by Dr. Haddock's clairvoyant at Bolton: The letters all passed through Sir Walter C. Trevelyan, who showed them to Prof. Gregory. At page 407 are the particulars of the extraordinary discovery of the locality of travelers by means of their handwriting only, sent from the Royal Geographical Society to Sir C. Trevelyan in Edinburgh, and by him to Bolton, he himself not knowing either the names of the travelers, or where they were. Many more cases might be referred to, but these are sufficient to show that there is not that "total absence of detail," and of "precautions," in Prof. Gregory's experiments, which is Dr. Carpenter's reason for entirely ignoring them. In addition to this we have the account of Dr. J. Haddock, a physician practicing in Bolton, of the girl Emma, who for nearly two years was under his care, and residing at his house. Many of Prof. Gregory's experiments, and those of Sir Walter Trevelyan, were made through this girl, and a full account of her wonderful clairvoyant powers is given by Dr. Haddock in the appendix to his "Somnolism and Psychism." She could not read, and did not even know her letters. The discovery of the stolen cash-box and identification of the entirely unsuspected thief are given in full by Dr. Haddock, and are summarized in my "Miracles and Modern Science," page 64. Again, Dr. Herbert Mayo gives unexceptionable personal testimony to clairvoyance at pages 167, 172 and 178, of his book on "Popular Superstitions."

Dr. Carpenter is very severe on Prof. Gregory for his belief in Major Buckley's clairvoyants reading mottoes in nuts, etc., but Major Buckley was a man of fortune and good position, who exercised his remarkable powers as a magnetizer for the interest of it, and there is not the slightest grounds for suggesting his untrustworthiness. We have beside the confirmatory testimony of other persons, among them of Dr. Ashburner, who frequently took nuts purchased by himself, and had them correctly read by the clairvoyants before they were opened. ("Ashburner's Philosophy of Animal Magnetism," p. 304). Dr. Carpenter also doubts Prof. Gregory's common-sense in believing that a sealed letter had been read unopened by a clairvoyant when it might have been opened and resealed; but he omits to say that the envelopes were expressly arranged to prevent their being opened without detection, and that the professor adds, "I have in my possession one of the envelopes thus read, which has since been opened, and I am convinced that the precautions taken precluded any other than lucid vision."

THE RESPONSIBILITY OF MEDIUMS

By Eugene E. Crowl, M. D.

MR. EDITOR: My views are in full agreement with yours, as set forth in an article entitled, "Untrustworthy Persons Who are Mediums—Our Duty," in the JOURNAL of Aug. 18th, and I believe the 'real interests of the cause would be promoted if all true Spiritualists could be brought to view this question in the light that you do. I have no sympathy with the disposition which leads many blindly to rush to the defense of doubtful mediums, when accused, upon sufficient grounds, of deception, and this, even when the accusation is made by long tried, experienced, and intelligent Spiritualists, whose only motive may be the vindication of the truth, and a proper regard for the purity of Spiritualism. This indiscriminate and guttural defense betokens a credulous nature, and a falsely chivalrous spirit, which, when it results in glossing the faults of the medium, is quite certain to lead to the commission of further acts of deception, and finally to his exposure and disgrace—a disgrace which all Spiritualists are compelled to share in the eyes of the world. By some of these zealous but not discrete champions of all mediums, whether true or false, it has been urged that they should have "sufficient strength and independence to enable them to deny having their divine powers tested in any way whatever." For the sake of the cause and of mediums themselves, I hope never to see the day when this rule will prevail, for then, instead of having one pope, like the Roman Catholics, we will have a host, equally fallible, and the doctrines taught and the miracles performed, will be of a more untrustworthy and degenerate character than those of the Catholic Church.

Mediums, like all others, should be held to a strict accountability, for a moment's reflection will convince every reasonable mind that the knowledge of their exemption would open wide the doors to every species of charlatanry, fraud, imposition, and even crime, and Spiritualism, based though it be upon the immutable foundations of demonstrated and divine truth, would crumble and decay, and its true supporters and

defenders would be compelled to flee from the righteous indignation of outraged society. All good and intelligent spirits teach us to accept nothing from them without proof, or nothing at least which cannot bear the severest tests that our judgment can impose. This is the true and proper method of communicating with them, as taught by themselves, and can it be that this rule, thus approved, should apply only to them and their mediums, and not to their instruments, the mediums, through whom they manifest. Is the instrument of communication less fallible than the communicating intelligence? Does all the risk of error rest alone with the latter, while the former is guileless and free from error? Experience and observation do not confirm this; but, on the contrary, they teach us the necessity of exercising equal caution in our dealings with both.

If persons professing to be mediums, are detected in counterfeiting manifestations, they should not be allowed to shield themselves under the plea that their hands or persons have been used by the spirits, for mediums and their spirit guides are, for these purposes, units of one mind. An honest medium will always successfully rebel against all attempts at dishonest practices on the part of his spirit guide, and it is not only impossible for any spirit to habitually or even frequently practice deception through an honest medium, but it is doubtful whether an honest medium exists whose spirit guide is not equally honest. My observation has led me to believe that this is a rule, with few, if any, exceptions. So, if we should be charitably disposed to exonerate the medium from direct action or complicity in the deception, we still have his associated spirit guide to deal with, and we cannot exonerate both; and as they are virtually one in mind and intention, we must, if we desire to avoid being imposed upon, while pitying the medium, shun both, for it is quite as often true as otherwise, that "the spirits of the prophets (or mediums) are subject to the prophets."

Modern Spiritualism appears to have been destined to bear, not only its own proper burdens, the scorn, and even malice of perverse bigotry and opposing interests, and the affected contempt of shallow and thoughtless minds, but, in addition, to encounter the organized attempts of professed friends to foist upon it practices and teachings, which are entirely foreign to its spirit, its objects, and aims, and which, if firmly engrained upon it, would surely crush out its life, and sink it to the level of those base superstitions which in all ages have defaced the records of humanity; from which nothing beneficial has ever proceeded, and whose only fruit is evil.

It is far from edifying to hear, perhaps, old and otherwise intelligent Spiritualists, expressing their unreserved confidence in the pretensions of the spirits, appearing at the materializing seances of certain mediums, of being King Belshazzar, or some equally ancient Persian King, or that Geo. Washington, Lafayette, and Talleyrand, should nightly appear at the door of a cabinet, advance a step or two, in a light so dim that the features of the person sitting beside one could not be clearly discerned, make a half-dozen stiff nods or bows, wave the hands an equal number of times, and then retreat to the cabinet, in a manner plainly indicative of apprehension of seizure by some of the uninitiated. And then others of large—it may be said boundless faith—believe that, at a seance held in Naples, in April, 1876, fifty five spirits manifested, among them Dionysius of Syracuse, Genseric, Cleopatra, Richard Cour de Leon, Aladdin, Abraham, Melchizedek, Jacob, Moses, Sennacherib, Judith, Samuel, David, Daniel, Mary Magdalene, St. Paul, St. Peter, St. John, and last of all Jesus of Nazareth. Then again, at home, we have in Providence a medium, who is controlled by a band of ancient spirits, who comprise the prophets and seers of the ancient ages. In this band are Joseph and Mary, Jesus and his disciples, and the controller of Jesus, who seems to be the most important character among them all.

When we find people who are capable of seriously believing such egregious nonsense, it is not surprising that spirits can be found who will fool them to their bent, but we do content that the opinions of those who are so credulous as to uphold such imposture should be estimated at their true value, and that neither Spiritualism nor Spiritualists, as a body, should be compelled to bear any portion of the burden of deserved contempt and opprobrium which are rightfully due to such opinions and practices.

The path of the true Spiritualist is not strewn with flowers along; thorns are also to be encountered, and if we would pursue this path successfully we must exercise proper discretion and constant care and watchfulness, lest we lose sight of the flowers in the suffering inflicted by the thorns, and thorns which we have neglected to guard against. We should be animated by the spirit of charity in all our thoughts and acts toward each other, and especially toward mediums, but our charity should be discriminating, and not flow so abundantly as to deteriorate in quality until it is no longer sustaining and helpful. In other words there should be a reasonable assurance that the objects of our charity are worthy of it, otherwise we are unjust to honest mediums, who, alone are entitled to our full confidence and protective care, and such a false course is calculated to render valueless in their estimation the good opinion and approval which are so indiscriminately bestowed, and to cause them to become indifferent to either praise or censure.

My advice to all true and honest mediums is to comply with all reasonable, timely and proper demands for test conditions. When a medium professes to render service for pay there is an implied understanding that the payer shall receive a quid pro quo for his money, and to this extent it is a business transaction, and I consider the medium bound to extend all courtesy and consideration, as just said, to all reasonable and proper requests for test conditions. This is the business view of it, but beside this is the question, What do the true interests of both the medium and the cause demand, in relation to this subject, and it should be apparent that the course here indicated is the best and most advantageous for both, for the arbitrary refusal to comply with the reasonable wishes of investigators invariably leads to dissatisfaction and suspicion, and color is given to it, may be, calumnies, which not only react on the medium, disturbing his condition and dissipating his power, but his character and influence are unfavorably affected, and the cause itself brought temporarily into contempt; whereas, if the requests of the investigator are met in a kindly and fraternal spirit, it is quite probable that not only all this difficulty will be avoided, but that the investigator will be favorably impressed with, perhaps confirmed in, the truth, and the medium secure a lasting friend, instead of an adversary.

But the reader should not infer from what is here said that I am in favor of a medium submitting to the senseless, or, perhaps, ill-intended demands for conditions, which sometimes are made by persons lacking every qualification necessary for investigation, or by enemies, both of the medium and the cause. Here the medium should not only refuse compliance, but he should be supported in his refusal by friends present. He and they should then decide what is, or what is not, proper to concede.

In my experience, I have always found the most reliable mediums the most willing to submit to reasonable tests, when proposed in a proper spirit and manner. How is it possible to discriminate between true and false mediums, unless it be by testing them? The greatest of all mediums, Jesus of Nazareth, as a materialized spirit, invited the sceptical Thomas to test his substantiality by touching him. This is an eminent and forcible example, which none of our mediums can afford to ignore.

With our best mediums of approved honesty and power certain unsatisfactory manifestations may occur, unaccompanied by any convincing evidence of collusion or fraud, while there may be possible grounds for suspicion for the difficulties involved in the exercise of mediumship are always great, and sometimes insurmountable, and the power is often exerted unequally, and is liable in its operation to frequent checks and imperfect manifestations, and with perhaps mediums this unequal operation, and the partially accomplished results are the principal stumbling blocks in the way of conviction. To condemn a medium upon the accusations of one or a dozen such witnesses, would be unwise, uncharitable and unjust. It is clearly the duty of Spiritualists to defend the medium against such apparent, but unfounded, aspersions, not by denouncing the probably honest accusers, but by taking measures to demonstrate their error, and the consequent injustice of the charge of fraud, and, if the accusation be groundless, by pursuing this course the innocence of the medium will surely be established, at least in the minds of all intelligent Spiritualists, and this result is, perhaps, more to be desired than that the accusers should be convinced. At any rate, the sensible and proper course will have been pursued, and the cause of truth will not suffer in the end.

The attempts to shield mediums from their responsibility can never result in good to honest mediums. They neither ask nor require such exemption, while, on the other hand, dishonest and immoral mediums eagerly avail themselves of the shield which such attempts interpose between them and the consequences of their acts. Their hands are strengthened by all such unwise and unworthy attempts, and they find encouragement and support in their deceptive and sometimes immoral practices, while the cause their professed advocacy defiles, is rendered more or less odious to earnest and sensible unconvinced investigators, who may witness and detect their imposture.

POEMS FROM INNER LIFE
By MISS LIZZIE DOTEN.
The calculation of numerous editions of these beautiful poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these poems are attested by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

ARE YOU GOING TO PAINT?
THEN BUY MILLER BROS. CHEMICAL PAINT
and save one-third the cost of painting, and get a paint that is mixed by hand and will last twice as long for use in walls or any color desired.

GENUINE CRAB ORCHARD SALTS
PREPARED AT THE CRAB ORCHARD SPRINGS, OF KENTUCKY.
AN EFFECTUAL REMEDY FOR THE Cure of Dyspepsia and Costiveness of the Bowels.

HOLMAN'S LIVER PAD
Liver, Stomach, Spleen, Kidneys, and Heart. It controls in an astonishingly short time any disease which attacks or grows out of these organs.

CRISTADORO'S HAIR DYE
To the subject and the best, is instantaneous in its action, and it produces the most natural shade of black hair, and does not stain the scalp, and is equally successful in a standard preparation, and a preparation every day used by all the best hair dressers and hair restorers.

FIRST DOSE
ON A BOSTON POLICE OFFICER.
Boston, Nov. 15, 1871.
Dear Sir:—In the spring of 1869 I was stricken down with fever which had a long and almost hopeless run. The best medical advice being in attendance, I was taken through the fever; but it left me terribly reduced and weak, with excruciating pains in my side, back and hips. I was completely prostrated with Kidney Complaint, and no medicine seemed to reach my case.

All Diseases of the Blood.
If VEGETINE will relieve pain, cleanse, purify and cure such diseases restoring the patient to perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating fluid. It can truly be called the GREAT BLOOD PURIFIER. The great source of disease originates in the blood; and no medicine that does not act directly upon it to purify and renovate, has any just claim upon public attention.

Seventy-one Years of Age.
Dear Sir:—I am seventy-one years of age; have suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by friends to try your VEGETINE, and I think it the best medicine for weakness of the kidneys I ever used. I have tried many remedies for this complaint, and never found so much relief as from the VEGETINE. It strengthens and invigorates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is recommended.

Would Give a Dollar for a Dose.
Dear Sir:—I have been badly afflicted with Kidney Complaint for ten years; have suffered great pain in my back, hips and side, with great difficulty in passing urine, which was often and in very small quantities, frequently accompanied with blood and excruciating pain. I have faithfully tried most of the popular remedies recommended for my complaint; I have been under the treatment of some of the most skillful physicians in Boston, all of whom pronounced my case incurable. This was my condition when I was advised by a friend to try the VEGETINE, and I could see the good effects from the first dose I took, and from that moment I kept on improving until I was entirely cured, taking in all, I should think, about six bottles.

Life a Burden.
Dear Sir:—From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health. I have for years been a terrible sufferer from Canker and Dyspepsia, at times rendering life almost a burden to me. I am now fifteen (15) pounds, heavier than when I commenced the use of VEGETINE. I will make mention that I was also a great sufferer from Kidney Complaint, causing excruciating pain through the small of the back nearly all of the time. This, too, VEGETINE has cured, and I am now a perfect picture of health, and I will add, happiness—all caused from the use of a few bottles of VEGETINE.

IF THE SICK,
Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who pass through a long expensive course, medical treatment never permanently recover, would send me, (inclose photograph, if possible), I would impart information to them of their case and the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is unknown to the medical profession, which will enable them to recover their health, avoid subsequent disease, and be well up to their advantage, free of charge. Address Mrs. Lucretia Bradley Hubbard, Box 2413, Norwich, Conn.

SOUL READING.
of psychometrical delineations of character. Mrs. Mary M. D. Sherman would respectfully announce to the public that she will, upon receipt of a letter containing photograph (to be returned), month of birth, sex, married or single, animal and flower preferred, give an accurate description of the leading traits of character, with marked changes in past and future careers. Terms \$1 and two postage stamps. Address Mrs. M. A. H. M. D. SHERMAN, Box 1200 Adrian, Mich.

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