

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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MODERN DOUBT AND METHODISM.

A Sermon delivered by H. W. Thomas, D.D., at the Centenary Methodist Church, Chicago.

The following is the text of the sermon: Is thine heart right, as my heart is with thy heart? If it be, give me thine hand.

The advent of the Baconian, or the Inductive, method of philosophy was the beginning of a new era in human thought. Before that the deductive method had been largely used. There had been thinking from within—had been formulating laws of thought and principle within their own minds—and from those had been traveling on to conclusions. Lord Bacon led the way in another direction—that of beginning on the outside, or by observing facts, and then from these facts forming conclusions. This method would naturally lead to a wider opening of the eyes and a closer study of things. This closer observation of things led to the discovery that many supposed facts were not well founded, and this again has led to a still closer looking into other facts. And thus it is, that in our time, everything has been as far as possible taken out of the realm of mysticism and authority, and of simple assent, and subjected to the severest possible scrutiny. This practical method has not stopped short of the whole field of religious theories, and seems intent in doing here what it has sought to do in everything else—that is, rule out everything that is found to be false. Of course, the inductive method is not suited to all forms of religious investigations, but, having used it so fully, the same talent comes to the deductive methods with a closer insight and with severer exactness. The practical result of this, in matters of religion, is a general unsettling of belief in many old theories that had long remained to many minds unquestioned; and as a result of this, much doubt and not a little unbelief.

All this is only another way of stating or arriving at some conclusion of doubt arising from this clear and powerful mental realization of our times that was alluded to on last Sunday evening. In that discourse I more than intimated that a too severe religious dogmatism was the cause of much of the doubt of our day—that the mind of man had been asked in the name of religion to believe too much, had been asked to believe what it could not believe, and, moreover, what was not true, and that in some things the doubters were right and the dogmatists wrong. And I also claimed that it was not religion, as such, that men doubted or wanted to doubt; but certain man-made theories about religion; and I pleaded for a more direct and powerful turning of the religious forces of our times upon character and life. That discourse was necessarily incomplete, and had, perhaps, to leave some minds in suspense. I now wish to show more explicitly what was meant; and to show further wherein Methodism is not responsible for this modern belief, and that Methodism has not put upon the mind of man the terrible stain of trying to believe these unbelievable things; and that Methodism has been, and is, tolerant in matters of belief, and that it turns its vast powers upon practical Godliness.

Three things were more particularly specified: The doctrines of Hell, of Election and Reprobation, and the Bible. Let us look at the two first now, and reserve for another hour the discussion of modern doubt and the Bible. And, first, in reference to hell. Along with the belief of a personal immortality would naturally arise a belief that there would be a difference in the other world, as well as in this, between the good and the bad. And hence, where a belief in immortality has obtained, a belief in some form of future punishment has also found a place, and thus in some form enters into all religions. The doctrine of future punishment or suffering for sin is undoubtedly taught in the Bible, and the reason of man is ready to accept this, and an awakening conscience is ready to second and intensify this, but reason and conscience must revolt against the terrible shapes and colorings that this doctrine has taken under a too severe and material religious dogmatism. Let me give a few examples of what has been taught on this subject in the name of Christianity. Jeremy Taylor, in his discourse on "The Pains of Hell," says:

"We are amazed at the inhumanity of Phalaris, who roasted men in his brazen bull; this was joy in respect of that fire of hell which penetrates the very entrails without consuming them. The bodies of the damned shall be crowded together in hell like grapes in a wine-press, which press one another till they burst. Every distinct sense and organ shall be assailed with its own appropriate and most exquisite suffering." Calvin says: "Forever harassed by a dreadful tempest, they shall feel themselves torn sunder by an angry God, and to sink into any Gulf would be more tolerable than to stand for a moment in these terrors." Jonathan Edwards, says: "The world will probably be converted into a great lake or liquid globe of fire—a vast ocean of fire, in which the wicked shall be overwhelmed, in which shall always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of

fire continually rolling over their heads, of which they shall forever be full of a quick sense within and without; their heads their eyes, their tongues, their hands, their feet, their loins, and their whole frame ever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and also, they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for ten thousand millions of ages, one after another, but for ever and ever, and never to be delivered."

Mr. Spurgeon, in his sermon on the resurrection, says: "When thou diest thy soul will be tormented alone; that will be hell for it; but at the day of judgment, thy body will join thy soul and then thou wilt have twin hells; thy soul sweating drops of blood and thy body suffused with agony. In fierce fire, exactly like that which we have on earth, thy body will lie, asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall for ever play his diabolical tune of hell's unutterable lament."

The Rev. Dr. William Davidson, in a sermon before the students of the United Presbyterian Theological Seminary of Xenia, O., says: "It is an unspeakably terrible thing, any one—even a youth or a heathen—to be lost. Nor is this all to those who suffer least. It is not only the loss of all and a horrible lake of ever burning fire, but there are horrible objects filling every sense and every faculty; and there are horrible engines and instruments of torture. There are the chains of darkness, thick, heavy, hard, and smothering as the gloom of blank and black despair—chains, strong as the cords of Omnipotence, hot as the crisping flames of vengeance, indelible and unbreakable as justice. With chains like these, every iron link burning into the throbbing heart, is bound each doomed, damned, soul, on a bed of burning marl, under an iron roof, riven with tempests, and dripping with torments of an unquenchable fire."

And then, after carving this awful picture into still further detail, he says: "Upon such an assembly—God cannot look but with utter detestations. His wrath shall come up in His face. His face shall be red with anger. He will whet His glittering sword, and His hand shall take hold on vengeance. He shall unseal all His fountains and pour out His tumbling torrents of vengeance. His eye shall not pity them, nor shall his soul spare for their crying. The day of vengeance is in his heart, and it is that His heart is set on. All this and more do the scriptures declare, and that preacher who hesitates to proclaim it has trodden his soul and is a traitor to his trust. And all this shall be forever."

These quotations have been from Protestant authors. In a book written in this century in England, for children by the Rev. J. Furniss, we can see how the Romanists put the case: "The fourth dungeon is the boiling kettle. Listen: there is a sound like that of a kettle boiling. Is it really a kettle which is boiling? No. Then what is it? Hear what it is: The blood is boiling in the scalded veins of that boy; the brain is boiling and bubbling in his head; the marrow is boiling in his bones. The fifth dungeon is the red-hot oven, in which is a little child. Hear how it screams to come out; see how it turns and twists like about the fire; it beats its hands against the roof of the oven; it stamps its little feet upon the floor of the oven. To this child God was very good. Very likely God said that this child would get worse and worse; and would never repent, and so it would have to be punished much worse in hell. So God in His mercy called it out of the world in its early childhood."

Now, these crude material, overdrawn, and even blasphemous representations of God and the nature of future punishment have been taught in the name of religion, and taught not only 200 years ago by Jeremy Taylor and others, but taught by living divines in our own day. Is it any wonder that the thinking minds of this age rise up and repudiate such teachings? Such ideas dishonor God and degrade the very thought of justice, not to say mercy. They are an insult to reason, and a horror when they rise up and stamp them into the very earth. To any longer insist upon them is simply to drive men into infidelity and into atheism.

Let us now look a moment at the other doctrines mentioned, that of Election and Reprobation, including, of course, the doctrine of God's Decrees. This system, as it seems to me, an absolute fatalism, makes God the author of sin, and dooms unnumbered millions to an endless hell, who never were redeemed, and who, by no possibility, could have been saved. This doctrine teaches that all the heathen have been lost, no matter how diligent they have been to frame their lives according to the light of Nature and the law of the religion they profess—that none but those professing the Christian religion can be saved. Just think of it; not less than seven or eight hundred millions of souls damned every generation. Two-thirds of our race sent to hell every thirty years; and sent there without any possible fault of their own—simply because they were born heathen. Is it any wonder that men doubt these things. It is because they love God and the Bible that they do doubt them. And I honor them for it. And there will be more of this kind of doubt before there is less. Too long have these terrible dogmas been put upon God,

and the Bible, and Christianity. They are doomed by the light of the nineteenth century to die. They may remain in books, but they cannot long be held as a vital belief by open-minded minds. There is a doctrine of Election and of Reprobation, and of Decrees that will stand, but its old and severe forms must pass away. You may nurse them never so tenderly—bring them in and wrap them up in a blanket, and even hug them to your bosoms,—but the sick lamb will never see the June-time of our world. It must die. It ought to die. It was a mistake that it was ever born.

The statements concerning hell that I have given I have selected from among the coarsest and hardest. In reference to the Calvinistic teachings, I have simply indicated the doctrines that are taught. Now, I say these teachings are at the bottom of much of our modern disbelief, and I say that in this unbelief the doubters are right and the dogmatists are wrong. I do not charge the Calvinists or any of the churches with holding in general now to these gross materialistic views of hell, and yet some, as I have shown, do; but suppose there has been a change, a modification in the belief of the churches on the subject? If that is admitted, the admission concedes all that I have claimed,—that an excessive dogmatism has necessitated unbelief; and that by this concession of modification the doubters are admitted to have been right and the dogmatists wrong. And if there has been a change in the belief of the churches on this subject, why do these orthodox churches cry out against those clergymen who have the fairness and candor to stand up in the pulpit and say so? The *Advocate* of this week, in a comment on my sermon of last Sunday evening, says: "It was a general glorification of skepticism, and was outrageously unfair in its representation of evangelical beliefs." Now, if religion teaches anything, it teaches honesty and truthfulness; and the church and ministry should be honest and truthful in their treatment of skeptics, as well as in other things. This is what I have sought to do and to be. The *Advocate* also casts a slur at the "ridiculous airs of the prospective martyrdoms of these men who stay in evangelical pulpits to preach unevangelical doctrines." That is an unkind and wholly gratuitous assumption on the part of that good, but mistaken editor. Such men are not seeking martyrdom at all; they are seeking truth, and for its sake are willing to bear such unkind words even from their brethren. Moreover, the *Advocate* can assure its readers that in my case there is no danger of martyrdom. It was not so "decreed." It was "foreordained from all eternity" that I should stand in a Methodist and not in a Calvinistic pulpit. And so of the doctrine of Election and Reprobation. The Calvinists either do or they do not hold these doctrines as formerly taught, and as they stand now in their books. If they do not hold them as they were formerly held, and as they are now found in their books, then I say there is just ground for all the doubts and questionings that are troubling our age on those subjects. There is a reason for an unrest and doubt in Scotland and Brooklyn, and all over the country. These dogmas are, asking the clergy and the people to believe what they cannot believe—and what they ought not to believe. If these dogmas are held as they once were, why are we accused of being "foregone" and "un-evangelical" by them? Who should the *Advocate* be so "surprised and pained that Beecher has so outrageously caricatured the current orthodox belief?" If the current orthodox belief on those subjects is different from the former belief,—if it has been modified,—then the doubters have been, and are, right, and that the dogmatists have been wrong. But if these dogmas have been modified, why have Prof. Swing and others been turned out for not believing them as they were formerly taught?

I am entirely free to say for myself that if a belief in all the dogmas of Calvinism and in a literal lake of material fire and brimstone is necessary to orthodox, then I am not orthodox, and I am glad of it. If such beliefs are necessary to being evangelical, then I am not evangelical. And I am glad of that. I am not an angel, and the Bible made of God such an inhuman monster, then I would not believe the Bible. And if I believed the over-blessed God was such a monster,—the supposition is blasphemous,—I would never again bow my knees in prayer. I won't worship injustice and cruelty, even if they come bearing the sacred name of God. I do not, and cannot, and will not believe such things. I don't ask any one else to believe them, or to worship any such a being. Such things have too long stood in the way of souls, and in the way of religion, and have driven and are driving men into darkness and unbelief.

God knows that I do not say these things for controversy. God knows that I feel only love for all souls and all churches. He knows that I love the truth. And I feel very deeply that our times need an open, honest, outspoken pulpit. I never have and I never can stand before an audience with a double face. I feel very deeply the religious doubt and unrest of our age; and I believe the people of our age want to believe in God, and the Bible, and religion; but they cannot believe all the terrible things that have been taught in these sacred names. I do not blame the present ministers of the Calvinistic churches for

these things being in their creeds; they were put there long before any of this age was born. I do not blame them for being in those churches. I do not blame their people,—many of the very best people and ministers in the whole country are in these churches. But I do say that if the present belief of these churches has actually grown away from the old standards or dogmas, they should hasten to say so, and relieve the Bible and Christianity and the troubled minds of thousands from the great shame that these dogmas put upon them. If they have grown away from these beliefs, why turn men out of the church for saying so? If they have not changed, then don't accuse us of being unfair when we state them as we find them; and don't blame men for doubting them, for they can't help it.

As a result of these terrible views of hell, and of the doctrines of Calvinism, Universalism arose, and took the other extreme that there was no hell at all, and that all would be saved. The process was very easy and logical. The Calvinists taught that all for whom Christ died would be saved; the Universalists simply took the Bible and proved that Christ died for all, and they had the result that all would be saved. And between the two systems of faith I should choose the latter all the time. The Universalists of our day have sprung back from the first extreme view, and are generally believers in after-death punishment for sin, but claim that it will be reformatory, and hence not unending. There is nothing, so far as I can see, in modern Universalism to lead men to unbelief; there is in it rather that which encourages belief; and in teaching that punishment must follow transgression, its influence should be, and in so far as it promotes good lives; but in holding out the hope of after-death reformation, there is danger that many will take license therefrom to go on in sin; and if that hope be delusion, the mistake is final.

Now, between these two extreme systems, Calvinism and Universalism, the one holding that it was never made possible for all to be saved, and the other holding that all would certainly be finally saved, between these two came Methodism, with its doctrine of a universal atonement,—that God loved the whole world; that Christ died for all; that he is no respecter of persons, and that in every nation he that fears God and worketh righteousness is accepted; that man is a moral agent, is free to accept or reject the offers of mercy and the means of grace, and will be judged and rewarded or punished according to his opportunities, and conduct, and character, thus honoring God, dignifying man, and exalting both justice and mercy. On the subject of future punishment there is not one single word in our Articles of Faith, nor in the Apostles' Creed, which we use in baptism. The doctrine of the Methodist Church, as set forth in our institutes of theology, has exalted the idea of the essential rectitude and justice of God and of his moral government over men; and has taught that sin was a terrible thing, and that the law of God had its penalty, and could not be violated with impunity; and that the incurably wicked would suffer future and eternal punishment. But, in our teachings, this whole subject of future punishment is removed entirely out of the domain of wrath, and vindictiveness, in the Almighty, and is placed wholly on the ground of the necessities of moral rule, or of law and order in the universe. No one is sent to hell who had not a chance to go to heaven. No one is sent through spite or vindictiveness. And our church has generally been less specific than others in pointing out any details of punishment. We have been contented to hold up the dark background of sin and misery to which it leads, and tearfully entreat men to turn from the ways of death. Now, when you come to estimate the influences of such teachings upon the faith of mankind, you will see a very great difference here. We have put no such strain upon the minds of men as to ask them to believe that souls are lost, who had no chance of being saved. We have never asked the world to believe that all heathen nations were lost. And the next time my excellent brother, Prof. Swing, paints say thrilling scene of an orthodox hell, and with such fine rhetorical nicety and effect places Socrates and Aurelius and all the heathen world in the quenchless fires, I wish he would be thoughtful enough, or fair enough, to state that there are over 2,000,000 of orthodox Methodists in this land who do not believe any such thing. All men are ready to believe in punishment or suffering for sin, both here and hereafter,—there must be strength in law and government,—and the only strain Methodism has put on public faith is in teaching that punishment is eternal. And in this it has not taught the doctrine in any such severe forms. John Wesley did, indeed, include in a belief in a material hell, fire, but the vast majority of Methodist preachers have not shared that faith. Dr. Whedon says in a late Quarterly, in reviewing a book of sermons bearing my name, that "We imagine that the census would be small of American Methodist preachers who would accept Mr. Wesley's physical views of hell." The same writer, and he stands first in our authorities, said some years ago: "We are inclined to endorse the opinion that the finally lost will be proportionately as few as are the criminals executed upon the gallows at the present day, compared to the rest of the communi-

ty. They will be the malefactors of the world, perhaps of the universe." Our most noble Dr. Raymond says that he is compelled to think that any eternal existence that God will permit must be better than no existence. Thus, as a church, we hold firmly by the justice of God and of moral government, but we do not make him a merciless tyrant, but a righteous ruler. We cannot, as a church, see our way clear to teach Universalism; and we do not do it. Nor do we insist in those extreme or physical views of hell. In these things I am speaking for our church, and not giving, nor did I give last Sunday, my own special views. All who know me, and have heard me speak, or read my sermons, know, and my good brother, Dr. Ryder, knows, that I believe in future punishment; what the outcome will be I don't know. I will speak on this another time.

Methodism has not taxed the public faith with any such horrible doctrine as Calvinism. It stepped clear out from under that load a hundred years ago. Methodists have been Armenians from the first, and have suffered no little persecution for it. John Wesley says that in his day he saw "more goes an Armenian, was about the same as to raise the cry of mad-dog." A hundred, yes, fifty, years ago, to be a Methodist meant to suffer persecution. But our people held on their way, and our fathers fought many a hard doctrinal battle; and I honestly believe that the Methodist church has done more to save the land from infidelity than any other body of people.

I cannot now say what I wanted to on liberality of Methodism; nor is it needed, since Elder Jutkin's sermon was published in the *Times* of Saturday. Did you know that he has been converted? It is a fact. Since going out Aurora he has become more liberal than I am.

John Wesley made no theological opinions requisite for membership in the church; he recognized no creed but the Apostles', and this only in baptism. "One circumstance," he says, "is quite peculiar to the people called Methodists, that is, the terms upon which any person may be admitted into their society. They do not impose any opinions whatever. They think and let think. One thing only is required; a real desire to save their souls; they lay stress on nothing else." "Is there," he asks, "any other society in Great Britain or Ireland, or in the world, that is so remote from bigotry—that is so truly of a catholic spirit—so ready to admit all persons of a serious spirit? I know of none. Let no man show it me that can. Till then, let no man talk of the bigotry of Methodists." "When he was in his 85th year he wrote: "Look all around you; you cannot be admitted into the Presbyterians, or Baptists, or Quakers, or any others unless you share the same opinions and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion. I know of no religious society, ancient or modern, since the days of the Apostles, wherein such liberty of conscience is allowed. Herein is our glorying, and a glorying peculiar to us."

He says again, "I have no more right to object to a man holding a different opinion from me than I have to differ with a man because he wears a wig and I wear my own hair." Our general rules make but one condition of membership; a desire to flee from the wrath to come, and to be saved from sin, and to show this by avoiding wrong and doing right. Our Articles of Faith seem to me rather than obligatory. You cannot exclude a member from the Methodist Church for his private opinions; you share the same opinions and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion. I know of no religious society, ancient or modern, since the days of the Apostles, wherein such liberty of conscience is allowed. Herein is our glorying, and a glorying peculiar to us."

Be not ashamed of thy virtues; honor is a good brooch to wear in a man's hat at all times.—Ben Johnson.

Does this soul-withering me, this spirit of thought and love and infinite desire, dissolve itself as well as the body? Has nature, who quenches our bodily thirst, who rests our weariness, and perpetually encourages us to endeavor onward; prepared no food for this appetite for immortality?—Lely Hunt.

Every man has at times in his mind the ideal of what he should be but is not. The ideal may be high and complete, or it may be quite low and insignificant; yet, in all men that really seek to improve, it is better than the actual character. Perhaps no one is so satisfied with himself that he never wishes to be wiser, better and more holy.—Theo. Parker.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.*

By Hudson Tuttle.

CONTINUED.

CHAPTER VII.

WISDOM.

The senses and perceptions are channels leading up to Wisdom, and are held in common with animals. There is no doubt but even the senses of animals are more imperfect than in man.

Above these lies a region of pure thought. It is related to the upper portion of the brain, which is last to develop. This thought sphere transcends the animal realm.

Xenophon says of Socrates that "he never discoursed concerning the nature of all things, how that which is called the Universe is constituted, under what laws the heavenly bodies exist, etc., but invariably represented those who concerned themselves with inquiries of this sort as playing fool."

It is not because the thinker has mastered the facts which relate to man that he turns to the Universe, but because he shrinks from the subtle profundity of the problem furnished by his own mind, and essays the easy task of observation of the external world.

Thus to the question: Has man a conscience? the answer to which seems as evident as that to the questions: Can he see? Can he hear? Has he a Reason? exactly opposite answers are given, and the affirmative which was unhesitatingly received at first, has yielded to the negative with the advanced and scientific school of thinkers.

There are two schools—the Intuitionist and Utilitarian. The first claims that Conscience is a faculty of the mind, which decides of itself what is right and what is wrong; the latter claims that Conscience is the result of experience.

What it regards as good is that which results in happiness, which is the supreme good. It sneers at Conscience as a phantasm, the creature of education and superstition, which changes from age to age, with the culture of the time.

But this is confounding terms. What is here called Conscience is superstition and nothing more, and has only a similitude to the real faculty, which, it must be confessed, it has often blinded or completely usurped the place.

Of the Conscience the same may be affirmed. It is like all mental qualities subject to growth. As in the early age, Reason seems to have been endowed with prescience and intuitively grasped results, only demonstrated after thousands of years of observation, so Conscience with only greater forecast, and more wonderful breadth grasped moral relations so clear and profound, that not yet has man progressed to their practical realization.

THE CONSCIENCE OF THE SAVAGE

may be obscure and concealed by superstition. Yet as far as it is manifested, it presents the same qualities as that of the most civilized man. There is no swerving in its decision when applied to its proper subjects.

REASON AND CONSCIENCE.

Thus it appears that between Reason and Conscience there is a perfect parallelism. As Reason may be influenced by the Passions and Emotions, so also may be the Conscience, and as one when thus overpowered becomes a slave working in the interests of its tyrants, so the other unites its voice with superstition, and lends its name to religious fanaticism and intolerance.

We better understand the processes of Reason which deals with physical facts, than its spiritual prototype which rests on the subtle perceptions of spirit. The latter more closely resembles Reason in its exalted state of prescience, when it apparently escapes the trammels of facts

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and at once seizes on the truth. If Conscience is that faculty which discriminates between right and wrong, as the imperfect mind cannot know the absolute right and wrong; the decision of Conscience must be a comparative.

As actions of themselves are neither moral nor immoral, these qualities belonging to the actor; and as all actions spring from motives, the decision of Conscience must be a choice of motives. If all the motives which actuate the mind, are on the same plane, and of the same grade, then there can be no choice, for one is as good as the other.

Conscience deals with living entities—with actors; with actions it has nothing in common. It judges the actors, founding its judgment on motives. And it will be found that its judgment is in accordance with the grade of those actuating motives. The result is rarely taken in consideration.

IS THE IMPERFECTION OF CONSCIENCE SUPPLIED BY REVELATION?

If it is, there should be no hesitation in interpreting that revelation. If it is as obscure as Conscience, then it is equally uncertain. The Revelation presented, is more ambiguous than Conscience. It is differently interpreted by different individuals, and hence is an uncertain guide or far worse than none.

If revelation is truly given as a supplementary guide to Conscience, it must appeal to Conscience and be interpreted thereby. If it can understand Revelation, then it must have qualities like the revealer; having which it would arrive at the principles of such revelation without foreign assistance.

If Conscience be the result of heredity handed down to us the experiences it has treasured, we ask, what faculties treasure these experiences, and make this continuous analysis of motives? Is it Reason? Is it the Emotions? Is it not the Moral, or rather Conscience their complete expression and central force?

It is in this sense we shall use this term, choosing to retain it, although liable to misinterpretation, rather than introduce a new one.

ACCOUNTABILITY.

If a man kill another intentionally or by accident, the result is the same, but he in one case would not receive blame, for he was not actuated by wrong motives, and hence is regarded innocent. The act must be designed, and in the design rests the moral accountability, for it is the expression of the Will.

It is equally true that a man cannot be positively good, without intellectual knowledge; a passive goodness may exist with the most complete ignorance.

In the order of development the Intellect first expands in perceptions of nature; its higher perception of spiritual phenomena, and forces are last to appear. This growth is in the direct line of the knowing faculties; and hence, although as a matter of convenience, and to avoid repetition, the term Conscience may be used, it is with the significance of "Spiritual Reason."

LOSS OF CONSCIENCE.

By disuse, Conscience may become lost in the energy of the Propensities and Appetites. The child who passes sleepless nights because it has gathered a flower not his own, may by continuous crimes so destroy Conscience that it will cease its reprovings. He may become so hardened by deeds of blood that human life will be regarded of no more value than the butcher regards the animals that he slaughters.

The first glass is met with bitter rebuke, but Appetite soon silences the reprovings of Conscience, and becomes a tyrant.

Yet we may rest assured that Conscience is never blotted out. It becomes latent, but may at the proper moment be rekindled.

To be Continued.

It is more disgraceful for men in high life to improve their private fortune by specious fraud than by open violence. Might makes right in one case, while in the other, man throws over his proceedings the cloak of despicable cunning.—Thucydides.

All those with whom we live are like actors on a stage; they assume whatever dress and appearance may suit their present purpose, and they speak and act in strict keeping with this character. In this we find it difficult to get at their real sentiments, or to bring into clear day the truth which they have hid in a cloud of darkness.—Pythagoras.

ILL-HUMOR is nothing more than an inward feeling of our own want of merit, a dissatisfaction with ourselves, which is always united with an envy that foolish vanity excites.—Goethe.

THE LIFE AND WRITINGS

OF SELDEN J. FINNEY;

EDITED AND COMPILED BY HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

(CONTINUED.)

The following psychometric delineation, given in 1853, by Mrs. J. K. Mettler, by holding an unknown letter of his on her forehead, and quietly, and in her normal and wakeful state, giving the impressions she obtained, is excellent:

"Coming into sympathy with this writer, beautiful plants appear before my vision. My heart is open to the Beautiful in nature, and I would love to connect this principle with the analysis of flowers, and the study of Botany."

"The character now presents itself more clearly. I feel bold and majestic, as though the whole universe were at my command. Ideas are constantly flowing through the mind of this person. He seems to see into the far-distant future; he feels intuitively what results will be, and forms his plans accordingly."

"This person must be a great orator. At times the mind seems to go so far down into the depths of things that few can appreciate or understand him. Language seems inadequate to express what he comprehends, and feels to be true. He is aspiring in his nature; he seeks for an elevated position, and seems, in some degree, to have attained to what he aspires. No subject will be accepted by him as truth, without first mastering its philosophy, or solving all its relations of cause and effect."

"He might be a great politician. I feel as if I were standing before an audience, addressing them in language that produces a death-like stillness, so deeply is felt every word that is uttered."

"The brain of this person is a most massive one, and very evenly balanced. In his arguments he carries the deepest conviction; and if I were to be tried for my life, I would employ, or choose him, to plead my cause."

"With all this power, he has a wonderful depth of soul. Every word that is uttered seems to proceed from the heart. He is exceedingly fond of home enjoyments—would love a family much—and often sighs for retirement, where he could repose, and enjoy the comforts and beauties of domestic life. He is exceedingly fond of nature, and has a fine sense of the beautiful. He loves an innocent prattling child. I should think him decidedly a lady's man, for he delights in the society of females, and loves them, not only for their beauty, but their virtues and intelligence. He would be winning and polite in their presence. He cannot endure the low and vulgar, and despises selfishness and deceit. He has a most extensive memory, and can easily recall incidents of childhood. He has an intellect that knows no bounds. 'EXCELLENCE' would be an appropriate motto for him. His sphere delights me much, though I should feel quite inferior in his presence. The mental power is wearing out the physical. He must be a remarkable man."

In 1853 Mr. Finney spoke in St. Louis, and the Morning Herald gave reports, from which I extract:

"The lecturer expatiated at length upon the nature and character of Jesus. He considered him as merely man, but as a man very remarkably endowed. He was a clairvoyant of the highest class. His birth was announced by angels through the sudden, special insight conferred on the shepherds (clairvoyance again), who had imparted to them the first tidings of the coming man. The mother of Jesus was a woman of very harmonious proportions—susceptible and capable in reference to all the higher, finer, purer spiritual influences. She had a dream, which was a spiritual communication, that had a powerful effect over her mixed mortal and spiritual nature; and psychologized her babe yet unborn. Pythagoras was thus psychologized, when his mother, inquiring of Pythias at the Delphic shrine, was told that she would be the mother of a marvelous child. Christ early showed indications of the wonderful nature which had been bestowed upon him. He sought the society of those dissenters from the Jewish creed, called Essenes—a sect which, by silence, seclusion and fasting, had purged their bodies of grosser matters—those matters which obstructed the inlets through which only they could receive the influx of the celestial radiance. He discovered and proclaimed spiritual truth. He established the new era foretold by prophets when in the clairvoyant state. He was persecuted and spit upon, because he, and not the priests, had discovered it. The priests were his persecutors. They sent him to the cross; and hanging there, he testified against the rage of religious bigotry and the senselessness of religious persecution. That was the great testimony of the cross. * * * In what precedes, we do not profess to have given a full report of this lecture, but have only glanced at some of its points. It will be seen that Mr. Finney pursues a course which stamps him in the estimation of Christian churches as an infidel. We should hardly feel willing to make the exhibit we have, did Mr. Finney represent only a very few and obscure persons. But the fact that now-a-days a man of striking powers can rise and address large and respectable audiences, without disapprobation, discussing such themes in such a way, is one of those stubborn things which cannot easily be ignored, and well deserves the deep consideration of all Christian men. To suppose that a newspaper, however powerful, can hide it all, by refusing to report its movements, would be as childish as to suppose that the same newspaper could stop the eruptions of a volcano by refusing to describe them. The business of a newspaper is, as far as in it lies, to be a transcript of the times; a daguerreotype of its phenomena. Lectures now-a-days are the media through which popular movements find expression in speech. Reports of those lectures preserve the record of those movements. And the great public demands as full a view of these matters as the newspaper can give. Such as are opposed to a movement as dangerous, are more interested in knowing all about it than are even its friends."

"During his lecture in that city, Dr. Orestes A. Brownson, a learned and able Roman Catholic, and Rev. L. N. Rice, D.D., an eminent Presbyterian clergyman, were speaking at the same time. Messrs. P. E. Bland, A. Miltenberger, H. Stagg, and other well-known citizens, proposed a discussion between Mr. Finney and Dr. Rice, which the clergyman declined, and his course called out a long and able letter from these gentlemen, which was published in one of the leading daily journals. "An Observer" wrote an interesting article to one of the newspapers, from which the following comparison may be interesting. He opens by saying that "these gentlemen have all drawn large houses," gives a fine and just description of the manner and power of the other eminent men, and then speaks of Mr. Finney as follows: "Mr. Finney, who is about half the age of Dr. Rice, stands before us, as it were, a youth—yet genius is written in unmistakable characters upon his brow, and the first thought that impresses the beholder on seeing him on the stand, is the idea that a mighty spirit stands before him, and as he proceeds to develop his theme, this idea deepens and widens. Now he moves on smoothly in a deep current of thought and profound philosophical argument; occasionally in the most withering ridicule, which places the opposite opinion in so ludicrous a light that even its

maintainers must laugh if they yield to their impulses—and now a burst of eloquence which electrifies his audience. He pushes right through his theme, presenting its points in a strong and unmistakable light, making his pathway luminous as he goes; and every intelligent mind, however disagreeing with him in opinion, must go away feeling intellectually elevated. As he proceeds, his unshaven beard is soon lost sight of, and his audience freely engaged with the great thoughts which are constantly rolling up before them in magnificence and grandeur. He has more genius and higher oratorical powers than either of his competitors, though as a scholar, I suppose he could not be compared to either of them. His style is plain, simple and easy—his actions and intonations seem to accommodate themselves naturally to the sentiment, and altogether, it must be confessed, however heretical his views, he is the boldest and most vigorous speaker whom we have known on the lecturer's stand."

THE POWER OF THE PRESS.

After an endorsement of our article, "Leadership in Spiritualism," too lengthy for publication, Judge Holbrook proceeds as follows:—

But am I asked how is it that there is a leadership in all things else, and not here? I reply, I grant you a leadership in our religion. It is to be sought for, it is to be commended. But I insist it shall be no less than in the Christian dispensation—the earlier ages of Spiritualism if you choose to call it. Jesus said, "Let him that will be chief among you, be a servant," and accorded his actions to his words. Yes, the religion of doing good, will give the highest meed of praise to him who does the most good, in the right spirit, "in honor preferring one another." But if this is the kind of leadership that we have been talking about, I will take back all that I have said.

And herein of the press as a source of influence, (as well as the work of individuals, as you say, "the potency of a pure, liberal, independent, and well sustained press, aiming for the truth in all singleness and sincerity, discriminating chaff from wheat, and devoting itself singly to the presentation of the vital facts and deductions that belong to Spiritualism.") The Press now is the chiefest engine of power that the world knows—the greatest teacher, whether of truth or error—the greatest preacher, whether of righteousness or unrighteousness. How much more than any ever can men say—"The pen—the press is mightier than the sword." "His mightiest in the mightiest." It is in a great measure substituting itself for other methods of influence. Once the chiefest method of human moral influence was the living voice, and who would increase in knowledge was compelled to seek the public assembly. The orator was the chief attraction, "the cynosure of all eyes," "the observed of all observers." But the orator sinks into insignificance in the presence of the press, as a star in the presence of the sun. And yet I am not to say, in the use of this figure, that the star fades entirely away in the presence of the sun, but rather that the press, in the plenitude of its power, catches up the words of the orator, and carries them further forward through time and space a thousand-fold. And I have this to add, that the press avails more among Spiritualists than any others. Among them it is the sun alone more than among others. Scattered far and wide so that their assemblies are difficult and therefore infrequent—and being no longer under the regime of compulsion or duty to assemble, they await the coming of the printed sheet, wherein they shall read the latest demonstration of spirit power; the latest discussion of the most expert as to their genuineness and their effects, or some discourse by some angel visitant from the heavenly spheres, after the experiences of years, or perhaps centuries, as in the paper before me now—a discourse by Emanuel Swedenborg, through Mrs. Cora L. V. Richmond, to a small gathering at the Hall, but now on its mission like sunlight to the farthest bounds of the world.

As is the power of the press for good, so also is its power for evil. The spiritual press stands pre-eminently above all others for influence in this, that it is a medium of intelligence, the exponent of thought from the Spirit-world, the facts, conditions and philosophy of spirit-life, and particularly of our spirit-life here and beyond, as well as between man and man, as the secular press—yes, and the religious press, that deals only in the dead past. There is no light so capable of leading astray as the supposed light of heaven, but which is not. A true beacon-fire leads to safety, but a false one leads to ruin; and only the more, the more it is trusted.

Truthfulness, wisdom, care, watchfulness, boldness, firmness, are always needed in the spiritual press, but emphatically so now more than ever. Spiritualism is undergoing its crucial period. The church is awakened to a consideration of its power, with a desire to combat and destroy; Science is assaying it, putting it into its heated retort, or beneath its most powerful lens, with the hope to overcome. Not only is it being ground out between this upper and this nether millstone, but it is being assaulted in the house of its friends. Fraud, fraud, here and there, fraudulent mediums, fraudulent practices, fraudulent reports, too truly a low plane of life, a time when the ever almighty dollar is more mighty than even simony prevailing, (I fear,) a time when the crafty hypocrite and adventurer observing this rising power, rushes forward to see how far he may use it for his specialty, for his hobby, or to discover how much it can be made to pursue his ambition, his pride of place, etc., etc. Paine said, in the darkest days of the revolution, "These are the times that try men's souls." Such a time is on Spiritualism now. The church can, and must be, answered on its own grounds. Science can, and must be, answered on its own grounds. Spiritualism must first of her motion, purge herself of all fraud, make clean her record and stand for the truth. "Let judgment commence at the house of God"—It is the most proper place. That spiritual paper that does not, and will not, expose fraud, (and I say no matter who is hurt, or whose folly is brought to light), and so suffers a glorious truth to be overshadowed—thus drawing the mariner on life's sea upon the shore of error, is like the beacon-fire of the enemy, and so far acts the part of an enemy to the cause of truth.

I am very glad, Bro. Bundy, to give you my personal commendations for the trenchant blade that you wield in the dissection and exposition of falsehood and fraud, for your persistent maintenance of truth when found, and for your constant labors to bring all to a higher, purer life, in your responsible and difficult position as editor and publisher of the scientific, religious journal of the Northwest. EDWARD S. HOLBROOK. Chicago, Jan. 27th.

HOW TO BE BEAUTIFUL.—To be beautiful we must cherish every kind impulse and generous disposition, making love the ruling affection of the heart and the ordering principle and inspiring motive of life. The more kindness, the more beauty; the more love, the more loveliness. And this is the beauty that lasts. Mere physical good looks fade with the years, bleed out with sickness, yield to the slow decay and wasting breath of mortality. But the beauty that has its seat and source in kind dispositions, and noble purposes, and great thoughts, outlasts youth and maturity, increases with age, and, like the luscious peach, covered with the delicate blush of purple and gold which comes with autumn ripeness, is never so beautiful as when waiting to be plucked by the Gatherer's hand.—Annual of Phrenology.

EVERY good thing may be abused; so with free speech. It is abused when, under the guise of free speech, men indulge in free spite. It is in vain to try to change a man's opinion after you have insulted his manhood by treating him as a knave or an idiot. Moderation wins where violence and inconsiderate speech fails. Free speech is abused when men lacking discretion, however honest they may be, undertake to handle delicate subjects. A bull in a china shop may have the best intentions, but being a bull he cannot turn around without smashing a delicate piece of porcelain.—S. S. Nash.



SCENES FROM THE HOME OF QUINA.

Written by Quina, through the Mediumship of Mrs. Cora L. V. Richmond.

PEARL.

CHAPTER IV.

A REVELATION.

James West was detained at work later than usual one night and took a late train which led to the little suburban cottage where his family dwelt.

He started, for when his eye fell upon the cottage, he thought he saw a flame above the little gable roof; when he looked again he saw the light was too pale for fire, and yet there was no moon, nor could it have made so strange an appearance had the moonlight been streaming upon the house.

"Not lost, dear brother; only born into a better, brighter world. Take good care of my little Pearl!"

Some time later he entered the cottage and said not a word of what he had seen.

CHAPTER V.

James West had been carefully trained by his mother and given such education as her limited means would allow and had been apprenticed to a master mechanic.

They who expect infallibility as a test of spirit communion, will find many things to stumble over, but they who accept such revelations as they do from our earthly sources, will find their faith strengthened by the individuality which reveals itself in every sentence.

THREE YEARS OLD.

Little blue eyes to see the light, Little soft hands dimpled and white, Little round ears to hear the birds sing, Lips, mamma says, like roses in spring, Little head plotting mischief each day, Little feet running every way, Now if you think there's more I can do, Wait if you please, till I grow big as you.

BOOK REVIEWS.

BEYOND THE VEIL.—Posthumous work of Paschal Beverly Randolph, aided by Emanuel Swedenborg and others, through the minds of Frances H. McDougall and Lina Hutchinson.

The mechanical appearance of this book is superior to any other yet issued from the press of its publisher. As to its contents, those who have read P. B. Randolph's writings, while living, will recognize his strong individuality in these pages.

They who expect infallibility as a test of spirit communion, will find many things to stumble over, but they who accept such revelations as they do from our earthly sources, will find their faith strengthened by the individuality which reveals itself in every sentence.

MAGAZINES.

MASONIC JEWEL for January (A. J. Wheeler, Memphis, Tenn.). This number as usual comes to us laden with articles of interest.

THE RADICAL REVIEW for February (Benj. R. Tucker, New Bedford, Mass.) Contents: The Decline of Churches; Musings upon Deity; Work and Wealth; The Ethics of Jesus; To a Man about Town; A Reproach; Chauncey Wright; Some Considerations in Ethics; The Revolution; System of Economical Considerations; Gold and Silver as Standards of Value; The Flagrant Cheat in Regard to them; The Martyr's Vision; Current Literature; Chips from my Studio.

Leadership in Spiritualism.

MR. EDITOR:—I agree cordially with the main conclusion of your article in your issue of the 26th ult., entitled, "A Leadership in Spiritualism."

There are, however, representative persons in the various phases, as there are, in fact, of all ascertained truths, whose position it is proper to recognize.

Swedenborg was representative of the Spiritualism which he brought to the attention of the world. So in modern Spiritualism Davis may be representative in one channel, Britton in another, Olcott or Blavatsky in another, Home in another, Mrs. Cora Richmond in another, Peabody in another, Stebbins in another, Watson, Slade, Denton, the Eddys, Wallace, Mansfield, Tuttle, Lizzie Doten, Dr. Crowell and others, in other phases.

Under the various phases of Spiritualism are comprehended what may be termed something of its ethics, and while the spiritualistic world will be glad to recognize all worthy exponents of these various phases, as persons fitted to face them in a clear light for the comprehension of all, each individual will insist upon being his own judge and leader in making up his or her estimate of each.

But while in ethical Spiritualism we do not want, and cannot from the nature of the case have, a leadership in organic Spiritualism, we do want, and must have, a leadership. This is necessary as a means of presenting the various phases of ethical Spiritualism for the consideration of the people, and affording them the best means of becoming acquainted with all of them, but not as a means of dogmatically teaching any of them. Organic Spiritualism is

necessary as forming centers and rallying points for the spiritual and liberal hosts, both for the purposes of instruction and growth, and to resist the despotic tendencies of the church power, and organic action necessarily implies headships or centers, but not leaderships.

It is true we have at present no national organization or headship, but such will become a necessity ere long. We have, however, State associations and local societies in a very imperfect state, which we should seek to improve and perfect. Our periodicals and publishing houses are important and indispensable centers or local points, from which emanates light on all the phases of Spiritualism. But we want no leaderships, no popes, to tell us what to believe, and to damn us for disbelieving.

Detroit, Mich. S. B. McCracken.

Letter from T. B. Clarke.

BRO. BUNN.—I have carefully packed, and shall mail to you my last day of January, 1878, two boxes of flowers picked in the open air. I do this from pure goodness, because it will only make you detest your horrible climate more and more.

We realized the joy, the glory of liberty; thought after thought seemed to explode, and in its place we basked until the very air seemed of a higher sphere. Our heaven had no walls; far in the distance lay the "Golden Gate of the Pacific"; in our background the rolling hills in their green blankets; all about our feet flowers on flowers, the product of every climate. All seemed a fairy scene, and yet it was all of earth; only California with three souls, talking of heaven and earth as realities, the one as much as the other!

I could repeat those old, stale words, "A Happy New Year!" But to me a living Spiritualist, to whom blessed be God every day, has its duties, to me who has lost sight of eternity in the realization that it is a myth, that eternity is only to-day and all there ever can be, is the present. I can use a better expression by saying, "Press on and heaven will give you heaven, day by day. Why long for; why seek heaven, while on every side hell stands waiting for heavenly messengers? Can there be a greater opportunity for becoming an angel than is open all about us? Is death of the body a necessity, that we can become angels? I think not; and to me I can see millions now praying to become angels, that will be as far from them when death has closed the earthly toils as they are at this day.

Yours for 1878, T. B. CLARKE.

San Francisco, Cal.

Items of Interest—Gems of Wit and Wisdom.

IDEAS make their way in silence like the waters that, filtering behind the rocks of the Alps, loosen them from the mountain on which they rest.—D'Aubigny.

A SYMPATHETIC person is placed in the dilemma of a swimmer among drowning men, who all catch at him, and if he gives so much as a leg or a finger they will drown him.—Emerson.

A Cincinnati paper says: "Nearly all the Bibles which were put up in the cars and waiting rooms of the various trunk lines have been stolen. The racks in which they were placed, being permanently fastened to the wall, were not taken." Bad people around Cincinnati!

This is true on all our Rail cars; vacant Bible racks are the rule. How the book is loved!

The Spiritual Philosophy is ever calling men and women to a higher, purer life, to a nobler, sweeter existence, to manly, self-reliant individuality of character, freed from the restrictions of musty sacred creeds and mouldering holy books; freed from the baneful influence of mitred prelates and pompous bishops; regarding all good books as guides and helps; all good men and women as inspirers and teachers; all codes of thought, assistants, monitors; the human reason and the human conscience, the only arbiters between their respective claims and merits, decisive of the good, the pure, the true, the right.—Coleman.

The desk of Spencer, the bank swindler, is said to have contained no assets, a certificate of membership of the Young Men's Christian Association, and a prescription recommending a teaspoonful of soda in a glass of milk before breakfast for a sour stomach. Query: What relation has a sour stomach to the Y. M. C. A.? Is Spencer considered an exemplary member?

What consistency or justice is there in exempting a church costing hundreds of thousands of dollars from taxation, while a mortgaged farm on which honest workers are trying hard to eke out a living, is remorselessly looked after by the ever vigilant tax gatherer?

THE SUPREME POWER.—There can be no higher human authority than the will of a great people lawfully expressed. Here, indeed, is the ultimate source of all power; and all legitimate governments have been, are now, and will forever remain, but the creatures of the people. This doctrine is quite too democratic to be dangerous to liberty. It is fundamental in our system of government, and inseparably from a true democracy. The New York Herald makes both the *lex scripta* and the unwritten law superior to the people. This is the fatal mistake of exalting the thing created above the higher power that determines its existence.

This mischievous error is the very foundation of all the spiritual and political despots of the world. The law-making power is something higher and more substantial than mere traditions, and the somewhat mystical provisions of the *lex non scripta*. The power in the people is enthroned above the constitutions of Republican States; it is greater than all legislative bodies and legal enactments. The ordinances and edicts of all governments, whether civil or ecclesiastical, are essentially and of right ought to be, subordinate to this more than kingly power. The wisest magistrate and the highest tribunal, are but the servants of this supreme authority. Whenever a people have

an arbitrary master, whether king or caliph, a papal see, an "unwritten law," or a "sacred tradition," that people is enslaved.—S. B. Britton.

In the middle ages Satan constantly grows. A dwarf at first, so small at the introduction of the Gospel that he hid himself in the swine; in the year 1,000 he becomes great, and in the thirteenth and fourteenth centuries he was so large that he wrapped the world in darkness, and held it under his black shadow.—Michelet.

BELIEF in the supernatural (spiritual) is the special difficulty of one time; denial of it is the form of all assaults on Christianity, and yet that acceptance of it lies at the root not only of Christianity, but of all positive religion whatever.—Owltoot.

Mrs. PAETINGTON remarks that a few persons now-a-days submit from suggestions of the brain.

An Irish judge said to a condemned prisoner, "You are to be hanged, and I hope it will prove a warning to you."

WHEN you see a woman standing on a kitchen chair, looking up at a ragged hole in the plastering, while she holds a hammer in her right hand and her left thumb in her mouth, there is your chance for a candid opinion about the nail works.

The Queen's Maids of Honor are all granddaughters of peers who are not below the rank of Earl, that being a *steno-gro non* of eligibility for the position. They receive \$2,000 a year, and if they marry the Queen presents them with \$5,000. Each is on duty about two months in the year. Since the Prince Consort's death they have had a dreadfully dull time of it. Many of these ladies have remained on until past fifty.

A MAN'S dearest object should be his wife, but alas, sometimes it is wife's wardrobe.

An orator declaring that fortune knocked at every man's door once, an Irishman said, "When she knocked at mine I must have been out."

We met in Michigan a benighted, cadaverous preacher, who had labored all his life in a northern back settlement, until becoming ambitious he felt himself called to the great city as a missionary. Among the many questions he asked was, "How is it up there, do they have many profane swearers and Sabbath breakers up there?"

"Well, Father Brown, how did you like my sermon yesterday?" asked a young preacher. "Ye, see, parson," was the reply. "I haven't a fair chance at them sermons of yours. I'm an old man now, and have to set pretty well back by the stove; and there's old Miss Smith, 'n Widder Taff, 'n Mrs. Bylan's darters, 'n Nabby Birt, 'n all the rest setting in front of me with their mouths wide open, a swallower! down all the best of the sermon; 'n what gets down to me is putty poor stuff, parson, putty poor stuff!"

THINGS that may be right and true, but public opinion says we must not do it. We must act and walk in all points as it prescribes, or we shall be lightly esteemed; certain mouthful of articulate wind will be thrown at us, and this, what mortal courage can front?—Coryle.

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And how could he have noticed in that little pinched face and those wild wided eyes the rosy face of his happy sister?

And how could he know that the form shriveled and worn, seated in the few faded shreds and lying dead in a dimly lighted and cold garret was—O, the thought was too painful.

"Mother, forgive me—say to me that you bless me; I could not know," he would murmur this to himself until at last the answer came.

CHAPTER VI.

There was a suppressed commotion in the home of James West. His wife had gathered all the children into the kitchen, the farthest from the little room where Pearl was—sleeping—or dead—or something. For there she lay, a faint tinge suffusing her cheek, her eyelids closed, her body gently warm, yet no breathing nor pulsation visible. Her face was all aglow with some inward light, yet she spoke not; and thus she had remained for three days and nights.

And how could he have noticed in that little pinched face and those wild wided eyes the rosy face of his happy sister?

And how could he know that the form shriveled and worn, seated in the few faded shreds and lying dead in a dimly lighted and cold garret was—O, the thought was too painful.

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A Defense of Physical Mediums.

As a friend and admirer of Thomas Hazard and N. B. Wolfe, in their praiseworthy defense of physical mediums, in view of the recent denouncement and disclosures made of some of that phase, I feel constrained to write my sentiments and ideas on the subject. No one more than myself deplores the misdoings and false conduct of several real good physical mediums, and looking at their deeds in the charitable light, the question arises, are not the Spiritualists to blame themselves for the evident results of their own spiritual gluttony or greediness, if I may call it so.

The above applies to those, who, really good mediums, are discovered tripping. Now regards the doings of another class, those by far in excess, the "frauds," their success in imitating and bringing into disrepute the real phenomena, may also be laid at the door of the enthusiastic "test hunters." Not satisfied with the few but true manifestations given through the genuine mediums, forgetting that materialization, as the highest phase of the physical order, is only to be reached by gradual development, and not likely to be possessed by those who have not had the lesser physical demonstrations, also that mediums can never excel in more than one particular phase, attracting the advertisement of some unscrupulous "Doctor or Madame" who has "spirits seen with the medium" in full view, they forsake the tried and proven true medium to starve for lack of patronage and flock, like geese in a line, to the "Doctor or Madame's" circle, countenancing and encouraging them in their imposture.

In any other profession, when one of a class misbehaves or is exposed in some delivry, are his fellows in the same business compelled to bear the brunt of his error, and by suffering forced to counteract the bad impression the other made? When an editor or a minister is denounced as a rascal, are the other ministers in good standing called upon to submit to the investigations of a "test committee" before the public will patronize them?

And the question comes up, what is a test? Is there any recognized authority as to what constitutes a test? What would be a test to one man would not be to another. In the investigation and search after the proof of the truth of Spiritualism, each one must have a personal experience before they can become "knowers," not believers. As in a court of justice, what some one else says he has seen or heard, is not accepted as evidence on the point at issue. No two persons being organized alike, each one looking from his or her own individual stand-point, every one having his or her peculiar idea what a test consists of, how can it be expected that a medium can satisfy every one on that point? An Englishman, on being referred to Prof. Crookes as an authority on Spiritualism, replied: "Oh, Mr. Crookes is a good enough chemist, but do not consider him any more capable of judging as to the truth or falsity of Spiritualism than I am."

And such is the fact; each one must investigate and judge for him or herself on this subject, for no one will be convinced on the testimony or evidence of some one else, no matter what their standing or experience. Again as to appointing committees to examine into the merits of mediums in every town, as a correspondent proposed in your columns lately, who are to appoint these committees, and what proof have we that they are competent to pass judgment on mediums? Are they not apt to be influenced by personal motives, or prejudicial likes and dislikes, as the judges in our courts even are? Besides, as I said before, who shall say what constitutes test conditions at materializing seances? Some say, the medium secured in the cabinet beyond a doubt. Yet

the electric circuit of Crookes' electrometer confining Miss Cook did not convince Mr. Tyndal of the reality of the spirit Katie King, for, says the "test hunter" she may have had some way of releasing herself without disturbing the connection. Put a medium in a barrel and leave the bung-hole open as he can breathe, and if the manifestations go on, some fool will say he came out of the bung-hole. Another says, have the medium unseal at the same time as the spirit. Well, that takes place, and the skeptic hints the possibility of trap-doors and confederates. Were a medium to set out in an open common, and a spirit to show itself, some fool would say a pit had been dug just there and a man concealed in it to play spirit. Thus, trying to please everybody, nobody is pleased, while pleasing yourself or your guide, who knows best what will give the best general satisfaction, you please somebody. To continue, why is it that physical mediums are run on so? Why is it never suggested that mental mediums be tested? Are they any less liable to deceive than physical mediums? No one ever hints as to the possibility of deception in the production of trance lectures, test descriptions, inspirationally written "Ethics," "Spiritual Teachings," and other mental manifestations. Oh, no, those are accepted for what they purport to be, and no question is raised as to the probable manner or means by which they are produced, the evidence of their genuineness being apparent on the face of them, while the witnessing of marvelous physical demonstrations, yes, the beholding of recognizable materialized forms from that of an infant to an old man, under reasonable test conditions, is cavilled at and criticised.

Why should the physical powers be tested any more stringently or severely than the mental? The evidence and proof given in both phases are of equal value and importance. Without the physical phenomena to substantiate the philosophy, Spiritualism would be a mere theory or doctrine with no demonstrable facts to support it as a science; and what stronger demonstrations take place than these in the dark circle? Many discountenance physical manifestations and particularly those of the dark circle, saying, they are gross and crude, and low in their origin, which idea, I take to be unproven, fallacious, and erroneous. Is it at all likely that low or undeveloped spirits are capable or weak to have the interest of humanity sufficiently at heart to study the subtle laws of nature, and by spiritual chemistry produce phenomena that baffles the senses of the nineteenth century?

Far from it. Then why should the graduates of Oxford, who was once glad to attend, but is now above dark circles, denounce them as pest centers and places of buffoonery. Does he disapprove of the student of electricity sitting in the dark to witness the lesser phases of that science? A man has learned to read, should discard and do away with the blocks from which he and others learnt the alphabet? Again, if the medium through whom he is now getting such wonderful "Psychographic" tests and form manifestations, had not commenced by sitting in the dark, could he ever have developed his present powers? I know these questions are pertinent, but they are to the point. Let any medium of recognized physical powers have the same conditions with select, honest, friendly investigators, as his had about him, and he or she will equal, if not excel the best given yet. Then why abuse and discountenance those giving the best possible results before a promiscuous public audience? Who makes the most converts, the public or private professional medium? The sitters make or mar their own manifestations; as the prevailing feeling of the company is, so will the results be; and like attracting like by an undeviating law, low and malicious spirits will only come to those who are on the same plane.

In conclusion I would advise and recommend investigators to treat physical mediums, not only as human beings with feelings, but as sensitive, delicate instruments, handling them carefully and kindly, not roughly as mere tools for their own selfish uses, and keeping their keen and unimpaired in the brightness of their susceptibility, they will find that noble results may be attained through their service. To Spiritualists I would say, sustain by your sympathy and patronage those mediums who have stood the test of time, causing them to feel contented with the powers they honestly have; not complaining because new and greater developments do not come faster at the wish, thereby compelling the mediums to resort to artifice to gratify them with tests. I also would warn them not to encourage and countenance every upstart "Doctor" or "Madame" that, like mushrooms, spring up of a sudden, never heard tell of or seen before, advertising the strongest powers, for they soon fall flat, and leave a mess for the true mediums to clean up. Thus they will clear the field of the weeds that bring discredit on the cause, and furthering the efforts of the real workers that bring forth good fruit and advance the true science of life.

"GOLDEN PEN."

The above letter, written by a well known and talented medium, ably presents from a professional stand-point, the business or commercial side of a very interesting question, about which there has been much discussion, and on which the RELIGIO-PHILOSOPHICAL JOURNAL has taken strong and decided ground. Our correspondent not only uses a "golden pen," but a facile one, and we are free to confess, has made a powerful plea, leaving little, if anything to be added upon his side of the question.

He seems to advocate that a medium with established reputation, need not be subjected to test conditions, and fails to see why physical mediums should be subjected to tests more than trance, clairvoyant, etc. We fully agree with his criticism on "test seekers" and "wonder hunters."

They truly have been one cause of the frauds we have from time to time been called upon to expose. There is, however, another cause equally conducive to this result, and that is the unwillingness of those who claim to be true mediums to submit to test conditions. It is sheer folly to talk about sensitiveness and delicate feelings being injured in this matter. We never heard of Prof. Crookes' mediums complaining of his most rigid tests, or D. D. Home being insulted by earnest inquirers?

Golden Pen starts off in the very first sentence of his article with the inference that he writes fully as much in defense of Mr. Hazard and Dr. Wolfe in their course

of defending physical mediums, as he does to defend the mediums themselves. We claim to be equally friendly to those gentlemen. We admire the kind heart, the gentle spirit, the great charity of Mr. Hazard. We also admire Dr. Wolfe for his social qualities, but that which most attracts us to him in connection with the science of spirit communication, is his perfect adaptation for the duties of a critical and trustworthy observer of physical phenomena. Dr. Wolfe has indeed proved himself the friend of physical mediums, not, however, by accepting the medium's conditions as those under which he would investigate, but by arbitrarily insisting on his own conditions, and those, such as rendered fraud impossible and his data perfectly trustworthy.

No medium was ever put to more crucial tests than was Mrs. Hollis during her several engagements with Dr. Wolfe, who employed her time at his own residence for thirty-two weeks extending over a period of two years, a record of which appears in "Stardling Facts in Modern Spiritualism." Dr. Wolfe is one of the keenest, shrewdest and most critical investigators living; a man in whose presence the slightest attempt at evasion or deception would be dangerous in the extreme; his demands for test conditions were most exacting and sometimes almost exasperating to the ordinary observer; yet it would appear from Dr. Wolfe's published account that Mrs. Hollis never objected, but cheerfully aided him in every direction, seeming to fully realize the importance and justness of all Dr. Wolfe's requirements. Nor can we see reasons why any true medium should feel sensitive over the imposition of crucial tests. It would seem that in the present state of affairs they ought in self-justification to demand them. Because they have submitted once does not in itself prove the genuineness of a single manifestation, which occurs when they have not submitted. The value of any phenomenon is in the certainty of its genuineness. In the public circles of physical mediums, when the conditions are those required by fraud every manifestation may be genuine, and yet have no scientific value.

Now it is claimed that these manifestations are for the express purpose of giving positive and satisfactory demonstrations of Spiritualism. Under the present method they almost always fail, and will, until accuracy and certainty take the place of eager wonder-seeking. There is no sense in talking as though the suggestion of a test was a question of the medium's honesty. The physical phenomena are outside the ordinary facts, almost unbelievable. It is the office of the medium to establish them; he receives pay for so doing; under what conditions? Under such conditions as will satisfy the one who pays his money, if reasonable. Let us see how physical circles are sometimes managed. The cabinet and medium are casually examined, and the medium takes his seat. The sitters either actually or tacitly pledge themselves not to move from their seats and to obey the rules. The light is turned down by an assistant, too low for the sitters to see anything clearly and yet not so low as to conceal the movement of any one in the circle. Then music is ordered to produce harmony, but unfortunately, (for the investigator) this defeats the sense of hearing. The spirit materializes, moves and vanishes so rapidly nothing can be determined with certainty. We ask what do such manifestations prove? Nothing!

"What would be a test?" In many ways test conditions can be instituted, such conditions as shall obtain the sanction and complete endorsement of every intelligent investigator, and render the statement concerning the phenomena occurring under such conditions impregnable to every assault, able to withstand the most critical analysis. We do not at this time care to occupy space by stating in detail what such conditions should be in our opinion; it not being necessary in these comments. We will, however, say that the examination by a committee (chosen by the audience or otherwise) of a fixed and immovable cabinet, together with an examination of the clothing of the medium, does not give fraud-proof conditions; and is of very little consequence; such examinations will be allowed, and indeed anxiously courted by the prestidigitator. We will remark en passant that the most combining test conditions are those which may be imposed upon a movable cabinet for the use of the spirits only; the medium sitting in the room with the audience. And we are happy to see that mediums are now developed in whose presence such conditions are possible.

Would we have a special investigating committee? Emphatically, no; we would have every Spiritualist such a committee and when he visits a medium, if that medium declines to sit unless allowed the conditions of fraud, to at once refuse to sit in such a seance. It is the Spiritualists and investigators more than the mediums, who are to blame. It is because test conditions can be escaped through sympathy or "cheek" that fraud is possible.

If the temptation to rascality is half as great as our correspondent says, and we believe he does not overdraw the picture, mediums should be happy to impose on themselves such conditions as shall hold them in the path of honesty and rectitude; it may be unpleasant to be accused even indirectly of dishonesty, and for that very reason they should desire themselves placed beyond suspicion. Any special pleading in opposition, however good the intention with which it is made, is really in favor of the frauds and mountebanks who have disgraced the name of Spiritualism.

Our correspondent compares mediumship

with the professions, and asks if "when one of a class misbehaves, or is exposed in some delivry, are his fellows in the same business compelled to bear the brunt of his error, and by suffering, forced to counteract the bad impression the other made?" We would say they certainly have, but the comparison is not a parallel; there is no possibility in physical mediumship, of knowing the genuine from the false, except by tests, and if we are imposed upon, by professed mediums the necessity of such tests is made the stronger.

To the question, "Who makes the most converts, the public or private professional medium," we answer that the great body of Spiritualists have been convinced through private mediumship! Why should not the mental phenomena be subjected to as severe tests as the physical? In the nature of things, this is impossible, but so far as it can be done, they certainly should be, but it must be remembered that they offer no such accurate field of observation, and our correspondent answers his own objection when he says that "without the physical phenomena to substantiate the philosophy, Spiritualism would be a mere theory or doctrine with no demonstrable facts to support it as a science." Then how necessary that these phenomena, if they form the foundation of so vast a superstructure, be accurately observed! Not do we object to the darkness of a "dark circle"—light may be an opposing force; we object to darkness when it is a condition of fraud, and in no other sense so far as relates to the manifestations. But we do most strenuously protest against public dark circles where the audience is composed of unknown and heterogeneous elements, for reasons too apparent to need amplification.

We have no "war to wage on mediums." That would be a strange course indeed for a journal devoted to the advocacy of a philosophy founded on mediumship! On the contrary we are making every sacrifice in favor of genuine mediums; we are laboring diligently to protect them by waging war on every form of deception and fraud. In doing this, we urge every Spiritualist and investigator to demand conditions such as are known not to interfere with manifestations, but such as will render imposition impossible. If they will do so, they will quickly weed from our ranks the false, and the true will gain tenfold influence.

Hanging by the Thumbs in Connecticut Jails.

Hanging by the thumbs! In this old State of "Blue Laws," where a man was once liable to punishment for "kissing his wife on Sunday," and, business-like, cats were hanged for catching mice on that day, it appears that some of the present generation are still tainted with "the sins of their fathers," and are importing the relics of barbarism from the dark ages, when the tortures of the Inquisition were most wantonly and wickedly applied, and introducing them into the discipline of the prisons of that State.

Keeper Blackman, of the Litchfield jail, on one occasion tied up a prisoner by the name of Birmingham for the simple offense of using improper (?) language to the keepers, and for making a noise. This terrible torture was also inflicted upon seven inmates by this same relic of the fifteenth century, to extort from them a confession of a conspiracy to break out of jail. Blackman says: "It fetched them."

Following is a description of the mode of punishment:

The cells in the jail face the stone area where the punishment is inflicted, so that the prisoners must see the torture and its effect. This is done as an example, and it is effectual, for no prisoner who has seen a man strung up has been so refractory that a threat of similar punishment will not subdue him. The gentlemen who knew of the use of the punishment to extort a confession from the seven men said that these were placed in a row, one by one. Then a stout but small cord was tied about the thumbs just below the first joint, and so fastened as not to slip over the joint. Then the other end of each cord was tied to an iron bar, the arms being stretched out, and the whole weight of the body coming on the joint, made the small cord cut deeply into the flesh. The tip of the toe was allowed just to touch the stone floor, and this only adds to the agony, for there is always a desperate effort made to bring the feet squarely on the floor. This brings a greater strain on the thumb-joints. The torture is so intense that the sensibilities give way, sickness at the stomach follows, and then faintness. The seven men confessed the plot after a few minutes of this torture, and would have confessed anything to free themselves. The keepers, although they say the punishment is a slight one, confess that they use it only in desperate cases, and that they need to use it but once. The suggestion of it causes a shudder to those who have suffered it. Birmingham's offense was the use of improper language and calling the keepers names. Since his punishment the healthy look he had when imprisoned is gone, and he appears sickly and broken down. His manner has changed from bluster to abject submission, like that of a person in constant fear.

How much longer shall this wrath and hellish torture be meted out to the unfortunate criminal to cure him of his hereditary mental ailment in this our Christian and civilized (?) country, and particularly in the extremely Christian (?) State of Connecticut?

What a commentary upon the civilization which Christianity has developed in the almost nineteen hundred years of its existence! What rapid strides Christianity has made in the "Harford Colonies" since the time when a man would be placed in the pillory for "splitting kindling-wood or kissing his wife on Sunday?"

Hanging by the thumbs, forsooth, says Blackman, "is only for extreme cases,"—to be meted out to any one who should speak a disrespectful word to one of these brutal inquisitors. The rack and pincion, the thumb-screw, and hanging by the thumbs or by the heels constituted the pastime of the "holy Inquisitors of Rome" to extort confessions from their already doomed victims. In our own country, where our republican constitution guarantees security in our persons and property, and "the right of trial by jury" and is supposed to guarantee humane treatment, consistent with discipline and good order, to the state prisoners, these petty tyrants, clothed in a little brief authority; these lowbred minions who, by their organic natures, are relegated to the Inquisitorial era, can assume the authority to inflict these barbarities, unlawfully and for unlawful purposes, upon whomsoever they select as the victim of their caprice among the unfortunates committed to their care.

Legally, by what right can any official proceed to torture his victim to extort a confession?

Morally, is there any good can possibly result from a resort to the unnatural and vindictive torture of one who, by law, is deprived of his liberty, and placed beyond the pale of self-defense against personal abuse? On the contrary, will it not tend to make the criminal more vile, to degrade him in his own estimation, and to teach him that the law of kindness and love taught by Jesus has no relation to the practices of professed Christianity in the present day?

Scientifically, by what legal, moral, physical or any other right, can a man who is subject to the full sentence or authority of the law, in addition thereto be so barbarously tortured as to make him "appear sickly and broken down, his spirit broken to a submission like that of a person in abject fear?" Just think of the "shock of injury," the nerve centres must endure when in a few minutes "the sensibilities give way, sickness at the stomach follows, and then faintness." Such a shock—such terrible tension upon the nervous system, such unendurable torture the organism can never fully recover from. Broken in mind, broken in body, dejected in spirit, and ruined in constitution, he can again go forth into community, when his term of incarceration is completed—if perchance he survives the effect of the torture that long—to meet the cold uncharitableness of that Christian (?) community, through whose Christian (?) laws he has been broken down in body and mind, shunned and scorned by the world around him, with no alternative left him but the poor-house, insane asylum, suicide or crime.

It is high time that the humanity of this country should be awakened to the immoral, degrading and inhuman treatment which persons accused of crime or sentenced therefor, are often made to endure under the present management and discipline of our prisons and jails. So far has this barbarism been carried, in many instances, to the exciting of all the worst faculties of the criminal, that the self-protection of society, even, demands reform whereby the incarcerated felon may be restored to society in sound physical health and educated in the higher duties of life, with the nobler qualities of the soul drawn out to qualify him to become a useful member of society when once again set free.

According to the Gospel of Spiritualism, while it is proper and right for community to shield itself from the infliction of harm from the criminal and vicious, it teaches us to look with compassion upon the one thus mentally and morally diseased, and to make our restraining institutions something more than prisons—institutions to educate, reform and elevate the poor victim of circumstances, hereditary or otherwise—hospitals to cure the moral ailments by arousing the better faculties.

Prof. John Fluke, one of the ablest of our orthodox theologians, in the North American Review, says: "So far as I can judge, I should say that, among highly educated people, the belief in a continuance of conscious existence after death has visibly weakened during the present century."

This is a mild way of presenting the most momentous fact which presents itself to the present generation. Does not this weakening of a vital principle on which the church rears its colossal scheme of morality and salvation, merit more than a passing allusion? By what right is a man entertaining such doubts, and rejecting the fact, of so little importance in an orthodox pulpit?

Prof. Fluke scoffs at Spiritualism. He scoffs not because he has investigated, or because he knows anything about it, but on general principles, as is now made certain; he doubts the immortality of the soul, and he is not alone. If the true animus of those who oppose Spiritualism was known, it would be found to proceed from the same source: they disbelieve in a future existence. The clash of dogmatic opinion has suddenly blown the belief of a fiery hell out of the world, and we are not sure but the same comparison of views and arguments would carry the belief in a future life with it. Never was a belief less supported by fact than this church dogma; its nature or character is unknown, and the orthodox definition of spirit is the best that can be given of nonentity. If the dogma, for it is, with the churches, only a dogma, be agitated, every honest person must become a Materialist or Spiritualist. These are the opposing forces, and the churches stand on middle ground, facing both ways, and wholly misunderstanding the signs which flame in the spiritual skies.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

If only God's children could know more of kindness, More of its hallow'd and wondrous power, How quickly they all would awaken from blindness

To see that His Kingdom had come at that hour!

Dr. D. Ambrose Smith.

J. M. PEARSON.

No Roads with a Grand Reception in England.

As previously announced, this gentleman, who has been traveling for some time in India and Africa, in his tour around the world, at last arrived at London, England, where he met with a very cordial reception.

Before the formal commencement of proceedings, and while the meeting was settling down, Mr. Bates read letters, expressing regret at not being able to attend, from a number of distinguished Spiritualists.

After describing the interesting process by which he taught her to associate names with things, he goes on to say, "Whether the process has been mechanical, and the success about as great as in teaching a knowing dog, a variety of tricks. The poor child had sat in mute amazement, and patiently imitated everything her teacher did; but now the truth began to flash upon her; her intellect began to work; she would herself make up a sign of anything that was in her own mind, and show it to another mind, and at once her countenance lighted up with a human expression.

It has been ascertained beyond the possibility of a doubt, that she cannot see, cannot hear, and never exercises her sense of smell, if she has any.

When Mr. Bates occupies and occupies, and so strong seems to be the natural tendency of thought to put on the garb of language; that she often soliloquizes in the finger-language, slow and tedious as it is. But it is only when alone that she is quiet; for, if she becomes aware of the presence of any one near her, she will restlessly attempt to converse with them by signs.

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A MIRACLE.

As Related by the Faithful Who Claim to have Witnessed It.

MARCH CHURCH, Pa., Feb. 2.—The good Catholics of this section of the country are thoroughly excited over a miracle that is alleged to have been wrought upon the person of Miss Amelia Greth, a lady about 34 years of age, an intelligent and devout church woman, by Father Heinen, the parish priest at March Church.

THE IMMORTAL SPIRIT.

Does Thought Depend upon the Senses?

From an account given of Louisa Bridgeman, who was not only blind, but deaf and dumb, by Dr. Howe, we learn the important fact that thought does not depend upon the senses for its unfoldment.

I found her of a well formed figure, a strongly marked nervous-sanguine temperament, a large and beautifully shaped head, and the whole system in healthy action. About two weeks after her admission to the institution for deaf mutes, the attempt was made to give her knowledge on arbitrary signs, by which she could interchange thoughts with others.

After describing the interesting process by which he taught her to associate names with things, he goes on to say, "Whether the process has been mechanical, and the success about as great as in teaching a knowing dog, a variety of tricks. The poor child had sat in mute amazement, and patiently imitated everything her teacher did; but now the truth began to flash upon her; her intellect began to work; she would herself make up a sign of anything that was in her own mind, and show it to another mind, and at once her countenance lighted up with a human expression.

It has been ascertained beyond the possibility of a doubt, that she cannot see, cannot hear, and never exercises her sense of smell, if she has any. Her mind dwells in darkness and stillness, as pronounced that of a closed tomb, a link of metal with other spirits!

When Mr. Bates occupies and occupies, and so strong seems to be the natural tendency of thought to put on the garb of language; that she often soliloquizes in the finger-language, slow and tedious as it is. But it is only when alone that she is quiet; for, if she becomes aware of the presence of any one near her, she will restlessly attempt to converse with them by signs.

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A New Experiment.

An anonymous correspondent sends us (says the Graphic, England,) a letter respecting an alleged new method of communicating with the spirit world. We reproduce it word for word—Sir, I have made experiments which everybody can repeat, and which seem conclusive in favor of Spiritualism.

The above experiment is not new in this country. One medium in particular, whom we know, gets communications in that manner.

Dr. Thomas Defines His Hell Doctrine.

One week ago the Methodist ministers of Chicago adopted a resolution affirming the endlessness of the torments of hell.

One Sunday lately he defined his own convictions on the dogma of eternal punishment, as set forth in his paper, and it was not surprising to learn that he could not have voted "aye" upon the resolution.

His own language concerning the endlessness of the punishment of the wicked, is as follows: "The man who is sent to me, and this much I believe, and believing, I preach. I have no possible doubt of future punishment, of the separation of the good and bad, of loss and suffering for those who die in sin.

But what particularly struck me was the eagerness of the people of all grades of belief reaching out in their search after the positive assurance of undoubted evidence, for consolation and satisfaction in the logic and facts of Spiritualism. And those who are in the habit of attending to me through the closing lecture of Sunday night, showed conclusively how the people both in and out of the churches, were hungering for the more substantial and enduring food which Spiritualism alone can furnish.

The affair creates the intensest excitement, and will be thoroughly investigated by the ecclesiastical authorities. If the above narration has any foundation in fact, which is very doubtful, the probability is that Miss Greth was entranced in compliance with the prophecy of a spirit, that wished to advance the cause of Catholicism.

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Communication From Theodore Parker.

Not very long since I received a communication from Theodore Parker through the mediumship of Mrs. M. A. Manchester, of this city, which appears so characteristic of the good man that I send it to you, with the hope that it may be of benefit to those who labor, and are heavy laden.

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Aerial Telegraphy.

Professor Loomis has been making experiments in aerial telegraphy, by the aid of West Virginia, his idea being to send a wire up to a certain height, reaching a particular current of electricity in the atmosphere.

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Notes and Extracts.

Temperance was the doctrine of Jesus.

The Shakers are peacemakers, and take no part in shedding human blood. In the Spirit-world everything will be as tangible to our spiritual sense of perception as material objects are to our physical senses.

The scenery of heaven is the outbirth of the pure affection and chaste thoughts of the angels; their heavenly culture, and God-breathed inspiration. It is therefore pure, beautiful, satisfying.

Spinoza taught that "bodies and souls are mere modes, of which God is the substance; it is only the modes that fall within duration, the substance is all in eternity. God is the condition of all existence or thought."

The infernal scenery is the outbirth of the greedy affections and impure thoughts of devils; the objective semblance of all their inward wickedness, subtilty and foulness, barrenness of life, and desolation of delight.

Emily Kittingbury speaks as follows of Dr. Crowell: "I stayed some days at his house, and found him a thoroughly earnest and sincere Christian gentleman, in the highest and best sense of both words."

We knew very well, from common observation, that no mere place, however beautiful and perfect in appointment, can make any one truly and lastingly happy. True happiness comes from within and not from without; it results from the harmony of mind and heart.

The Spirit-world being progressive; affords a chance for growth after death, and we believe that the vilest sinners that ever crowded on this earth can in the great future improve their moral status, through which progress and growth they may eventually attain happiness.

Ezekiel nor Daniel were rebuked, because they fell prostrate and worshipped the glorious being, who, in various appearances, presented himself to them, and strengthened them. On the contrary, they were admonished, and encouraged with, "Fear not."

A good idea of the position of the spheres may be afforded if we suppose the Earth to be Saturn and the spheres to be the rings (only seven in number instead of four) encircling the latter planet. The first sphere or zone is including in our atmosphere, and the second is about sixty miles distant from the earth.

Ezekiel had very many visions, and saw very many wonderful things which he describes. Daniel also saw many wonderful things in his night visions. But many, it is feared, in reading the Bible, are led to think that vision means "illusion, rather than sight! That the things mentioned being seen were not real, but imaginary, or fantastic figures."

Dr. Monck is entranced, and in lamp-light, and under the close inspection of a Goly, Dr. Stanton-Moses, and others, mist seems to emanate from his body, near the region of his heart; this mist becomes columnar; it gyrates on its axis, when gradually there is evolved the solid form, make, and character of the deceased Samuel Wheeler.

There are so many similar biographies that are older than the one of Jesus Christ, and they are all so generally, honest, and trustworthy, that some story written at various times by various authors, that there is no presumption of evidence, at least, that there never was any Jesus of Nazareth at all existing at that day and age who filled the important role of God's only begotten Son!

George Wylde says: "Home also floated in the air, but we do not find any necessity to call in the aid of foreign spirits to accomplish this feat. Home said might have been repelled from the earth, just as a notice positively electrified each other; or his irritating or levitating spirit may have rendered his body specifically lighter than the atmosphere."

In our next state of existence we shall be surrounded by similar scenery to that which we find here; we shall be able to pursue occupations similar in nature to those which we delight in following here. There will be beautiful landscapes to meet our view, congenial souls to associate with, and higher light to guide us onward and ever strengthen our aspirations.

Christiansity gets the credit for introducing moral truth, spiritual light and progress into England, whereas these were in operation there long before the so-called Christian era. The priests of the Christian order merely gave new names to old gods, and all the while they were lying and oppression of the truth, made their followers believe that they alone were the lights of the world.

The angels love to communicate their bliss to others. Indeed, the only things they have or what they give and wish to give. Thus, while the life of each is the life of all, and the good of each is the good of all, while each labors for the universal advancement and all for the common weal, it is manifest that there must be peace, harmony, and joy of satisfied love.

Notes of Travel.

In my last lecturing trip to Winchester, Ind.

I met with a reception from the friends and people as pleasant as it was unexpected. On Thursday evening, Jan. 23th, the City Hall—the largest in the place—was filled with an excellent audience.

The meeting Sunday evening was opened by the recitation of an original poem by Bro. J. K. Martin, entitled, "The Dumbfound Man,"—one of the richest hits upon the middle of creeds and dogmas of faith we ever heard presented; after which it was left to me to read his man out of the Bible, and to proceed to do by "teaching his relations from atom to deity," through evolution as seen in the light of Spiritual science.

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