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VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

Truth fears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only Asks a Hearing.

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THE WATSEKA WONDER.

Letter From Dr. S. B. Brittan.

I have read the narrative of E. W. Stevens, published in late numbers of the JOURNAL. The alleged facts are certainly extraordinary, but they are compassed by the spiritual forces, and compatible with the psycho-physiological laws. The internal evidence that the statement accords with the essential facts of the case, is such as to secure a general acceptance of the Doctor's testimony among those who may have been familiar with similar phenomena, and all who are able to comprehend the philosophy of their causation. In the attempt to obtain credence for marvelous statements which have no foundation in either fact, law or reason, the narrator is almost sure to blunder by the introduction of some alleged occurrence which involves impossibility. The man who knows little or nothing of the essential forces and fundamental laws which govern spiritual phenomena, has no certain means of determining what is and what is not within the range of possibilities. A single illustration will serve to elucidate my idea.

Many years ago, while the writer was editing the *Spiritual Telegraph*, a tricky fellow sent us a long account of remarkable facts, said to have occurred at West Troy. In his story of the wonders alleged to have been performed by spiritual agency, he declared that a table rose from the floor without hands; that it floated out of one open window, and after remaining suspended in mid air, over the sidewalk for a little time, it slowly returned through another open window and resumed its former position. Had the narrator stopped at this point in his story, we could only have said, well, the alleged facts are remarkable, but they are altogether possible; and then our acceptance or rejection of the statement would have been determined by our judgment of the credibility of the witness. Instead of pausing, however, in time to prevent an impeachment of his veracity, he went on to say that he measured both the table and the window, and found that the former was fifteen inches wider than the latter. In other words, this Munchausen story-teller made an inflexible object—utterly incapable of the slightest compressibility—pass through a space between unyielding walls, fifteen inches less than it was known to occupy, and without breaking either the frame or fibre of the table. It required but little philosophy to decide that such an assumed fact, if not altogether impossible, in the nature of things, was at least highly improbable.

The same party sent us some half dozen similar communications, every one in a new chirography, and mailed at a different post-office. But we spotted the author every time; marked his papers "bogus," and thrust them all into the same pigeon-hole. Some time after the writer received a brief note from this pretended medium, dated and postmarked at Brooklyn. The material portions of the note were as follows:

"Sir:—I perceive you are an old bird, and not to be taken on chaff. I thought I could sell you out, but you are too d—d sharp for me."

Subsequently this same miserable trickster ventured on a further trial of his experiment by sending his villainous inventions to the late Hon. Horace Greeley, whose motto, adopted with special and exclusive reference to this subject, was, "Give us the facts; we want no philosophy." The editor of the *Tribune* published the statements, with an implied editorial indorsement, when a little philosophy would have enabled him to detect the fraud and expose the impostor.

My own investigation of the facts and laws of mind and matter, as displayed in the relations of spirits to the phenomena of psycho-physiology, assures me that there is nothing in the narrative of Dr. Stevens that is intrinsically incredible; and in all such cases we have only to satisfy ourselves, and, if possible, the public, of the intelligence, discrimination and veracity of the witnesses.

It is quite natural for the average physician, who is usually a man of small faith and a materialist in his philosophy, to refer all such spiritual phenomena to physical causes. The familiar diagnosis resolves all spasmodic attacks, such as the Doctor has described, into epilepsy, catalepsy and hysteria. It is safe to assume that these conditions and various forms of disease may, and often do, result from the operation of both physical and spiritual causes. They may be produced by any violent disturbance of the subtle forces on which the vital functions and voluntary motion are made to depend. The abnormal action of the individual's own mind, and the violence of his passions; the presence and influence of powerful magnetic forces emanating from other persons, whose minds and lives are disorderly; and the direct agency of spirits of another world, whose unfinished or otherwise unsatisfactory lives prompt them to come back in the hope of recovering what was lost, and performing what was left undone, are chief among the causes and influences which derange the human body and mind. The spirits of the class referred to exist in great numbers along the borderline between the two worlds, and it is not strange that they raid across the frontiers of our visible existence, in some cases to our injury.

It may assist the reader to form an intelligent judgment of the facts comprehended in the narrative of your correspondent, if I

briefly analyze the peculiar forms of disease to which such phenomena are usually referred. *Epilepsia*, or epilepsy, is otherwise known in common parlance as "the falling sickness." The word is derived from the Greek, and literally signifies to seize upon. The application of the classical word appears to have been determined by the suddenness of the attack; and the propriety of the familiar terms employed to represent the disease, must be evident to any one who has ever witnessed the sudden manner in which the patient falls to the ground, in an epileptic fit. The ancients regarded this as "the sacred disease," for the reason that it disordered the mind—the noblest part of our human nature—and also because they attributed its existence to spiritual causes.

The victim of this fearful malady sometimes has little or no warning of the attack; but in other cases, and more frequently, the paroxysm is preceded by certain symptoms, some of which are cognizable by the patient and the qualified observer. The symptoms most frequent in the experience of the subject, is a feeling of coldness, as if occasioned by a light current of air proceeding from some part of the body, usually the lower portion of the spinal column, or from the region of the kidneys. This peculiar feeling is known to the faculty as the *aura epileptica*. Other symptoms are diminished contractile power of the muscles, a feeling of debility, flatulence, palpitation and stupor. As the cool, creeping sensation approaches the head, the subject becomes dizzy; sensation, consciousness and voluntary motion are suspended; the paroxysm follows, and may last from one minute to a quarter of an hour or longer, during which the muscles are powerfully convulsed, the respiration difficult, the patient froths at the mouth, the features are distorted and the face flushed or otherwise discolored. The attack is followed by a feeling of unusual lassitude and a disposition to sleep.

This disease no doubt results from a great variety of physical causes and incidental conditions occurring in the experience of the individual. Among these I may mention organic defects and hereditary predisposition; want of a proper cerebral balance and a uniform distribution of the vital motive power; sudden fright, heavy blows and violent shocks to the nervous system; the change that occurs at the age of puberty and solitary vice. That it may also result from more subtle and psychological causes, and the visitations of disorderly spirits, I am equally well assured. The most enlightened of the ancient nations entertained this idea, and were disposed to ascribe all similar diseases to the invisible sphere of spiritual causation. This is sufficiently evident from the evangelical narrative of similar cases, in which all the more important phenomena of epilepsy are plainly described.

Before referring to several ancient examples, I will briefly define the nature of *catalepsy*, or catalepsy. In this disease sensation and all the voluntary faculties and functions of mind and body, are suddenly arrested. The organs of involuntary motion usually continue their functions; the heart and lungs moving in ordinary cases, the former with an accelerated action and diminished power. It is also characterized by unusual rigidity of the muscles. The body and limbs, though stiff and statue-like, may be moved by the effort of another, and they retain the posture in which they are left, however unnatural and uneasy the position. The particular expression on the face at the moment of the attack, is liable to remain. The paroxysm varies in the degrees of intensity in different patients; and the time that may transpire before the restoration to the normal condition is altogether uncertain. In profound states of *catalepsy* all outward signs of life sometimes disappear; the processes of the animal chemistry cease, and the trance may continue for weeks. In this state of suspended animation many persons have been buried alive, or before the spirit had severed its connection with the body.

I have neither the time nor space to attempt an exhaustive treatment of the subject, much as society needs a complete philosophy of its material facts and essential laws. My exposition of the causes and aspects of these forms of disease, must be general. I do not propose a critical classification of the symptomatic phenomena, whether physical or psychological; nor is it my purpose to consider the means and methods to be employed in the treatment of the same. It is rather my present design to call attention to a profound but much neglected subject, which, however, most deeply concerns the public welfare. Beyond this, I desire to show that the abnormal conditions and startling phenomena under consideration, may and do result from causes resident in both the material and spiritual worlds. Even when an attack of either epilepsy or catalepsy is precipitated by purely organic conditions and physical causes, the subsequent state and its phenomenal aspects are very likely to be complicated by the play of psychological forces and the interposition of spiritual visitors.

It is natural that the spirits whose lives on earth were cut short by either acts of violence or the supervision of disease, should have a desire to continue the career that terminated prematurely. In like manner, all who are conscious of having neglected their opportunities in this world, must desire to finish up the incomplete work of this rudimental life. Those who have committed great wrongs on earth may be forced back by a law of the moral con-

stitution, or from an irresistible impulse to undo the mischief of their hands—to the scenes of the ruin they have made. Such spirits—reviewing the records of their lives, imperishable forever in the memory—earnestly seeking relief from ignorance and unhappiness; may seize on any poor, helpless mortal in the hope of deriving some satisfaction from a temporary renewal of the former relations. Filled with recollections of time wasted; a life madly sacrificed, or at best disorderly and profitless, they are liable to derange the body and mind of any delicate subject who may willingly or otherwise yield to their influence. In all this we are not, as a rule, authorized to infer that the spirits are maliciously disposed. It may suffice that they are ignorant and clumsy to account for the disorderly results of their influence. Should a common tinker attempt to manipulate a fine chronometer, he would be sure to derange its action. The man who has never handled anything more delicate than chain cables, could never tune my lady's harp. An ignorant magnetizer, with strong passions, an unsuitable temperament and unbalanced brain, might derange and upset the nervous system of a sensitive girl, and so may an ignorant spirit, who has not yet recovered from the similar imperfections of the life on earth.

The careful reader of the New Testament will have observed, not only that cases of vital and mental derangement—corresponding in all their essential features to the foregoing analysis of epilepsy and catalepsy—were of frequent occurrence; but also, that they were invariably ascribed to the agency of demons or spirits. Among the Greeks a demon was not always regarded as an evil spirit. The word was not understood to either express or imply anything in respect to his moral qualities. The ancients believed in both good and evil demons or spirits of men. When, therefore, we translate the word into English, and call the Demon of the Greek Scriptures a *devil*, we neither change his nature nor acquire a right to defame his character. We can not make a good spirit evil by giving him a bad name. Those only who produced unhappy effects were characterized as "unclean spirits," by which we may understand spirits wanting intelligence and high moral purpose. It was an important part of the business of the early Evangelical teachers, under the apostolic commission, to cast out the spirits whose influence was detrimental.

The fact can not be disputed, that the different classes of demons referred to by the early Greeks embraced "the disembodied spirits of the dead, without respect to their moral qualities," and they appear to have been "the favorite sources of information." The distinction between two general classes is clearly made in the following passage by a learned author:

"There is also a second class of demons, namely, the souls of those who having lived worthily have departed from the body. Such a soul I find called in the ancient Latin tongue *Lemur*. Of these Lemures, he, who having obtained by lot the guardianship of his posterity, presides over the house with a quiet and placable superintendence, is called the household Lar. But those, who, on account of a vicious life, having obtained no happy seats, are a sort of vagabonds, or are punished by a kind of exile; and who inflict little errors upon good men, but more real evils upon the wicked. This kind is commonly called *Larvae*."—*Apocatastasis*, p. 32.

The narratives of the Evangelists contain many references to the agency of spirits, in the transfiguration of mortals, and in modifying human feeling, thought and conduct. For the time being, and as long as the spirit maintained the ascendancy over the medium, the former often governed the volition and action of the latter. As I am treating the subject in its relation to certain forms of disease, I shall make my citations from the Christian Scriptures with a special view to the illustration of that relation, and the power of Spirits to damage the organic action of mind and body. I will here introduce examples which will exhibit their demeanor and show the manner in which they handled their subjects. It is related that while Jesus was teaching in a synagogue in Capernaum, that there was a man present who had "an unclean spirit." The medium while under this influence was inclined to be noisy. He discovered the name and character of the Teacher, and in a declamatory style insisted on being let alone.

"And Jesus rebuked him saying, 'Hold thy peace and come out of him.' And when the unclean spirit had torn him, and cried out in a loud voice, he came out of him." (Mark, chap. i, 25-26.)

When Jesus was coming out of a ship in which he had just crossed the sea of Galilee:

"Immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains. . . . He had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones."

This spirit was rather boisterous in his recognition of the man who was about to exorcise him. While the man was under the influence of this spirit, Jesus asked for his name, whereupon the spirit "answered, saying, 'My name is Legion; for we are many.'" (Mark, Chap. v. 9.)

It is recorded that as Jesus descended from the mountain, after his transfiguration, a man brought his only child to him, whose case is thus described:

"And, to a spirit taketh him, and he suddenly crieth out; and it leareth him that he foameth

again; and bruising him, hardly departeth from him. . . . And as he was yet coming the devil threw him down, and tore him. And Jesus rebuked the unclean spirit, and healed the child" (Luke, chap. IX, 39-41.)

The following is a very accurate description of the general phenomena which accompany an attack of the disease known as Epilepsy:

"And one of the multitude said, 'Master, I have brought unto thee my son, which hath a dumb spirit; and whosoever he taketh him he teareth him, and foameth, and gnasheth with his teeth, and pineth away. . . . And when he saw him, straightway the spirit tore him; and he fell to the ground and wallowed, foaming. . . . And oft-times it hath cast him into the fire, and into the waters to destroy him.' . . . Jesus rebuked the foul spirit, saying unto him, 'Dumb and deaf spirit, I charge thee come out of him, and enter no more into him.' And the spirit cried and rent him sore, and came out of him; and he was as one dead; insomuch that many said, 'He is dead!' " (Mark, chap. IX, 17-26.)

It would seem from this description that the paroxysm was followed by a state of suspended animation. It is to be observed that this is not usually the case in epilepsy. The convulsion is followed by great general prostration—clearly enough indicated in the Evangelical description by the words, "and pineth away." In all ordinary cases the respiratory movement continues and the process of the aeration of the blood goes on with only partial interruption. During the continuance of the paroxysm, as a rule, the respiration is heavy and difficult, while the heart's action is quick and strong, but not rhythmic; the systole and diastole occurring at irregular intervals.

It seems that Mary Roff was subject to spasmodic attacks from early infancy, whether originally produced by physical causes or spiritual agency, is quite uncertain. The general description given does not warrant the expression of a decisive opinion on this point. There appear, however, to have been indications of spiritual interference in her later experience. Her melancholy periods; the "mania for bleeding herself"; her inability to recognize her friends, and indisposition to heed the presence of other persons; her lucid intervals, in which she became highly clairvoyant; the preternatural strength developed in her delirium—requiring the aid of so many persons to restrain her and the manner of her death—are facts which may have depended largely on the presence and agency of Spirits. In such a case the ordinary professional treatment for epileptic or cataleptic fits, would have been powerless to afford relief; while the attempt to drown out the spirits, by flooding the house they had moved into, was if possible still more preposterous.

The case of Mary Lurancy Vennum is less obscure in its origin. It was clearly a case of spiritual entrapment in the beginning. Had the Rev. B. M. Baker understood the nature of his commission as a preacher of the Gospel, and possessed the requisite qualifications for his office, he would never have thought of sending the girl to a lunatic asylum. Some one has said, "Satan loves to fish in troubled waters." If this is true, the atmosphere of madness, in and about an insane asylum would be just the place for disorderly spirits to assemble, and in which we might expect the patient to suffer most from their influence. I should as soon think of ordering a file and saw as a sedative for a nervous woman; or of prescribing a small room and a large brass-band as a soporific for babies.

If we accept the testimony of Dr. Stevens and the other witnesses, the record of the three months and ten days residence of Mary Roff in the body of Mary L. Vennum, forms a curious and most significant chapter in the history of Modern Spiritualism. The sweet spirit of the gentle and loving Mary; the strong proofs of her identity; how she occupied her time while a tenant at will in the mortal tabernacle of another, and the possible supramundane experiences of the released spirit of Lurancy—these are all matters of singular interest which invite comment; but the unexpected length of this letter admonishes me to leave the further consideration of the subject to yourself and your readers.

You will, however, indulge me in a few concluding observations, which are not intended to be so general as in no case to admit of a special application. The poor victims of physical disease and spiritual infection have little chance to recover their equilibrium when the professional classes, to which the interests of soul and body are entrusted, know so little of the real evils they attempt to combat. The doctors of medicine, as a rule, can not distinguish epilepsy, catalepsy, hysteria and nightmare from the shades of departed saints and sinners, who return—whether for mischief or "On errands of supernal grace"—

to confirm the common faith in immortality. Cases have come under my observation in which the diagnosis of the family physician converted a vision of the Spiritual Heaven into a fit of hysteria. The mental darkness of lunacy and the light from another world are made to differ in terms, but are presumed to be about the same thing in fact. Our doctors of divinity can not perceive the difference between *aberration* and *inspiration*. In their judgment a man has no business to be inspired in these degenerate days; and if he is, they are sure the devil is in him. The moral philosophy of Spiritualism suggests that through the medium of his own faculties and passions every man must look at whatever is external to himself. While many members of

the profession are playing the devil in the sheep-fold—as we learn from the papers and the courts—a legitimate branch of their appropriate business—"casting out devils"—is entirely suspended. The clergy did not succeed in this part of the apostolic work. The concern was so run down, and the proprietors so destitute of assets that—without the slightest consideration—that branch of the business was transferred to the Spiritualists. If a spiritual wolf finds his way into the fold, the shepherd permits him to remain to frighten and worry the lambs; or, perhaps he advises sending the little innocents to bedlam for safety!

Nothing can more clearly illustrate the materialistic tendencies of many people than their disposition to ascribe all spiritual phenomena manifested through the human organization, to a diseased condition and action of the faculties. All persons who have been visited by the angels, or otherwise rendered susceptible of spiritual influence, for nearly eighteen centuries, are confidently presumed to have been sick at the time. But why not refer the remarkable experiences of the Apostles themselves to the same source? They were men, subject to every form of physical disease, and had I time to analyze their cases it would appear that they were very much like others in all their essential features. Saul certainly had the "falling sickness," while on his way to Damascus. He had been in a bad frame of mind for some time, and doubtless was bilious. He declared that he saw a great light and heard a voice. It might have been subjective thunder and lightning, occasioned by a derangement of the electrical polarities of his brain. And suddenly "he fell to the earth." The attack so deranged his nervous forces that for three days he saw nothing, and had no appetite. Ananias, a respectable citizen of Damascus, was compelled to come in and magnetize him, and his vision was speedily restored. The falling sickness proved to be a good thing in this case. It took the devil out of the man, and the patient was improved in body, mind and character. (Acts, chap. IX.)

When Peter was in Joppa, at the house of one "Simon a tanner," he improved the occasion by going "upon the house-top to pray," and there he had a sudden spasmodic attack which doubtless presented many of the aspects of catalepsy. He thought he "saw heaven opened," and a great vessel resembling an immeasurable sheet fell down to the earth, containing in its enormous folds, the major part of the animal kingdom, (Acts x, 9-11.) When the Revelator—a man of poetic temperament and many womanly qualities—was in Patmos, one of the Grecian Islands, he one day fell into something like a cataleptic trance. To his great astonishment the New Jerusalem, in all the glory of a divine personality—like a bride adorned for her husband—came after John, and his soul was entranced while the grand visions of the Apocalypse quivered before him in stately procession.

It is the favorite hypothesis of many doctors whose wisdom is chiefly conspicuous in their diplomas, that all spiritual phenomena, so-called, are the results of some physical disorder. So what fathomless depths of apostasy—what gross and indecent issues is the unbelieving world tending, when its learned men (?) include the shades of the departed and the physical maladies of the living in the same category!

Angels and ministers of grace defend us! from the titled ignorance and licensed stupidity which cannot distinguish a vision of heaven from an attack of epilepsy, hysteria or the nightmare. Let the clergy anoint their eyes with finer clay and wash in the spiritual siffoam, and they will see something beyond the creed and their salary. This vulgar and profane idea, that all physical experiences are but the offspring of disease, presumes that the perfection of the individual, and his accord with Nature, are best realized when he is most insensible of all impressions from super-terrestrial sources. This monstrous assumption is born of ignorance and sensuality; it is fostered by popular science, and dry-nursed by the old theologians; while the doctors of divinity and medicine labor to obscure the inward senses by "the foolishness of preaching" and a species of medical exorcism.

Hoping that the time may come quickly, when the passion for new sensations among our people, will give way to a growing desire for accurate knowledge.

I remain yours fraternally,

S. B. BRITTAN, M. D.

To be no better, no wiser, no greater than the past is to be little, and foolish, and bad; it is to misspily noble means, to sacrifice glorious opportunities for the performance of sublime deeds, to become cumbers of the ground. We can and must transcend our predecessors in their efforts to give joy, peace, and liberty to the world.—*William Lloyd Garrison*.

Oh the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring nought but fond regrets and tender recollections. Who can look down upon the grave, even of an enemy, without feeling a compunctious throbbing that he should have warred with the poor handful of dust that lies mouldering beneath him.—*Washington Irving*.

We are members of one great body. Nature planted in us a mutual love, and fitted us for social life. We must consider that we were born for the good of the whole.—*Seneca*.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

(CONTINUED.)

What kind of reasoning is this? Is not a man capable of balancing himself on a tight-rope, or any other basis, just in proportion to the size of his organ of weight, other things being equal? If a man has a large organ of allmentiveness, or a large front brain, you say he is a great eater, or a great thinker. If he has certain other faculties prominently developed, you trust his action in the exercise of those faculties just in proportion to their size and activity. For the facts have proved that—other things being equal—the size and activity are the measure of the power with which any given organ operates in a given direction.

Well, by what system of reasoning do we say that a man is to be trusted just in proportion to the size and activity of the intellectual powers, and then to trust the man just in proportion to the size and activity of these organs that lie in the top of his head? What kind of materialistic atheism is that which will trust one set of faculties and distrust another set of faculties? Does not the whole scientific world proceed upon the assumption of the trustworthiness of the human faculties?

But you say the organs of the human brain have been named from the manifestations in us. I grant that, and so they are liable to be modified in the nomenclature thereof. But do you get names without cause? I abhor the superstitions of popular theology, but I see that it is the manifestation, through ignorant mental conditions, of that native attraction of the soul, which knows that it has a quarry lodged beyond the horizon of physical existence, notwithstanding all the absurdities of the dogmas which have tyrannized over the intellects of men. The fanaticism of theology sinks into insignificance beside this other fanaticism which will trust one set of faculties and distrust another.

It is, therefore, the function of Spiritual Science to step gradually, carefully, grandly onward, in the elucidation of the latent energies of man; to restore that confidence in the exercise of all his powers, from the base of the brain to its coronal verge, from alimentiveness to theosophy, which keeps the world together. No matter what the theories may be, men will trust these powers; they cannot help it. A man may say he does not believe in spiritual things at all; but does he therefore shut out all possible spiritual inspiration and emotion from himself? By no possibility can he do this. I say the world proceeds, hence proceeds, upon the trustworthiness of the human faculties. Then let us see what are some of these faculties. I have spoken of Spirituality. Here is Theosophy—that is the faculty that gives consciousness of the existence of the Divine Intelligence in its all-perfect beneficence, of the Eternal Justice, and Love, and Beauty, and Wisdom. Now these ideas, these words, spring from some corresponding experience, and have a meaning. And these words, Justice, Divinity, or Supreme Intelligence, or God, by whatever name you choose to call that conviction, of the soul which feels that there is a divine power pushing the universe on to a grand consummation, are the milestones of the experience of the human heart. They mark the high to which the celestial waters have arisen in the channels of the soul. They indicate, as do all the efforts even of ignorance itself, how extensive have been the experience of human hearts.

And there is another thing to be remembered here:—There is a realm which escapes and has escaped for centuries the analysis of the chemist and of the physiologist; it is the realm of causation, of sentiments, of ideas, the realm of inward experience.

Since the advent of modern Spiritual manifestations, and the elucidation of the functions of the brain in psychometry, in clairvoyance, in Spiritual inspirations, it is seen that the realm of Science is opening into spiritual life.

I said the organ of spirituality was acknowledged by external scientific men to have a location in the brain of man. It therefore has a function, and this function has been named from its manifestation in history. Its function is to give man conscious relation to spiritual things and principles. And it is a settled fact that men manifest this function in proportion to its size and activity in their cerebral structure. If there be no spiritual world of elements, laws, and forms, then this faculty is a delusion—its business is to deceive us. Such a view unsettles all civilizations, by denying the trustworthiness of the human faculties. All discussion ends. If we can not trust the affirmations of our faculties, how can we trust denial of their truthfulness. If we cannot trust their functions, how can we trust the negation of their functions? Can the front head, which questions all things, legitimately deny the function of spiritual intuition—the top-head—which directly affirms Divine and Spiritual existence? Can one set of cerebral powers logically thus set at defiance the function of another and higher set?

History comes out of man's brain; it is the effort of his faculties to express themselves in fact. Theology and religion, as we find them in history, are only imperfect efforts to incarnate these spiritual intuitions into form—have neither any seat or fountain in the soul or faculties in the brain.

Again, the eye is formed only through the medium of agency of light. Eyes are light and its laws organized. Now, how could man be possessed of organs of Theosophy and of Spirituality if there were no Divinity and no spiritual elements or laws? Those high powers could not be formed if the elemental spiritual world which lies around and above them did not exist. They are only spiritual elements and laws gone into structure and function. As the eye could be formed only through the agency and laws of light, so the organ of Spirituality could be formed only by the agency and laws of the elemental spiritual world, which that faculty intuitively. Therefore the existence of the cerebral faculty is proof of the existence of the spiritual world which it contemplates.

Suppose that there is no spiritual realm in existence, nothing but a world of forms, an outside world of what is called matter—no spiritual elements, no spiritual laws, no spiritual forces, no spiritual substance at all—what would be the consequence? It follows that you can not possibly have an organ of Spirituality whose function it is to deal with spiritual things. You might as well tell me you can have all the colors of the rainbow without water or sunlight. You can have an eye because light exists. So I say you can have an organ of Spirituality only as a precipitation or organization from the realm of spiritual forces, of spiritual essences and principles. This very fact of the existence of that organ in the brain of man is therefore prima facie proof of the existence of a spiritual realm from which that organ draws its elements of life, and in connection with which it becomes possible for it to have a function, viz., to reveal that spiritual world to the indwelling consciousness of man. You see then that you can have no organ of Spirituality only on the supposition that there is a spiritual universe—an inside to the external universe.

The same reasoning applies to the organ of Theosophy, the function of which is to come into conscious relation with Divine principles and to feel the Divine Love. All men have this inner spiritual consciousness, though all men have not brought its contents out into thought. No man can escape the presence of the Ideas of Justice and Love. Every man feels, necessarily, to a greater or less

extent, in a higher or lower degree, the reality of these ideas; and therefore necessarily the existence of the absolute Love. But here is an organ in the top of the head whose function is to give consciousness of Divine principles. If there be no Divine Intelligence composed of such principles, then this organ has no function whatever. Hence the materialist is reduced to the extremity of declaring life itself a delusion, since the highest faculties by which we know life are normal delusions. I prefer to trust my faculties than to plunge into the bogs of Atheism. And thus trusting them, I see that the Supreme Spirit is the fountain out of which that organ was formed, and in magnetic relation with which it can be inspired by the Infinite Justice and Love. Through that organ the soul is directly connected with the Eternal Intelligence and everlasting Nature.

The whole top-brain has similar lofty and holy functions to perform; but the "materialist" shuts himself out of half his faculties, and those, too, which conduct to our souls the mellow radiance of celestial life and beauty. But if man is thus highly endowed with spiritual faculties, the fact ought to be apparent in unquestionable manifestations thereof. We have such manifestations. The existence of spiritual faculties in the brain proves not only a spiritual world out of man, but indicates a soul in man. And if there be a soul in man, then it ought to be able to manifest itself in functions that escape the senses of the body, and illustrate the pure and transcendent nature of the spiritual things. It would be a weak soul that should leave us only inductive proof of its being and nature. We desire to enjoy its life also; and clairvoyance is the soul in action overreaching the senses and transcending the limitations of the mere body. It is seeing without the aid of the external eyes, thus proving an interior power of sight—spiritual.

Thought-reading is a very common experience of clairvoyance. The material philosopher holds that there is no other avenue than the senses through which intelligence can get into man. But the clairvoyance destroys this theory totally, for it transcends the utmost power of the senses.

(To be continued.)

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PSYCHOMETRY.

Interesting Tests Given by E. T. Slight.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

In the fall of 1875, I became acquainted with Mr. E. T. Slight of this place, an old subscriber of your paper, and a thorough Spiritualist. I was then a member of a Congregational Church in San Francisco, Cal. Before I came to this town, and in contact with the above gentleman, I knew but little of the philosophy of Spirituality; but Mr. Slight being a good rapping medium, I had ample opportunity to test it. The probability of spirits communicating I no longer doubt, and could cite many of the most convincing tests which we had while sitting together alone. Mr. Slight had also occasional visions, which were in several instances prophetic and premonitory. While I was reading Prof. Denton's "Soul of Things," some two years ago, the idea struck me, that perhaps Mr. Slight might be clairvoyant and a psychometrist; and I tried the following experiment (previous to this Mr. Slight was told by his spirit friends, that they were preparing him for something):

I took a letter from some friend back East, the contents of which Mr. Slight knew nothing about; he held the letter to his forehead, and in a few minutes he said: "I see a star and a coffin." He could not then give me an interpretation of it, but it has since developed itself, and has come true, and we can now understand it. Then we became both deeply interested in this new discovery of his splendid gift.

For a second trial, I took a bouquet of withered flowers, which I had gathered in a despondent mood on the beach in San Francisco, and of which Mr. Slight knew nothing, and the following is the result: "I see a place very sloping—a strong wind blowing the grass and weeds all to one side. I see a person who feels very gloomy and dispirited, but can not tell whether it is a man or a woman."

One time I brought a letter from the post-office, which I handed to Mr. Slight, in presence of another gentleman, before opening; holding it to his forehead, in a few minutes he said: "I see a big fire, it is in a town; now I see a woman on the street, very animated and excited." The letter was from a friend of mine, giving an account of a conflagration, and a "family jar," in which a woman was the principal actor.

To remove my doubts, whether this was not mind-reading, etc., I concluded upon a severe test. Burning an old paint pot, it left a slag, appearing to be a compound of different metals. This I presented to Mr. Slight, to put in his show-window as a curiosity, and told him that a stranger had given it to me for a small sum, and that it came from the ruins of the Brooklyn theatre conflagration. It attracted the attention of passers-by, to whom Mr. Slight would seriously, tell, that it was a remnant from the great Brooklyn theatre fire. Some three months had elapsed, when one evening I requested him to examine it psychometrically, in order to see what result he could obtain. But before he held it to his forehead, he said: "I am almost afraid to look, because of this coming from such a terrible place." After some five or ten minutes, he said: "I see a black square—like a piece of velvet in a square frame—and a very unpleasant feeling comes over me." He seemed to be very much disappointed after this result, until I told him the true circumstances; then he said, that it was a square lie, cut out of whole cloth. This proved to me the truth as to what A. J. Davis says in "Sequel to the Stellar Key": "That clairvoyance, as to its manifestations can be simulated, I do not deny; but I do deny the doctrine, with the authority of knowledge, that the real power of vision can be projected by another's will into man's mind." But even more astonishing than the foregoing, is another and still higher state of development in Mr. Slight's mediumship, which I call "Soul Photography." I will give one more instance of the former phase before I proceed:

A letter written by Mrs. Emma H. Brittan, was handed to Mr. Slight, for psychometric examination, on Jan. 30th, 1877; he knew nothing of its contents, and, holding it to his forehead, he said: "I see a bouquet of flowers; how a beautiful sky; now there appears a hole in the heavens, through which I can look into another sphere; now I see an illuminated cross, on which appear the letters E. H. B., shining like brilliants; now I see a woman in plain dress; now this same dress changes into the purest white, and now, oh! it is light, transparent—beautiful beyond description." What biography could give a more vivid picture of that remarkable and distinguished woman's character and career?

I have always thought that it was necessary that the psychometrist, in order to obtain a satisfactory result, must have something tangible, and which has been in direct connection with the person or object which he is about to psychometrize, but this is not so, as will be seen. Mr. H. J. L. wrote on a piece of paper: "What is the true character of—?" This was done by a skeptic, who hardly knew then what he was doing. Mr. Slight knew nothing of what was written on the paper, and this is what he saw: "A man in priestly robes, a two-edged sword, and snake in a chair." Now we knew the character of the person in question, and thought it wonderful as to its truthfulness. Another gentleman submitted the question: "How long will I yet stop in this place?" Mr. Slight saw the figure "45," and told him, that in forty-five days he would leave. Only a few days elapsed, when the gentleman received a letter, in which a position was offered to him within the "45" days. I could continue to give quite a number of other just as remarkable facts as the above.

CHAS. GRIESEN,

Watsonville, Cal.

Philosophical Brevities.

BY NORMAN LEANDER.

To comprehend a spiritual truth, reason must be laid aside. The philosophy of Spiritualism can be understood and appreciated only through intuitive conception.

Power, matter, intelligence are the principal ingredients of nature. When through the operation of certain laws, these designated primary elements become associated in proper quantities for the formation of individual organisms, the appropriation does not disturb the equilibrium; so nicely adjusted are her laws that nothing can affect or impede their perfect operation and results.

Every living thing has an interior body which contains the form and outline of the plant or animal, and the effort of earth-life, is to outwork a physical structure corresponding with the peculiar internal organism. In man there is a consciousness derived through intuition, which is not the case with inferior animals or plants. With them the interior formative bodies are not capable of self-consciousness or continued identity, and are not immortal.

Science now recognizes sixty-four distinct substances known as primates or elementary bodies, which are constituted of perfectly identical particles, capable of retaining unaltered their respective essential properties. They vary in density in proportion to the amount of force applied in their production. They enter into, and are the essential parts of, all forms of matter. The mineral and vegetable appropriate as many as are necessary for their respective purposes, while the animal takes in, not only all the other two possess, but a greater number. Man requires them all for his use. He is not a descendant as Darwin has it, but an ascent. Through the law of progress the vegetable ascends from the mineral, the animal from the vegetable, and man from these.

The growth and development of the planet towards more refined conditions, is so slow that it is scarcely perceptible to human observation.

There is sufficient evidence that man has been on this earth over one hundred thousand years and in that time his advance in physical, mental and moral attainments, has been comparatively small.

The acquirements of an individual are generally in proportion to the progress of his surroundings. The same power that brought into existence worlds, produced the organic cells from which resulted all the different organized beings that have of do now exist.

By crossing the lines of force, matter in its various forms has been made visible to the senses. Had it not been for this, the operation of power would have been a continuous roll, and nature would have been without diversity.

There are certain well-defined principles known in science, which are recognized by all, but the great living moving progressive tendency of every sentient being to ascend from lower to higher conditions, keeps up a continuous change of scenery, sensations, emotions and inclinations.

Truth is an ocean without bounds, perfect in itself, eternal and unchangeable. It is infinite, man is finite; therefore it is impossible for him to know all. The best he can hope for, is to grasp that which is in reach, and utilize it as he passes through the brief period of life on earth.

From abundant ignorance, grew the silly idea of a divine curse resting upon nature; of man's fall from a condition of perfection and purity; a vicarious atonement necessary for his redemption; and many other oriental fabrications received and entertained as "revelations of the Holy Spirit."

Life is a series of endless changes; in each condition we ascertain something which we did not know before. Things in one place which appear to be directly opposed to what we saw in another, only show that a different field had been entered upon, and notwithstanding the surroundings may appear wholly inconsistent from anything before seen, they are not new, the beholders has only been forced into a change of position by the irresistible law of progress.

However far we may be from properly appreciating the value of it, life on earth is but nature's school of discipline, which always produces a steady improvement.

WHAT IS THE MATTER?

"All Shams are Tottering on their Pedestals."

In the JOURNAL of the third instant, I notice a "Challenge," from Lyman C. Howe, addressed to Spiritualists and the rest of mankind, calling loudly for somebody, anybody, everybody, to come forth and say something against the peculiar claims of Mr. A. J. Davis, and to prove what they say. Witnesses are summoned to furnish evidence that the seer ever made any mistake in his life, either in thought, word or deed. Now if anyone—friend or foe—has a reason for believing that Andrew is not in every respect equal to the traditional good little boy, "who never told a lie," let him speak out now, or be silent forever.

It is said that Mr. Davis "has impressed the moral and spiritual nature of the age as no other man has. His writings have modified and inspired the philosophy and religion of the world." Mr. Davis is generally regarded as a modest man, and not likely to give "his superior state," claims and virtues, an airing from so lofty a pinnacle. I will here copy the closing paragraph of Mr. Howe's challenge. The ring of the athletes scarcely presents anything more offensive than the bravado exhibited in this extract:

I am authorized to make this challenge. If there is a single claim made by Mr. Davis respecting his psychical experiences and autobiography that will not bear analysis, we call upon the world to produce it. If there is a statement that is not true, let it be met and refuted now, while the author lives, and the witnesses can be found. Mr. Davis will not flinch. He is not a coward. He has braved the scorn and ridicule, the criticism and misrepresentations of the organized church and dogmatic schools of science and philosophy for over thirty-two years, and every year makes him stronger, and his enemies more respectful. Frauds are running in gauntlet and "speaking mediums" are in the cradle. "Misery likes company," and A. J. Davis is very acceptable society. Initiate him! "Expose" him! "Let him be crucified." Who is ready to refer charges? Don't wait for him to get out of the way. His ghost might trouble you then. Court is open, defendant ready, Judge on the bench, jury in the box. Where is the plaintiff? Who prefers charges? Who?

This must strike all rational minds as a most unseemly performance. No one but Mr. Davis himself can have any right to authorize your correspondent to publish such a challenge. We have waited in anticipation of some qualifying statement from Mr. Davis, but nothing of the kind has appeared to the observation of the present writer. The more discreet and intelligent friends of Mr. Davis, are slow to believe that he has commissioned any man to come before the public in his behalf with such a flourish of rams-horn trumpets, to make proclamation of his infallibility. Leaving off the showman's buncombe, let us scan the naked claims set up by Mr. Howe. They may be fairly stated in the following brief propositions:

1. Of all Mr. Davis has assumed in respect to his psychical experiences—the claims he makes to the world's faith in his past and present seership, there is no error.

2. There is nothing in the whole record of his life, that will not bear inspection and analysis.

3. Every statement he may have made, of whatsoever nature or kind, is strictly true.

It is to be observed that these claims are pompously put forth by one who knows nothing, from either personal observation or experience, of the early history of the spiritual movement; much less is he familiar with its inside and unwritten history. The writer had formed an opinion of Mr. Howe's intelligence that is not justified by his absurd manifesto. All protestant Christianity, the masters of science, art and philosophy, and all classes of so-called infidels, including Lyman C. Howe, long ago learned to dispute the impudent dogma of the Pope's infallibility. But Lyman has discovered an infallible personage at last—one who has fallen into no error of mind or heart; has made no mistakes in his life; sees everything clearly in this world and the Summer-land. That all this shall be established by a "cloud of witnesses," and in spite of all real or imag-

inary gainsayers, he regards as of "infinite moment to a groping world."

The blind devotee in a half-civilized and priest-ridden country, scarcely treats the high priest of his religion with greater respect. The Mongolian worshippers of the Grand Lama may bow themselves with a more abject reverence; but we were never present to witness the humiliation of their worship. It is *L'Estrange* who says:

"The first medium lies betwixt pride and abjection," precisely where, we do not care to inquire just now. Others, we may suppose, fall into line; if not according to rank, or by virtue of some law of personal gravitation; it may be that their places respectively are determined by the large or small measure of their self-respect. INQUIRER.

HUDSON TUTTLE'S NEW BOOK.

"The Ethics of Spiritualism."

Although I had read week by week Mr. Tuttle's chapters entitled, "A System of Moral Philosophy"—yet, now that I have it all handsomely embodied in book-form, the whole seems as fresh and morally refreshing as an original communion with nature. This progressive volume is filled with philosophic reasoning—plain, easy to read, graphic, and intensely energetic—in Mr. Tuttle's superior style of illustration and intellectual expression.

Opponents of Spiritualism have long and frequently made much by portraying the loose morals and questionable practices of a small faction calling themselves Spiritualists. It was asserted in pulpits and in private that Spiritualism meant "free-love" at first, and blank "infidelity" as the final destination of the individual.

Mr. Tuttle's last and best book is a battle-ax, which swings and descends with fatal force upon the falsehoods of all opponents.

Spiritualism is entitled to a system of "Ethics," perhaps on the score of its demonstrations of immortal life to the senses. But Mr. Tuttle very wisely seeks his foundations, where every philosopher intuitively looks, within the constitution of nature, which includes humanity. Within this magic circle all of everything is contained; not only Spiritualism itself, with its sensuously demonstrated immortality, but also every other system conceivable; so that, except for controversial purposes, it is possible not strictly fair or philosophical to style this the "Ethics of Spiritualism."

But Spiritualism has come to be styled a "Religion." An incipient priesthood is already in the field. Meeting houses are consecrated as spiritualized temples. Inner closets and impenetrable dark cabinets are organized for the periodic mysteries of wonder-workers. And questionable liberties are permitted to the sybils and demi-gods as conditions indispensable to their success; all for the benefit of those who seek light and life and immortality in this manner.

All this being true; as a part of Spiritualism of the hour, why should it not also have a specified system of "Ethics?" Inasmuch as I object to a large part of all efforts to load Spiritualism with a religious system, so I object to designating any natural philosophical system of right thinking and good conduct (or morals) as especially and peculiarly an outcome of Spiritualism.

But you do not think with me in this, do you? Well, good friend, I admire you all the more for your personal independence. Do you really want to know what are the morals of Spiritualism? Then read and study this last volume from the inspired and faithful Hudson Tuttle. Fraternal, as ever,

A. J. DAVIS.

Orange, N. J.

Vision of Napoleon Bonaparte.

BY HUDSON TUTTLE.

They who watched and guarded the couch of the vanquished hero, saw by many indications, that the last sad hour was fast approaching. He who had marshaled Europe and hurled his nations into the mad vortex of war, at his will, conquered, dethroned, confined to a sterile island in the waste of the sea, soon would pass from the stage of his mad ambition. Continually his mind reverted to the mighty actions of the past, and on the threshold of the great beyond, the sulphur clouds of battle obscured his spirit. In thought he fought again the combats wherein his supreme genius won against circumstances and wrested victory from the hands of fate, and regret that he had cast aside the star of his destiny, the woman who loved him with a deep idolatrous love, tormented him with its arrows of pain. The few friends who remained true to the last, could mention no subject so pleasing as Josephine. "Oh, had he remained true to her," he moaned; "had he heeded her counsel, a solid France would have defied the world."

It was after a night of more than usual calmness, that he called Gen. Montholon, (see History of Captivity of Napoleon), who had remained faithful to death, and with extraordinary emotion said:

"I have seen my good Josephine, but she would not embrace me; she disappeared at the moment when I was about to embrace her in my arms; she was seated there; it seemed to me I had seen her yesterday evening; she is not changed—still the same, full of devotion to me; she told me that we were about to see each other again never more to part. She assured me of that. Did you not see her?"

Who can doubt that this was a true clairvoyant vision, made possible by the sinking of the physical body, and the beloved and loving spirit seized the brief interval when the clouds broke asunder by manifesting her presence, to take away the bitterness of death?

A few hours afterwards the sea moaned around those barren rocks, but the mighty spirit no more moaned responsive in its prison walls. Soldier-guards, warships nor the waste of sea no longer confined its infinite longings, and its wild ambition was restrained to move in the pathway of angelic love.

A Flower Medium.

The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being mid-winter, and she had been with us in a very warm gas-lighted room four hours before the flowers appeared. The essential fact is, that upon a bare table in a small room closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the gas a few minutes before. They consisted of anemones, tulips, crysanthemums, Chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine, cold dew. Not a petal was crumpled or broken, not the most delicate point or pinnacle of the ferns was out of place. I dried and preserved the whole, and have attached to them, the attestation of all present—that they had no share, as far as they knew, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and, above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day.—A. R. Wallace.

This modest virgin, the prudent wife, or the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who claims the one from vice, and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their eyes.—Goldsmith.

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CHICAGO, ILL., AUGUST 31, 1878. "An Unlawful Spiritual Circus."

This is the heading of a very pertinent editorial recently published in the Daily Commercial of Wilmington, Delaware. Considering the fact that so many frauds have been recently committed under the assumption of "spirit manifestations," it is not surprising they should be called a circus.

"We are the advocates of the largest liberty to fools to indulge their folly, so long as such indulgence does not work injury to others nor disturb the public peace. But despite this, the State does recognize that it has some duty to perform in the way of protecting the pockets and persons of the middle and upper classes against the results of their misfortune, and we have been led to see what provision is made in our statutes to protect those stupid enough to believe in so flagrant and frequently-exposed a fraud as 'materialization of spirits' from that rapid parting with their money which the old adage says their class is subject to.

Here the exact offence of pretending to exercise the art of 'dealing with spirits' is unmistakably described, and the penalty named, which includes one form of the much-talked-of peculiar Delaware punishment. Here is the law. Elsewhere is the description of the performance and the place where it is to be given, and it only remains for the police to do the rest, and there will be one impudent fraud less in Delaware.

With those who believe in the possibility of communion with departed spirits, as a part of their religion, we have no controversy. It is nothing new in history for people to hold such faith, and they have as good a right to it as any other have to any belief. It is not a matter for newspaper criticism or comment; but these peripatetic artists, who, which insult the intelligence and often lacerate the feelings of decent and rational people by their clumsy tricks and the use of honored names, and which have so frequently been exposed, are public nuisances which should be suppressed, and we call on the authorities of this city for the immediate suppression of the one now on exhibition here.

The cause which incited the above article was a flaming advertisement of a miserable trickster, whose purpose was to impose upon the people of Wilmington by pretending to "exercise the art of dealing with spirits." The editor was fully justified in assuming that the fellow was a pretender, for within a year he had most thoroughly and conclusively shown himself to be an arrant impostor, as well by his own confession as by the detection of those attending his show. If he possessed any medial powers, and practices fraud and deception, then he is the greater villain, and deserves the more severe punishment.

We have no sympathy whatever with the claim set up by some apologists for these creatures, that the possession of medial powers relieves the possessor of all personal responsibility for frauds and impositions practiced by or through them. If the person possessing these powers is honest, there is little danger that those powers will be used by bad spirits for dishonest purposes. We are all responsible, in law and morals, for the use we make, and for the use we permit others to make, of our powers and faculties. If we, by the voluntary use of intoxicating drinks, lose self-control and commit a crime, we are none the less amenable to the law. It is no excuse or apology that we were drunk and did not know what we did. We had no right to get drunk, and having voluntarily deprived ourselves of full consciousness, we must still answer for all the consequences of our acts. The law of

the land and the highest interests of society demand this.

The rule should be applied with full force to persons possessing medial powers. If they can prevent the vicious and dishonest use of their powers, and do not, then of course they are personally responsible for the use made of them. But if their control of these powers is so weak that they are unable to resist the influence and manipulation of evil persons and evil spirits, who use their powers for fraudulent practices, thereby imposing upon the public, then they should refuse to be controlled or used at all; and if they do not so refuse, they must be held personally responsible for whatever use is made of them, knowing, as they must, that these powers are so used, it is not a harsh or unreasonable rule that holds them responsible.

The Delaware law need not and will not have any terrors for the medium who honestly exercises his medial powers, and who does not assist the spirits by simulating any portion of the manifestations.

No jury will convict, and no judge sentence, any medium who honestly exercises his medial powers. This is a vocation coming to be fully respected by non-Spiritualists, as well as by Spiritualists. It is the recognized means of communicating with departed spirits. It is a manifestation with which the public, as the editor says, have no controversy. These shows and tricks, these fraudulent practices, these impositions of pretenders "which insult the intelligence and lacerate the feelings of decent and rational people," ought to be suppressed as public nuisances.

There should be a law in every community to protect it against the vampires who, by their fraudulent and infamous practices and pretenses, are imposing upon the public, assailing truth and honesty in its most sacred temples, robbing honest mediums of their just rights, and bringing their vocation and Spiritualism into disgrace.

Take, as an illustration, the two aggravated cases, reported in last week's paper, of persons in this city, fraudulently holding out the pretense of "dealing with spirits." The arrest, conviction and punishment of such impostors would be no injury to pure Spiritualism and honest mediumship. That which is true, and genuine and honest in any department of knowledge or truth can not be injured, but must be promoted, by the exposure, punishment and suppression of the false and fraudulent.

There is not a word in the editorial above quoted, that is not fully justified by the case referred to, and by numerous other cases with which our readers are familiar. No true Spiritualist has any antagonism towards those who expose and censure these pseudo-mediums, and who warn the public against their vicious practices.

There is a class of persons who claim to be governed by the "higher law," and who affect an utter contempt for human laws and human justice. But when the private lives of these individuals are probed, the key to this contempt is usually discernible. It is very likely to appear that they are living in direct violation of some law of their existence. It is most natural for persons of impure and dishonest tastes and inclinations to apologize for impurity and dishonesty in others. It is always safe to suspect a person who sees no occasion to condemn fraud and dishonesty. Their charity, as a mantle, covers a multitude of their own sins, at least. The laws of our country, as a rule, embody the intelligence and best sentiment of the people. Spiritualism and Spiritualists have no reason to fear injury from the laws of the land or their application. The common sense and general enlightenment of the people will protect every honest person in the enjoyment and practice of his religious belief. It is only impostors that need have any dread of the law.

Close of Volume Twenty-Four.

With this issue of the JOURNAL, closes another volume. In looking back over the work of the last six months, we find nothing in our course to regret. We know the JOURNAL's policy meets the approval of a very large majority of intelligent Spiritualists, and wherever its policy is carefully studied it will be approved by every unbiased, candid investigator. Each week proves to us the wisdom of the spirits who have a special interest in the JOURNAL's publication.

We have gone forward with all the intensity of purpose we could command and with an eye single to the glory and well-being of Spiritualism. In pursuing our policy we have encountered obstacles from which we would gladly have shrunk, could we have done so consistently with our duty to our subscribers and the public. But our readers may rest assured that whatever may be the sacrifice or the ultimate result, we shall never shrink from performing our whole duty as we see it, in our conduct of the JOURNAL. We wish to thank our subscribers for their generous support, both with money and sympathy, and we trust that the coming winter will see our list swelled immensely, as it will be if those who wish us well will only enroll their names on our subscription list.

Wm. B. Fahnestock writes: "We will answer no senseless or ungentlemanly article or extract from any source, especially when the assertions made are false, and what is claimed by the writer cannot be demonstrated."

Bliss' advertising agent devotes twenty columns of his last issue to Bliss, and his subaltern tries to make it easier to swallow by some editorial sweetening.

The Human Mind—Its Fallibility.

It is a recognized fact in all departments of life, that certain statements, incidents in the lives of individuals, experiments in the various departments of science and art and the accompanying results, are regarded as true—established until some unforeseen test refutes or overthrows them. To the untutored savage mind, it is a truth that rain-drops are the tears of God, while his voice finds expression in the moaning thunder, his breath in the winds, and his smiles in the flashing lightning! The vivid imagination can see a "man in the moon," and behold in a combination of twinkling stars the huge forms of animals and men. The mind learns to attach a sacred significance to relics, flowers, trees and precious stones. The Greeks and Romans were proverbial for their admiration of flowers and trees, regarding some as peculiarly sacred, consecrating the olive to Minerva, the marigold and myrtle to Venus and the poplar to Hercules. The sacredness attached to any object in nature, to a day of the week, or any recurring period, is merely the result of a dominant idea, the product of education, early training, or some little incident in the life of an individual, which becomes a part of his nature, controlling it in every respect. Because Buffon considered that the black and the blue eyes are the most beautiful, and because Byron says that the gazelle will weep at the sound of music, and hence gazelle eyes are the most charming, it does not follow that these opinions should be considered a basis for others to establish their views in regard to the organs of vision. Dark eyes, some consider, show power, light-eyes gentleness, and grey eyes sweetness.

The mind measures what it sees and feels, through the instrumentality of the senses; but it may be truly said, no two persons measure any sensation imparted to the mind exactly alike. Intense expectancy has a most potent influence on the minds of the young; at night or in the dim twilight, it will transfer a stump or clump of bushes into a wild animal, and make strange weird objects of almost everything that the eye rests upon. Expectancy, moulded within the mind in consequence of early teachings, leads a person to see the hand of Providence in all the incidents of life—the death of a member of the family, of a loving companion, of one near and dear to the heart, is regarded as a dispensation of God, and the same consideration extends into all the departments of life. A railroad accident where numbers are killed, an epidemic sweeping over the land causing death and desolation on all sides, an earthquake that swallows up a city or a volcanic eruption that buries beneath dust, lava and ashes the works of centuries—all are dispensations of Providence! To them all things revolve within his loving hand, and outside of him and his loving care, there is nothing!

The dominant idea of the mind can be so cultivated, so enlarged and intensified, that the latter becomes unbalanced. If a man lives in the sphere of mirthfulness alone, constantly exercising that faculty, and leaving others uncultivated, the expression arises in the minds of all, "He is as funny as a fool." Dr. Hall has well said: "To be hopelessly insane to be feeling after something for a life-time, and never finding it; to be for long years in that troubled dream, which in health before now, although it was but for a moment or two, has caused us to awaken, drenched in an agony of perspiration or found us trembling like an aspen, and yet reader, that may be your ending. Under such circumstances, the lamps of life may go out to you; you may go down to the grave, the universe a blank. We propose telling you how you may avoid it. We will give you no impossible rule, no impracticable recipe, difficult of remembrance, for less than a half dozen words will tell it all—don't dwell on one idea!"—that becoming the dominant one of the thoughts, if not dethroning the reason entirely, resulting in illusions of the mind, causing fantastic figures and scenes to fit before the vision, or leading a person to become a religious monomaniac, as in the case of a Mr. Collins, of Rhea Springs, Tenn. He entered the church there, and actuated by the one controlling impulse of the mind, he tore all the books into fragments for the purpose, as he claimed to banish the devil from them. He then desisted from his destructive work, and passed through and out of town a distance of two miles. Finally he came to the conclusion that the devil infested his clothing and that Jesus, under whose direct supervision he claimed to be, had commissioned him to divest himself of his wearing apparel, and return to the church as naked as he had come into the world; accordingly he did so, starting for the church as rapidly as he could run, and approaching it during the session of the Sunday school, a man who attempted to intercept him, was knocked senseless to the ground by a stone, another he prostrated with his fist, but he was finally subdued and taken to jail where he succeeded in killing the jailer.

Here we have a man ordinarily quiet and well behaved, transformed into a demon by not observing the direction of Dr. Hall, and dwelling too intently on one idea, resulting in unbalancing his mind, and changing his whole nature.

"WHAT IS THE MATTER?"—The author of the article under the above heading in another column, in a letter accompanying the MS., says: "Do not suppose that I propose to make war on Brother Davis. In rebuking those who regard him as an infallible authority, I shall render him a service, and he will think so."

"TWELVE NIGHTS WITH THE BLISSES."

Fully as Reliable and More Startling than "Ten Nights in a Bar Room."

BY T. R. H.

INTRODUCTION. There were no material test conditions demanded or instituted, believing, as I have done for some years past, that such are always objectionable, often a hindrance to genuine manifestations and but unfrequently the real promoters and causes of fraudulent representations. For these, and other reasons, my mind has been brought to the conclusion that it is far better to leave the person and mind of the medium wholly untrammelled, and trust entirely to the spirit forces to furnish tests and prevent deception!

The above introductory extract appears in last week's Banner, at the head of an account of twelve sances attended by the author at Philadelphia last May and June. From the same paper we clip the following editorial:

With this issue of the Banner of Light goes out a supplementary sheet containing a full account of Hon. Thomas R. Hazard's remarkable sances with the Bliss mediums of Philadelphia. The narration would seem conclusively to show to every candid-minded person, whether believer or skeptic, that the alleged "exposure," some time since, of these wonderful media, was without the least foundation in truth."

The Munchausen tales told by Mr. Hazard, are simply too preposterous for notice, but for the grave and sober endorsement given by the Banner. The ridiculousness of his yarn is only equaled by the logic of the astute (?) writer of the above editorial.

An old man, upwards of eighty, goes to Philadelphia and meets Bliss who has run away from his wife and children in Boston, and taken up with a Spanish girl with whom he had an intrigue before deserting his family and who has followed him in his flight. Low in his tastes and associates and in such bad repute that in a city of nearly a million people, containing thousands of wealthy philanthropic Spiritualists and liberal thinkers, not one could be found to give the paltry bail required a few months before to keep him out of jail. Into the presence of such characters, this Mr. Hazard carries his load of eighty years and his sublime egotism. He declares that in eleven sances, at six of which he was the only sitter, he saw between one hundred and sixty and two hundred materialized spirits, and thirty at a single sance. On the strength of what this old man declares he has observed at these sances occurring nearly a year after the exposure of Bliss and his Spanish catholic partner Christina, the editor of the Banner believes them to be mediums for form materialization. Believing this, he argues that it must of necessity follow that Hazard's story "would seem conclusively to show to every candid-minded person, whether believer or skeptic, that the alleged 'exposure,' some time since, of these wonderful media, was without the least foundation in truth."

What bold barefaced assumption is this! Can blind partisan bigotry go farther—its parallel can only be found in the history of the Romish Church. The fact that an old man thought he saw spirits by the hundred in the dim, uncertain light of the sance room, months after the exposure referred to occurred, proves nothing with regard to said exposure, and no one should know this better than the editor of the Banner of Light. Neither Hazard's plethoric pocket nor the editor's fear of "dark spirits" will excuse him for such an assumption. It is an insult to the intelligence of his readers and the integrity of Philadelphia Spiritualists, as well as a blight on the progress of Spiritualism.

Asa B. Roff.

The name of this gentleman has lately become of much interest to our readers in connection with the case of Lurancy Vennum. From a somewhat lengthy biographical sketch of Mr. Roff, published last January in the Iroquois County Times, a paper printed at Watska, we make the following extracts: "A gentleman now in his 60th year, though with a heart as young and happy as that of a child; agreeable, generous and full of sympathy, he is respected by all who know him, while his more intimate friends love and honor him for his personal worth. His present enviable standing among his fellow-men is entirely owing to his indomitable energy and integrity of purpose. His family is a most exemplary one; all who know them love them, no family in our community are more happy in their domestic relations. May it ever be so with them. The above extracts in connection with the following letters, would seem to establish Mr. Roff's reputation for truth and veracity beyond all question:

WATSKA, ILL., Aug. 22, 1878.

Editor Religio-Philosophical Journal. Dear Sir,—Many inquiries are made of me as to the standing of Mr. Asa B. Roff. These questions are elicited through the publication in your journal of Dr. E. W. Steyens' account of the Mary Roff and Lurancy Vennum phenomena. I wish to say to you that no man in this community stands higher in the estimation of the people than Mr. Roff. He is a high-minded, honorable gentleman who would spurn to give currency to any thing not verified by facts. I don't believe Mr. Roff capable of a mean act. It is not in his nature.

Very truly yours, MATTHEW H. PETERS, Mayor of Watska and Editor Iroquois Times.

I have been personally acquainted with Asa B. Roff since the year 1858, and take pleasure in stating that his character and reputation for truth and veracity is good. CHAS. H. WOOD, Ex-Judge 20th Circuit of Illinois, 122 LaSalle st., Chicago, Aug. 22, 1878.

We have also received letters speaking in the highest terms of Mr. Roff and family, from the following gentlemen of Watska: O. F. McNeill, Ex-County Judge; O. C. Munhall,

Postmaster, Robert Doyle, Attorney at Law; John W. Riggs, Circuit Clerk; Henry A. Butzow, County Judge; Thomas Vennum, former Circuit Clerk; Franklin Blades, Judge of the Eleventh Judicial Circuit.

Mrs. Frances H. Green McDougall.

The life of this noble worker, who is now reaping the reward of a well-spent life, is deserving of more extended notice than it has, as yet, received, and we are happy to announce that Prof. S. B. Brittan has prepared with much care a biographical sketch of his old associate. Dr. Brittan performed this labor of love at considerable sacrifice of time and with no other incentive than duty to his ascended friend and the good her history might, do when studied by others. With this object in view and desiring to give the sketch the widest circulation, he prepared it for the JOURNAL and Banner, desiring and expecting its simultaneous publication East and West; to this end he sent the MS. to the editor of the Banner, with a request that advance proof-sheets be forwarded to the JOURNAL, which would save the author the great and tiresome labor of writing out the copy for each paper. This is customary, and Prof. Brittan had a right to expect it would be done. His request was not heeded, and the sketch appeared in last week's Banner. Were we to follow the usual rule in such cases, we should now decline to publish the article, but as we have no little piques to gratify, we shall publish it in our issue of September fourteenth.

Laborers in the Spiritualistic Vineyard and other Items of Interest:

C. S. Rowley, of Niles, Michigan, has entered the field as a lecturer.

Bishop A. Beals fills an engagement at Waukegan, Illinois, during September. He has been lecturing at Chagrin Falls, Ohio.

The Denver papers speak in high terms of Prof. Denton's lectures on geology, and well they may.

Mrs. E. A. Thompson, formerly of this city, and well known as a healer (and medium, is in town on a short visit. She will return to New York soon.

Mr. G. H. Geer, of Indiana, a trance speaker and magnetic healer of considerable local note, was in the city last week, and afforded us the pleasure of many calls.

Charles Ellis, of Boston, and Mrs. Amelia Colby, are to address a grove meeting at Freville, New York, the first Sunday in September.

Hazard contributed over twenty-one columns for the last issue of his Banner. No wonder his lieutenant offered lack of space as his reason for not publishing criticisms adverse to the old gentleman.

The return of Mrs. H. H. Crocker, of 461 West Washington street, from her extended Eastern tour is hailed with pleasure by her old customers, who have thronged her parlors during the past week.

A. J. Davis pays a high compliment to "Ethics," on the second page of this paper. An opinion from so prolific a writer and experienced Spiritualist is at all times valuable.

The numerous callers at our office within the past few days indicate that harvest is well over, and our country friends are finding time to travel. The Exposition opens here next month, when we anticipate a constant throng.

Brother N. C. Folger, of New Orleans, passed to spirit-life a few days since. He had been an active Spiritualist for many years, and was acquainted with most of the leading mediums and speakers in the country.

In reply to numerous inquiries, we will say that Prof. Anderson has suffered badly from ill health during the past summer, which accounts probably for his not answering promptly the letters of correspondents. He is not in the city at present, but is expected to return soon.

R. G. Eccles has just closed a series of four lectures before the liberal society of Kirksville, Missouri, which gave universal satisfaction. Prof. Eccles uses the scientific method in his consideration of his subjects, and presents his thoughts in an eloquent and intensely interesting, yet simple and concise manner.

The Liberal League and Lyceum of Kirksville, Missouri, recently organized on an independent basis, is in a prosperous condition. The society has a hall devoted to free thought, which will seat about 250 to 300 hearers. It meets each Sunday night to discuss the various questions of the day, and has a membership already of over forty. Hon. S. M. Pickler, President; Dr. F. A. Grove, Vice President; W. M. Gill, Secretary.

A discussion of the question, "What is Inspiration?" is to appear in the September-October number of the North American Review. The writers will be Rev. Dr. F. H. Hedge (Unitarian), Rev. Dr. E. A. Washburn (Episcopalian), Rev. Chauncey Giles (Swedenborgian), Rev. Dr. J. P. Newman (Methodist), Most Rev. Dr. James Gibbons, Archbishop of Baltimore (Roman Catholic), and John Fiske (Independent).

Illinois "regular" physicians are wrangling among themselves over the law empowering the State Board of Health to say who shall practice. This august body thinks it can engrave the medical code of ethics upon the statutes of the State without any citizen having the right to question their power. Next it will be the turn of each religious sect to try to make their respective creeds a part of our State constitution.

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

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS IN OUR LIST, at regular rates, on receipt of the money, with them by mail or express, as may be desired. If by mail, please send the regular price of the book with required postage. The regular price of our books is printed on the inside of the cover, but, by post, we can be made to register your letters.

Orders for books, medicine, or merchandise, of any kind, to be sent by mail, or by express, as may be desired, should be accompanied by not less than \$2.00, if of less value, than one-fourth the cost. No attention will be paid to any order, unless these terms are complied with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'Analysis of Religious Belief', 'A Hour with the Angels', 'Answers to Questions, Practical and Spiritual', etc., with corresponding prices.

Table listing various books for sale, including titles like 'My wedding gift', 'Marginalism of Man - Winwood Hoag', 'Mystic Staff - A. J. Davis', etc., with corresponding prices.

Agents Wanted. \$350 A MONTH - AGENTS WANTED - 30 best \$350 selling articles in the world, one sample free. \$12 A DAY to Agents selling our novelties, watches, etc. \$7 A DAY to Agents canvassing for the Fire-side Visitor. \$10 A DAY to Agents selling our Fine Art Novelties. AGENTS WANTED to sell Dr. CHASE'S ROOBER CURE BOOK. HOW TO BE AGENTS WANTED. THE LYCEUM STAGE. Stories for Our Children. DEATH, In the Light of the Harmonical Philosophy. THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE BIBLE. HAFED, PRINCE OF PERSIA. Earth-Life and Spirit-Life. THE WORLD'S SAGES. Infidels, and Thinkers. WORKS OF J. M. PEEBLES. LIFE BEYOND THE GRAVE. Works of M. B. Craven.

Business Cards. FRANK BAKER, Notary Public, BAKER & OSGOOD, ATTORNEYS AND COUNSELORS. CHARLES S. WILSON, PATENT LAWYER AND SOLICITOR. Miscellaneous. JAPONIFIER. Jehovah and Satan Compared. Newspapers and Magazines. Clairvoyant Healer. Psychological Practice of MEDICINE. THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND. THE SCIENCE OF EVIL. THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. DO YOU WISH TO UNDERSTAND THE SCIENCE OF SPIRITUALISM. THE WORLD'S SAGES. Works of Robt. Dale Owen.

Physicians. THE MAGNETIC TREATMENT. Would You Know Yourself Psychometric and Clairvoyant. Clairvoyant Healer. Psychological Practice of MEDICINE. THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND. THE SCIENCE OF EVIL. THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. DO YOU WISH TO UNDERSTAND THE SCIENCE OF SPIRITUALISM. THE WORLD'S SAGES. Works of Robt. Dale Owen.

THE BOSTRUM.

Abstract of a Lecture Delivered by Hudson Tuttle, Sunday, Aug. 18th, before the First Society of Spiritualists of Chicago.

Hudson Tuttle, whose name has become a household word among the Spiritualists throughout the civilized world, lectured to the First Society of Spiritualists on Sunday evening, August 18th. Notwithstanding the exceedingly hot weather, he was greeted by quite a large audience, who paid strict attention to his timely remarks.

Spiritualism is not composed entirely of those that come forth and say, "We are Spiritualists." In all the churches are Spiritualists, devout believers in the Harmonical Philosophy, who pay their taxes to sustain the gospel, and who seemingly conform to the instruction given, but who are nevertheless Spiritualists.

You cannot form any organizations out of Spiritualism; it leads to the downfall of all organized sects, and that is one of its missions. We have nothing new in these manifestations that commenced thirty years ago, designated as Modern Spiritualism.

When you make the statement that tables are moved by the spirits,—that is not a new manifestation of their power! Eighteen hundred years ago the angels descended to earth and removed the stone from the door of the sepulchre.

What makes you a Spiritualist? "I attended circles two weeks, and know that I conversed with my departed friends," says an individual; but that does not make him a Spiritualist any more than a belief in Jesus Christ converts a criminal with a rope around his neck to the Christian religion.

weighs down a thousand current incidents presented in the spiritual press, and not critically analyzed. Reason should always be brought into requisition; we are given reasoning faculties, and they should be carefully employed in separating the wheat from the chaff, that the facts accepted may be of enduring value.

It is claimed that Spiritualism came to the world to demonstrate immortality. The scientific man has gone diametrically opposite in his analysis, claiming that matter is all in all, and that Spiritualism presents no more perfect evidence than science; he laughs to scorn our statements with reference to immortal life, he is so firmly grounded in his materialism.

Huxley, Darwin, Tyndall, all eminent leaders of scientific thought, come to one conclusion, "that matter is all in all!" That it contains, to use their own expression, the potencies of all objects; out of matter, in their opinion, everything comes; that the brain even secretes thought the same as the liver does bile, in an automatic manner.

We stand here to-night on the very shore of an infinite sea of facts; there is light on that sea; it is for us to study the grand truths presented. The moving of tables, the raps, all the phenomena furnished, go to illustrate the great principles of our philosophy.

The church declares that man is prone to do evil—is radically wrong, and the general tendency of his nature is towards depravity. Spiritualism, on the other hand, declares that mankind are constantly tending towards a higher and better life!

Man has within himself an inherent principle of morality; it is said by some, however, that he cannot be moral without a revelation. Go to the ox in your pastures and talk of mathematics, and he cannot compre-

hend you, for he has not within himself the principles of mathematics; talk of grass, or present it to him, and he understands you at once. Revelation alone is not a necessity for mankind, for it has the mark of humanity upon it.

Inspirational Prophecies, and their fulfillment.

BY B. T. YOUNG.

In the sacred writings of many nations, we have the record of numerous pre-natural appearance of beings having the likeness of men, but giving evidence of their having an existence in other regions not visible to man.

In Deut. 18: 22, we read: "When a prophet speaketh in the name of the Lord, if the thing, follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously."

The powerful tribe of Judah was also severely punished for their evils and they were carried away captives to Babylon and their land desolated for seventy years, when they were in part restored and rebuilt, their city Jerusalem and the temple, all of which had been burned.

In Daniel's prophecies we have the history of the four great universal empires that were to rule the world, Babylon being the first, Media Persia the second, Grecia the third and Rome the fourth, afterwards divided into two parts, Eastern and Western, and finally sub-divided into ten-parts as now, and has been for thirteen hundred years, and to continue separate, notwithstanding all the efforts made by such great warriors as Napoleon to concentrate these nations into one again, which has failed as all such trials to make a fifth empire like the preceding ones in their brutal despoticisms, will, and should fall utterly.

In presenting these empires an image of a man in metal is used as a symbol, as found in the 2nd chapter of Daniel. Afterward in the 7th chapter the same kingdoms are symbolized under the figure of beasts (denoting their brutal character).

cur down to the ushering in of the great and universal kingdom of God and his Christ, as symbolized by the stone "cut from the mountain without hands, smiting the image on its feet and breaking it in pieces, and becoming a great mountain and filling the whole earth."

As this article will not admit of more than a reference to some of the most prominent points, the reader is referred to the Book of Daniel for a complete elucidation of the subject. As these prophecies were given about twenty-five hundred years ago, and have been an open vision, for all to examine, as a whole or in detail, and to note their fulfillment as they occur item by item, it would seem that we have in them a more sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, as Peter justly observes.

History verifies all these minute particulars as described by the seer, as is well known to all students who have examined them. Also in Isaiah, chs. 19th and 20th, and Ezekiel, chs. 26th and 30th, we have a prediction against Egypt, and which history confirms in its fulfillment.

[To be continued.]

NOTICE!

Cure of Lung Diseases.

Professor THOUSSAUX, a member of the Imperial Academy of Paris, claims that "Gangrene of the Lungs" can be cured by inhalation. He says that both a general action on the system and a local action on the lungs are obtained by this treatment.

Dispensary for Throat and Lung Diseases, Chicago, Ill.

Patients treated in all parts of the Union. No extra charge to those coming to the city for examination. Cases requiring personal treatment provided with board and medical attendance.

24-26 26-25

FROM THEORY TO FACT.

The Former May be Blind, but it Finds its Solution in the Latter.

Which Can Never be Avoided, but Must Always be Faced.

A Startling Array of Testimony Regarding the Health of the Community and the Means of its Preservation.

Disease is in our Midst, but can Readily be Avoided.

How Health and Happiness Have Appeared Where Disease and Death Were Expected.

Facts Which the Community are Bound to Accept, and Which Carry Their Own Inferences.

Settling Beyond a Doubt the Power and Efficacy of the Holman Liver Pad.

Which Mysteriously Imparts Strength, Thwarts Disease, and Purifies the Entire System.

If You fail to Employ its Remedial Power it is Clearly Your Own Fault.

Nearly every one has heard of the Holman Liver Pad. In order to set at rest any existing doubts, pains have been taken to collect the following facts, which are both disinterested and true, and most clearly illustrate the practical efficiency of the Liver Pad.

MR. B. SCHERMERHORN, a gentleman well known in Chicago business circles by his connection in an official capacity with the United States Express Company, said:

"I have long known and advocated the use of Holman's Liver Pad. When any of our men reported to me with the chills and fever, I would invariably urge him to purchase a Stomach Pad. In every case guaranteeing to pay him double the cost price should it fail to produce the desired results. My reason for so strongly recommending its use is that it has proven its efficacy by permanently curing every case of fever and ague, torpid liver, biliousness and constipation that came within the observation of either myself or friends. I myself, have one of the Pads, and cheerfully recommend its use to suffering humanity in general."

MRS. KATE MITCHELL CLARK, wife of the Rev. Matthew M. Clark, of Hyde Park, Ill., testifies that her health gave way over twenty years ago, and her disorders of stomach, liver and spleen were of the most aggravated character, causing intense suffering.

"I have an excellent appetite, and I feel like a new woman. This to me seems marvelous, but it is just what the Holman Stomach and Liver Pad, etc., did for me. I send you this statement most cheerfully, and shall ever recommend these most marvelous remedies."

MR. J. S. WILSON, the popular Superintendent of the Western Union Telegraph Company, was interviewed on the subject with the following result:

"I swore one of Holman's Liver and Stomach Pads, and take pleasure in recommending its use to all who are troubled with biliousness, dyspepsia, or any other complaints arising from a disordered stomach or liver."

The following communications explain them selves:

Messrs. Bates & Hanley, CAMBRIDGE, ILL. I have been wearing one of the Holman Pads. It has relieved me from complaints of long standing, improved my health wonderfully, and I feel like a new woman. I would like to see as your agent in this city, and by so doing I believe I

would carry happiness to hundreds of families. Yours truly, Mrs. C. N. CARTER, COMANCHE, IOWA.

Messrs. Bates & Hanley: I have given those Pads a faithful trial in two severe chronic cases, and am surprised and delighted with the results. I shall now procure them in quantities, so as to be able to furnish them to any of my patients.

U. D. MANNING, M. D. Yours, Dr. W. A. GARDNER. Messrs. Bates & Hanley, the general agents of the Holman Pad Company, are located at 134 Madison street, Chicago, where they have a set of elegant offices, with separate apartments for ladies, which is presided over by a lady thoroughly conversant with the nature of the business.

NERVO-VITALIZER.

Something needed by every person. This instrument possesses remarkable soothing and quieting powers, and will do more to relieve a tired, over-worked person, than all the opiates ever used. The sick find it their best friend as it brings relief when all other means fail. It builds up wasted structure and quickens the Nervo-Vital fluids.

DR. W. A. GARDNER: Dear Sir—Your wonderful Nervo Vitalizer is helping me more than I can tell. I have had palpitation of the heart for three years, though not a touch of it since I commenced to use the Vitalizer. It cures my neuritic nervous headache, warms my feet by causing proper circulation, etc.

24-23-23

HOLMAN'S AGUE & LIVER PAD AND MEDICATED PLASTERS

Cure without medicine, simply by absorption. The best Liver, Stomach, and Spleen doctor in the world. A Curious Good Thing that courts investigation—that conquers prejudice.

IT CURES

Fever and Ague in every form, Dyspepsia, Torpid Liver, Neuralgia, Rheumatism, Head aches, Liver Cough, Heart Disease, Cholera Infantum, Bilious Cholera, Diarrhoea, Piles, Pains in the Side, Back, Bones and Limbs, and all female Weaknesses of the Kidneys and Womb. Price, \$2.00. Specials, \$3.00.

HOLMAN'S MEDICATED PLASTERS,

Body, 50 cts. each; Foot, pair, 50 cts.

HOLMAN LIVER PAD CO.,

134 Madison St., Cor. Clark, Chicago. Wholesale and Retail Depot. Consultation Free.

BATES & HANLEY, Agents for the Northwest.

24-19-25

Just Published in Book Form.

THE ETHICS

OF

SPIRITUALISM;

A SYSTEM OF

MORAL PHILOSOPHY,

Founded on Evolution and Continuity of Man's Existence beyond the Grave.

By HUDSON TUTTLE,

AUTHOR OF

"Arcana of Nature," "Antiquity of Man," "Career of the God-Idea in History," "Career of Religious Ideas," "Arcana of Spiritualism," etc.

THE FOLLOWING LIST COMPRISES SOME OF THE PRINCIPAL SUBJECTS TREATED:

THE INDIVIDUAL, THE GENESIS AND EVOLUTION OF SPIRIT; THE LAWS OF MORAL GOVERNMENT; ANALYSIS OF MIND IN REFERENCE TO ETHICS; THE APPETITE; THE PROPENSITIES; LOVE; WISDOM; CONSIDERATION OF RIGHTS OF THE INDIVIDUAL; SOCIETY; CONSIDERATION OF DUTIES AND OBLIGATIONS; DUTIES OF THE INDIVIDUAL; TO GOD; OF SELF-CULTURE; DUTIES OF SOCIETY; MARRIAGE; ITS FOUNDATION AND RESPONSIBILITY.

The "Ethics of Spiritualism," while running in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, was widely noticed and commended by the public and the press. From the various published notices we quote a few, as follows:

"Contains matter of much interest to liberal minds."—Fagaback Valley Gazette.

"Hudson Tuttle's Ethics of Spiritualism, now being published in the RELIGIO-PHILOSOPHICAL JOURNAL, is alone worth the subscription price of that journal. When Hudson Tuttle writes he says something."—Spiritual Scientist.

"We congratulate our brother of Chicago on his securing new valuable contributions. No one is better qualified to treat the subject intuitively and philosophically."—Banner of Light.

"Such a work has long been needed and never more so than at this time. To me the crowning glory of Spiritualism is its ethical system, its pure and perfect code of morals. I am profoundly grateful to Mr. Tuttle, that he has undertaken the work."—Wm. S. Coleman.

"This subject should have been thoroughly treated before now by some of our ablest minds, but it may be for the best that it has been comparatively neglected, and the duty left to him of presenting it in its unequalled way."—Eugene Crowell, M. D., author of Primitive Christianity and Modern Spiritualism.

"I have just read your announcement concerning the series of articles you will soon begin to publish from the ever-active and thoroughly honest pen of Brother Hudson Tuttle. He is a farmer, and knows how to plow and sow and reap; a grape-grower, and can discriminate between good and bad fruit. He writes from the fulness of the spirit, and therefore he constantly rises above the clouds of materialism. He is no sophist, no hair-splitting apologist for the loose practices of mankind, and so you may look for the highest and most philosophical statement of the morality from his faithful pen; and the comfort is great when one reflects and knows to a certainty that Hudson Tuttle is no Apollonius, and hence is always personally as good as his written word."—Andrew Jackson Davis.

"The questions he proposes to answer are important as concerns us all, and no writer is better qualified to enlighten the world on these topics. I congratulate you in being able to secure the services of this inspired philosopher."—WARREN SUMNER BARLOW, author of The Victim.

The author has steadily aimed to bring his work within the smallest possible compass, and has most admirably succeeded. Though the subjects treated are of the highest importance, Mr. Tuttle has reserved every disposition to dilate upon them and has thus condensed for book into one hundred and fifty pages. The book is well printed on heavy paper and altogether is a work that every Spiritualist and Liberalist should own.

12mo. Cloth, 160 pp. Price, in cloth, 50 cents. Pamphlet, 40 Cents.

For sale, wholesale and retail, by the Publishers, The RELIGIO-PHILOSOPHICAL PUBLISHERS, CHICAGO.