

# THE RELIGIOUS PHILOSOPHICAL JOURNAL

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

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## 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 or adding 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 prejudice 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 shows) 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, etc., historically and scientifically considered. Being Two Lectures delivered at the London Institution, with Preface and Appendix. By William B. Carpenter, M.D. 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 influences 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 leading chestnuts" which this shows. They are, he admitted, but if evidently he has not well-remembered, and if evidently he has not perfectly known the facts, how can he have invariably broken down when subjected 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's) utter failure under the scrutiny of skeptical inquirers, obviously discredits all his previous statements, except to such as (like Mr. A. B. Wallace, who has recently expressed his full faith in Mr. Lewis's self-assertions of an unknown man, 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's 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 I, and others, accept the unsupported assertions of an unknown man, accept as 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 when behind a partition, in the presence of M. Husson and M. Recamier, the latter a complete skeptic. M. Recamier 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. 169). The commission appointed by the Academie Royale de Medecine in 1836 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: "41. We are satisfied that it (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 downy 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 Schuh, physicist; Dr. Ragsky, Professor of Chemistry; Mr. Franz Kollar and Dr. Dieging, Curators in the Imperial Natural History Museum; and many others. There was also an artist, Mr. Gustav Anschutz, 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 perceptive 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 they 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 pot 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 suggestion and expectation in full force, yet they did not in the least affect the patient. (For these two tests, see "Ashburner's Translation of Reichenbach," pp. 30, 40.) 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 this 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. 553). 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 loadstone, 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 magnetometers 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 watch ing 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. 111). 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 results were as follows: "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." Is it 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 opinion, 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, Deluze, 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 rifleman 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 heard of this *par nobis stratum*." 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. 21, also in Lee's "Animal Magnetism," p. 10-11. Continued on Next Page.

IS THERE A CONFLICT

BETWEEN DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETT COLEMAN.

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(CONTINUED.)

DISTINCTION BETWEEN EVOLUTION AND DARWINISM.

Brother Peables 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,—else whence and how the evolution? ... An evolutionist must be one recognizing the descent of species from species by natural law, devoid of miracle or special providence; but as Mr. Peables 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. Peables' first letter descriptive of his present tour of the world, published in the Banner of Light of June 16th, 1877, taken in connection with other paragraphs in Mr. Peables' 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.

As similar organic remains to those evolving man are constantly being decomposed and disintegrated in nature's mighty alembic, why do not human organisms now arise therefrom as well as in years ago? In response, it may be inquired, as has been many times done by short-sighted opponents, if men were evolved from lower animal forms, why is it not done to-day?

Mr. Peables' 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 evolutionist he is in the superior position of being able to see the truth in the case of those who are not evolutionists. He is in a position to see that in cases of those who are not evolutionists, the judgment will be in favor of those who are evolutionists.

Brother Peables is now a diplomatised 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 angelic 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. Peables 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?

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 unutterable 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 Rules, 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 CRED 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 militia, and in prisons, penitentiaries, and 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 any Sabbath, shall be repealed.
8. We demand that all laws for 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 laws of the United States and of the several States, but also the laws of the administration of the same, no privilege shall be conceded to Christianity or any other religion, that our entire political system shall be based on a purely secular basis; and that whatever changes shall prove necessary to this end shall be wisely, 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.

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. Branard, Salamanca; Mrs. Mitchell, Aurora; E. Mitchell, Jamestown; J. V. Mapes, Binghamton; C. S. Palmer, Norwich; William D. Hunt, Scot; Geo. W. Taylor, Lawton Station; J. D. Richards, Batavia; W. J. Lewis, Hion; 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, Wayland; O. H. P. Kinney, Waverly; D. B. Norton, Groton; Lyman Coleman, Castile; Samuel Casad, Walcott; S. B. Ball, Penn Yan.

OTHER OFFICERS.

Recording Secretary, Edgar M. Selson, Castile; 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 Cosad, Jr., Oaks Corners; N. G. Upton, Nunda Station; Clement Austin, Rochester.

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.

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 enjoyment, and recreation into these saint-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 Rasklyeff, 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 example 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 presence at Eldridge Park. The people entered into the spirit of his address, and with difficulty restrained themselves from 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.

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

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.



Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. E. FRANCHI, Associate Editor.

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CHICAGO, March 16th, 1877. From and after this date make all checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

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...

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.

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."

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?

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.

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...

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.

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.

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 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 ill, 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...

The skeptic, the victim of a "dominant idea" and that idea, a concealed 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.

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.

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."

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?

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.

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...

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 yet revolutionize the world.

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."

Mendacious Medium.

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.

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, Murruring 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.

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, unqualified 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 form materializations are witnessed, they will occur under conditions that are fraud proof.

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 Wiggin, 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. Wiggin 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 the 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.

Msrs. A. G. Wood, the healing medium, is now located at 59 West 26th st., New York. Miss Lottie Fowler is at Saratoga. It is said she will return to England in the spring.

Msrs. 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. Corby 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.

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.

These 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 137 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."

Msrs. 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 9d; 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.

Commencing on September 11th, and continuing one week, a camp-meeting will be held by the Spiritualists at Cassedaga Lake, Chautauqua 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 Physician 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 busipartner; 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, 260 North Ninth St., at the post office news stand and the Central News Co., 505 and 507 Chestnut St.

John B. Haskell sends \$6.39 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 Grov'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.





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