Ernth Gears no Mask, Hows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

VOL.XXV.

JNO. C. BUNDY, EDITOR.

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Biographical Sketch of Dr. Joseph Rodes Buchanan.

The following sketch has been furnished by a friend of Dr. Buchanat, one who was intimately associated with him in his early career, and who at once had the intuition to grasp the great truths of his system, and comprehend their vast import. As a processor, physician, lecturer and author, he has made himself well known, and as a thinker, has few poers. I deeply regret his positive command that his name be withheld from the public.

(Continued from last week.)

The first reports of his discoveries endorsed by Professor Caldwell and sent to the conductor of the Edinburg Phrenological Journal, were respectfully pigeon-holed as too marvelous for their publication. Medical journals ignored the subject, and although the founder of the New York Medical and Surgical Journal, Dr. Forry, also had witnessed Dr. B's experiments and was prepared to advocate his claims, he was prevented from doing so in his journal by the warning threat that it would be fatal to his success.

Seeing that it was impossible to force knowledge upon reluctant minds, and that medical schools were citadels for the conservation of ignorance as well as the diffusion of knowledge, Dr. B. was content with making his demonstrations before parties who were not so averse to investigation. A committee of eminent physicians, at Boston, in April, 1843, attended a complete series of his experiments. These gentlemen, Drs. Bowditch, Lane, Hunt, Ingalis, Erane, Gray, Dorr, Mattson, Homans, Hunt, and Wheeler preserved the minutes of the experiments, which were published in the Boston Post, April 27, 1843, and which fully verified his claims.

According to the record, experiments were made upon one of the committee, Dr. Lane, and upon two other persons, which showed the excitement of the mental and physical organs, the pulse being controlled through the brain, and various conditions produced, such as somnolence, debility, nausea, mirthfulness, combativeness, acquisitiveness, philanthrophy, liberality and destructiveness. The committee not only testified to the results of the experiments, but expressed their thanks to Dr. Buchanan for conducting the experiments "not only with courtesy but with the utmost candor and fairness."

It would be tedious to enumerate the reports and resolutions of classes and committees, often expressed in the language of glowing eulogy. As specimens of the general appreciation, I would merely quote expressions from reports of a New York committee in 1843, composed of the editor and poet, W. C. Bryant, the medical author, Dr. Sam'l L. Forry and Hon. J. L. O'Sullivan, then editor of the Democratic Review, who as a subcommittee reported to a committee of eminent citizens. Second, the reports from a class at New York, containing Silas Jones', author of a system of Phrenology. Third, the report of the faculty of the Indiana State University, August, 1840, after a careful investigation. Fourth, the report of a class of eminent members of the legal and medical profession at Jackson, Mississippi, in June 1846.

Mesers. Bryant, Forry and O'Sullivan, say "they have had sufficient evidence to satisfy them that Dr. Buchanan's views have a rational, experimental foundation; and that the subject opens a field of investigation second to no other in immediate interest, and in promise of important future results to science and humanity."

The Committee headed by Silas Jones, Esq., resolved "That the experiments have in our opinion, demonstrated the discoveries made by Dr. Buchanan," and that "we regard what we have seen as the dawning of a brighter day for the science of man, and the improvement of the race." See Evening Post, Dec. 2d, 1843.

A complete course of experiments was

conducted with a committee composed of Drs. Forry, Griscom, Joslyn and Mitchell, which were entirely successful as reported in the Boston Medical and Surgical Journal of Jan. 18th, 1843.

The faculty of Indiana State University at Bloomington, (Dr. Wylie, President), say in their report of investigations. "We hope that we may render a service to truth in giving our attestation to a narrative so singular and novel in kind, and so foreign to our preconceived knowledge, that few are willing to accredit such facts without the amplest testimony, from the best and most impartial sources. Though we have not the would have any influence upon the public. The anti-bleeding doctrine is now generally view of philosophy and philosophers, and a another attempt is now being made, we

mind, we think it our duty to give our testimony freely with other witnesses, who have testified to similar facts in the science of neurology. Those statements we are now able to make from a great variety of experiments which we have witnessed."

"We feel deeply impressed with the importance of neurology which developes the rudimentary system of phrenology, into a perfect and profound science, which, explains the phenomena of animal magnetism, and which renders intelligible those things in physiology, disease and insanitywhich have heretofore been entirely inex-

"To the good sense and fairness of the public we appeal, and trust that although our story may resemble the legends of remance and necromancy in the great powers that have been displayed over the human mind, its wonderful character will sustain its chief aim and end, to induce those who are interested in the science of man, in education and moral philosophy to make these subjects a matter of experimental inquiry, as well as speculation."

The committee of eminent citizens of Jackson, Mississippi, "resolved that for the zeal and ability with which Dr. Buchanan has prosecuted his investigations into the mental, moral and physiological constitution of man, he is in our opinion entitled to be considered a benefactor of mankind, and has identified his name with a new era in the philosophy of mind, higher than has hitherto dawned upon the labors of his predecessors."

In their address to the public they say: A system of philosophy in which there is so much of real elevation, so much of spiritual beauty, so much that is gratifying to our moral and religious sentiments and at the same time so much of practical utility to all mankind, cannot but exert the most deep and abiding influence. It is but justice to Dr. Buchanan to say that he advances no views and urges no doctrine which he does not fully sustain by experiment."

To show that the new philosophy presented by Dr. Buchanan was not indebted for its cordial acceptance to his personal presence, eloquence or influence, but to its intrinsic merit, may be quoted the expressions of wellknown medical writers. The editor of the American Magazine of Homeopathy, says: "Having been a student of phrenology for twenty years, and having made a critical acquaintance with the comparative merits of this most interesting science, as developed by Gall, modified by Spurzheim, and further modified by Buchanan, we feel competent to pronounce both as to the value of phrenology in general, and the changes made by Dr. Buchanan in particular. And we have no hesitation in asserting the great superiority of the form in which it is presented by Dr. Buchanan, whether we regard its practical accuracy or its philosophic excellence."

That brilliant magazine, The Scalpel, said Buchanan's anthropology, is the first thing we have seen since the death of Gall and Spurzheim, which shows a capacity for undertaking the completion of their unfinished work. * * * But perhaps we have said enough to show that a new teacher, a profound thinker is addressing the age, and is destined to make deep impression, if not upon all his contemporaries, at least upon the foremost thinkers of the times."

In 1841 Dr. Buchanan accepted the Professorship of Physiology and Institutes of Medicine in the Eclectic Medical Institute of Cincinnati-a college established to introduce liberal principles and an improved practice. The college edifice was unfinished and the prospects for a class but moderate. But during the ten years of Dr. Buchanan's service it became in point of numbers, the foremost college is the city among four rival institutions, and exerted considerable influence throughout the union in modifying medical practice.

Dr. B. though not in the practical departments that carry most weight, made his chair peculiarly attractive by his originality. He was also the public defender of the school, the author of all its documents and declarations of principles; and after the death of Dr. Morrow, became Dean of the Faculty. As a lecturer he was fluent, lucid. profound and impressive, especially to deep thinkers. In common with many others, he insisted on the inutility of bleeding and vanity to presume that our statements alone | advocated conservative methods of practice.

established, and the monomania for mercury on all occasions, is out of date. During the time, Dr. B. established Buchanan's Journal of Man, a monthly publication devoted to his new science and philosophy, which was esteemed by his readers and spoken of by the press as a most interesting and profound publication. The doctrines which he had been teaching for ten or twelve years, were now condensed for publication, in brief, a synopsis of his lectures, making a volume of about four hundred pages, which was issued in 1854, of which an edition of two thousand was speedily sold. A new edition of this with material improvements, is now in preparation.

In 1856 Dr. B. gave up the medical school on account of discord in the faculty, discontinued the Journal of Man and retired from public life-being averse to the labors of a propagandist of new doctrines in collision with bigotry and conservatism.

In 1859 he took his family to a farm on the Kentucky river, for the health of his children, and continued farming until the advent of civil war made it necessary to return to the city for safety. Opposed to secession and civil war, he wrote a number of forcible leading editorials for Mr. Prentice against the secession movement. He favored a convention and the neutrality of Kentucky in a contest which he considered insane, and was (in my opinion, erroneously,) as warmly opposed to coercion as to secession.

Circumstances now forced him into politcal prominence; and for three years he led the policy of the Democratic party as chairman of the State Central Committee.

In this position which he maintained to the conclusion of the war, he came into collision with the military authorities, by his resolute assertion of what he deemed rightful freedom of speech and political action, by whom he was arrested when about starting as a delegate from the State to the National convention in Chicago, which nominated Gen. McClellan for the Presidency. The arrest had no ostensible cause, as he in vain demanded a trial. But he was finally discharged unconditionally after some weeks of detention, unable to learn any cause for his imprisonment, which was probably due to his political prominence and activity.

At the close of the war, the party which had been held together by his exertions, was entirely demoralized, its leaders being entirely hopeless and refusing to make any effort. The state was divided into three parties; the Federal and Confederate soldiers had returned to their homes -party spirit was violent and the tone of the press belligerent, while the feuds of the late strife threatened to break forth with violence as they did in Missouri. In this crisis, when the state was drifting towards anarchy, Dr. B. rallied a few political friends and organized a campaign upon a moderate or nonpartisan platform, devised by himself and brought forth under the authority of the State committee, against the general sentiment of the leading politicians. The campaign was successful, not only in electing its candidates, but in reconciling in a measure, the feuds of the war and in compelling the leading newspapers of the State, which had denounced the movement and ridiculed its leader, to become its supporters and friends.

So highly were his exertions appreciated that he was called upon by many prominent citizens to become a candidate for the office of Governor. But he felt that he had already deviated too far from his proper course of life, not being thoroughly identified with any party, and he declined to enter the political field, which seemed to promise high distinction. His influence might have contributed to moderating the asperities of party conflicts and uniting the best men of both parties in the measures for the public welfare which mere politicians generally neglect, but which he considered more important than the party questions.

Since the war and the movements which restored the ascendency of the Democratic party in Kentucky. Dr. Buchanan has mainly lived in a private way in the cities of Louisville and New York. In 1873-74 he delivered a course of lectures on Physiology in the Boston University, and gave several popular lectures in that city, which were highly commended. Since that time he has been diligently engaged in preparing a new edition of his anthropology, a general re-

system of education. His views of education as presented at the National Educational Convention at Minneapolis in 1875, were pronounced the ablest of the occasion, and yet they are decidedly revolutionary.

The application of the doctrines of authropology to education gives great prominence to practical education and exhibits a method of moral education which is essentially new. Dr. Buchanan has many admirers in this country, who are looking with great interest to his anthropology and his review of philosofhy. His position is such that he must either be accepted as an oracle in reference to the grandest of sciences, or rejected as an ingenious visionary. All who have heard his expositions or witnessed his demonstrations concede his claims as the founder of anthropology.

It was forcibly said by Robert Dale Owen in a letter to the New York Evening Post in 1841, that, "if not speedily exploded as a mere day dream, the discovery of Dr. Buchanan will hereafter rank, not with those of Gall and Spurzheim alone, but hardly second to that of any philosopher and philanthropist who ever devoted his life to the cause of science and the benefit of the human race." The mag situde of these discoveries is apparent in a glance at his system of anthropology. They embrace-

1. The functions of the brain as the organ of mind-a complete purenclogy of great extent and singular minuteness.

2. The influence of the brain on the physiological processes, or cerebral physiologyexplaining temperaments, health, disease, organic powers and their inductions.

3. Sarcognomy, or the sympathies of the soul and body, and the physiognomical significance of the latter.

4. Physiognomy—the law of development, motion and expression in the face.

5. Pneumatology or psychology, the phenomena of the soul, and its relations to the body as an independent existence.

6. Pathognomy or the mathematical law of expression, embracing the fundamental philosophy of man and the law of expression in oratory, manner, art and the exterior relations of life.

7. Insacity—the explanation of all abnormal states of the mind.

8. Hygiene and dietetics—the explanation of the relation of food and other influences to human development.

9. Education—the laws of development or culture, and of sociology-the laws of mutual relation between all human beings.

Re-incarnation—Its fancies and Folics.

BY WILLIAM EMMETTE COLEMAN.

I.—GENES.S AND GROWTH. "Perhaps, my friend, I'm you!
Perhaps, my friend, you're me!
Perhaps we both are somebody else!
And 'tis puzzling, you'll agree."

"If we admit the theory of re-incarnation, the birth of

"If we admit the theory of re-incarnation, the birth of every human being is a miracle and the spiritual realm at once removes itself from rational investigation. The difficulties which lie in the way of its reception are insurmountable."—Hudson Tuttle,
"Pre-existence, in the sense in which it is understood, and re-incarnation, are as much impossibilities as that the physical form of man can return to its germinal and smbryonic state, and be re-born into physical life. Natura has no such repulsive processes as this.—Mrs. Maria Mang.

Occultism and re-incarnation may be appropriately termed, "twin relics of barbarism." The practice of magical rites, in connection with the belief in the existence of non-human or elemental spirits, and the theory of successive incarnations of the human soul, alike originated in times of primeval darkness; their origin being lost in the haze and mist enveloping prehistoric man; and their presence in our midst, in this maryelous era of ever extending knowledge and civilization, is due to what archæologists and anthropologists call a "survival in culture,"i.e., they are relics of ancient folly and dogma handed down from age to age, but inevitably destined, in time, to be completely engulfed in the swift-rushing stream of truth, spiritual and scientific.

A few years since, through the zealous efforts of its propangandist re-incarnation became the subject of active discussion in the United States, but in a comparatively short time all interest in it, either pro or con, seemed to subside; meteor-like it flashed athwart the mental horizon of American Spiritualism, but it was speedily dissipated and lost to view. We rarely hear the question allud d to now-a-days in this country, though in the last year or two considerable attention has been given to its discussion in England. Nothing daunted by its ignominious defeat in days agone

learn, to infuse life into this hydra-headed monster on American soil. This time not openly and through fair discussion, as in the former attempt, but secretly, insidiously, jesuitically. Mrs. Cora L. V. Richmond, to whom we owe the first definite public presentation of this new superstition in America in 1869, has been recently, and probably now is, engaged in delivering successive series of private parlor lectures in Chicago in inculcation of this demoralizing dogma. But six lectures are given, it is said, in a course, the class being then told that they are not sufficiently developed to proceed farther. Many incredulous non-reincarnationists however, irreverently assert that Mrs. Richmond goes as far as she has read up from Kardec and the Kabala, and then stops. Just here it may be pertinent to inquire, why does Mrs. Richmond in her public ministrations, studiously refrain from expressing her views on this subject, rather inculcating ideas of spirit-existence antagonistic to its truth, while privately she gives them free voice? If re-incarnation be a precious spiritual truth, it should be publicly proclaimed in the face of men and angels, not taught in private parlors and in select circles. Deeming the teachings of Mrs. Richmond, and those of the other promulgators of this theory, as not only supremely absurd and ridiculous, but at the same time most pernicious in the their effects upon those accepting them, calculated to endanger all moral responsibility, ultimating in a general demoralization mental and spiritual; I feel impelled to submit to my spiritual brethren and sisters, honestly and cordially, a few of my best thoughts thereupon, consequent upon a special study of the subject in all its bearings, from its first inception in America to the present time.

How did re-incarnation originate in con-

nection with Spiritualism? A determination of this point may assist us much in estimating its real value and authority. Allan Kardec, we all know to be the one above all others who succeeded in fastening upon Spiritualism in France the fungus growth of re-incarnation; but whence did he derive it? In the translator's preface to Kardec's celebrated Spirits' Book, the Bible or at least the Old Testament, of French Spiritualism, we find an account of the production of that work. From it we learn that two young girls, gay, frivolous and worldly, were in receipt of various communications-presumably of spiritual origin-through their "mediumship" as manifested by planchette-writing and table-rapping (tipping); and Kardec having become acquainted with them, he succeeded in obtaining from them—through the two phases of "mediumship" just mentioned, which all know to be the mere a b c, of Spiritualism, and the most unreliable and valueless of all physical phenomena,—answers to a series of questions propounded by him, which answers, as Miss. Blackwell, the translator, tells us, became the "basis of the spiritual theory:" and such is the foundation of reincarnational Spiritualism! Two frivolous French mesmeric sens: tives, under the overpowering psychological influence of the mind of Kardec, a practical magnetist give him a series of responses to questions respecting re-incarnation and the soul's destiny, in exact accordance with his own preconceived opinions; in fact, questions and answers alike, are virtually Kardec's, the girls only simply giving back his own ideas and principles as reflected and impressed upon their susceptible mentalities. Alian Kardec then, not these giddy girls, may be deemed the founder of Spiritism; and the Spirits' Book, (a sad misnomer), embracing 1019 questions and answers, may in truth be termed, both questions and answers, the work of Kardec. An eminent English medium and author, intimately acquainted with Kardee and the workings of Spiritism, in France, well remarks: "His [Kardec's] eacnestness was projected on the minds of the sensitive magnetic subjects whom he termed his mediums. The thoughts thus forced into their brains, their hands committed to paper, and Kardec received his own doctrines as messages from the Spiritworld * * * * Under the influence of his magnetic will his clairvoyants were simply so many writing-machines, that gave his ideas as he desired to have them. If, at times, the doctrines promulgated were not exactly in accordance with his wishes, he corrected them to meet these wishes."

So tar, then, from re-incarnation being a Continued on Mighth Page

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

IIL

EPES SARGERT—Dear Friend -The wonderful experience of these two years of public mediumship must remain unwritten, as I kept no record of the nightly seances, crowded with wonder-seekers. I had no clear recollection of the occurrences at these circles, and if I had at the time, it soon faded out. I often meet persons, who tell me with delight, tests they then received from their departed friends. of which I have no memory. I recently met a gentleman, who said, "I have been a Spiritualist twenty-three years, dating from the time I had a scance with you, and received a communication, signed Noah H. 'Is it my father?' Lasked. 'No, your grandfather.' This, together with the character of the communication, convinced me."

One fact fixed itself in my memory by its humor: a large company came from an adjoining town, and they were mostly ignorant and boorish. Among them were two brothers, one of whom accused the other of having stolen his oxen, and although there was no evidence of the accusation, unpleasant feelings had been excited. When the table tipped, some screamed, and others rushed away, as though it were a monster. When order again reigned, the alphabet was called, and the name of the father of these two brothers spelled. The accused, Charley, thought his opportunity to defend himself had come, and recklessly asked: "Father, do you know who stole John's oxen?" "Yes." "Who!" "You did, and sold them to a drover!" "It's a d-d lie!" said Charley, intensely excited; and as the table continued to rap "yes," he became more and more angry. The company laughed and joked him, in a rude way, as he threatened to prosecute every one seated at the table. He at length sat down and remained silent for a short time, then arose and, taking John by the hand, said: "It is God's truth, John, I did steal your cattle, and I'll pay you every cent I received for them!" Of course, the seance was at an end, but a lesson had been taught, that those present never forgot. The whole crowd, in their own peculiar manner, became Spiritualists, and a circle of great local fame was held at Charley's house. He was deeply in earnest, and would not tolerate disrespect to the spirits. One evening the company indulged in thoughtless laughter, which called forth a burst of indignation from Charley, which for its quaintness, passed into a local saying, "I want it understood that laughing is not allowed here; for, by J --- C ---, this is serious business!"

With such elements there could be but one result. A strong mediumship was developed, but the questions were of the most ordinary and trivial character, relating to family and personal matters, lost property, etc.; and the answers often implicating members of the circle called out antagonism, and hatred. In short, the rude, selfish, earthly society was complimented by its likeness in spirit, and the two elements intensifying each other, soon produced a state of antagonism, which rent them asunder. For a time, however, the wildest communications were received and eagerly circulated, to the disgrace of Spiritualism. The circle would "call up" as they expressed it, the spirit of favorite dogs, and one member held long conversations with his favorite ox, "Bright," that claimed to have died of murrain. At length the Devil claimed to be the controlling influence, and soon actually made it so hot, in a symbolical sense, that the circle was broken. Any other result would have been in contradiction of spiritual laws. Such a circle could not attract a higher order of intelligences. It must be answered by an order of the same grade as its own. The antagonism among its members lous question is answered in the manner it is asked, and inquiring for a dog would be replied to by a spirit to whom the truth was of secondary consequence to fun and ridicule. I introduce this circle, because it illustrates, perhaps somewhat exaggeratedly, a large portion of those which in the last twenty-five years have been held for the investigation of Spiritualism. It were better to say their object was the exhibition of ignorance. By them has been discriminated the wildest, crudest and most repulsive ideas; credulity has been fed by ignorance, folly and fanaticism inflamed; and the cause itself degraded in the

By the nature of spiritual laws a promiscuous circle under best of circumstances cannot be relied on. There are four elements in every spirit communication given through a circle; first, the spirit; second, the medium; third, the circle; fourth, the receiving mind. If the first element, the spirit, is true, it may find it difficult or impossible to communicate through the medium. If the spirit resolves to attempt communication and finds its ideas so changed and distorted as to be unrecognizable, it cannot change the result, or state its dissatisfaction. The mind of the medium in all mental processes of intercourse, effects the communication as the form of the vessel effects that of the water which is poured into it. This cannot be guarded against, and the spirit takes the risk, or must not make the attempt. The medium may be a perfect channel, yet by reason of his sensitive condition, become influenced by the circle, who thus will receive the echo of their own thoughts. The receiver of communications may become an important factor, defeating the very object of his investigation. He may unknowingly control the thoughts of the medium and the responses will then be in accordance with his desires.

As a last and important element, we return to the first viewed not as a perfect intelligence, honestly desiring to express its identity, but as a fallible, ignorant, or mischievous being, who the more perfect the channel, the more perfectly will express those qualities. Hence it will be seen that a promiscuous circle is not the proper place for investigation or obtaining the truth. When I retrospect those early days when the seances were made up of the most heterogeneous materials, wrought to the highest fever of curiosity and expectation, I am astonished that any astisfactory results were obtained. I was, as I am now, constantly surprised with what slight manifestations people will be satisfied, and often over-joyed. This shows how intense the desire for the future life implanted in the human heart, and to what a blank negation religious teaching has arrived.

[To BE CONTINUED.] [Copy-right Secured.]

Obsequies of the late Wm. R. Dodd.

The impressive funeral services Spiritualistic were held yesterday at his late residence, 191/2 Maple street, and were conducted by Hudson Tuttle, Esq., of Berlin, Heights. The exercises opened with singing, after which, Mr. Tuttle read from the 15th chapter of the 1 Epit rose Paul to the Corinthians, commencing at the 35th verse. Another appropriate selection was then sung by the choir; then followed a most eloquent discourse, occupying about thirty-five minutes, by Mr. Tuttle, a synopsis of which would be difficult to give without injustice to the theme and the speaker. Among the many beautiful things uttered, he said, in reference to the deceased's theological views, "He came to a belief in Spiritualism, not only through investigation of the present, but of all the pasthe found that it furnished the key whereby it could unlock the revelations of all ages and races—the cardinal feature of Spiritualism was a truth to him, and he so ordered his conduct of life, that it was a strong staff, supporting him in his last hour, when called to tread the brink of the waters of death." Mr. Tuttle's remarks were full of the most beautiful imagery, and were a clear exposition of the philosophy of death.-Cleveland (O.) Advance.

REASON IS NATURE ABISEN INTO SELF-COGNITION.

by spliden J. Vinney.

XIV.

If this be not so, see what follows. Analogy is the law of science, etc., etc. What reason discovers in the world around it, is only objective forms and notions of its own contents and laws. What it discovers around itself, is the image of itself done in atones and stars. Like the schoolboy bending over the glassy pool, who sees his own face in water, science is but the broken and reflected image of the immortal features of eternal reason. Man sees in the world around him only fragments of an intelligence which, in his soul is an unbroken unity of consciousness. Hence science will never be exhaustive. No more can it be satisfactory in the end, for at its best it must leave the contents of reason unknown. We see the world piece by piece, while we are the world in solid cosmical life. Man is greater than science. It takes all things to make a man.

Science, sociology, religion and philosophy combined, and poetry and art, and literature, are not adequate to exhaust his nature. One soul is greater than all these taken together, for all these are but issues of souls, so many streams from hidden founts of celestial waters; so many waves of the infinite sea of reason, so many bubbles on the bosom of its infinite deep. From within comes the light of revelation. How can I interpret the laws and origin of suns and atoms, unless I am one with the original and primordial cause? All science assumes as much. The intelligence which interprets, is one with the intelligence which produces; must be identical therewith, or no true explanations can arise. * * Multitudes of reasons given: analogy, likeness of nature, etc., etc.

The law of gravitation was in the structure of the New tonian reason, ere it found its likeness in the stars, or was wrought into the organon of mathematics. The law which set apples and stars falling, set souls arising, towards the eternal throne. The falling of suns, is but the obverse and compliment of the risings of the souls. These are the two terms of an infinite equation-matter, spirit; the downward career of the cosmos-the upward career of the soul. The first falls forever, that the other may forever rise. The world's fall is infinite, that the souls ascension may be eternal. As the first term is without beginning, the second term is without end. The soul is an universal hydrometer, indicating the infinite level of celestial waters.

Goethe, in cemeteries of Venice, among the ashes of the illustrious dead, with images of decay crowding on his mind, swells with the ideal life of the soul, and in a flash of poetic fervor, sees that the bones of the skull are only expansions of the vertebrae which enclose the spine, just as he had previously discovered that the great law of metamorphose, according to which the stamens, pistils, corolias, bracts, petals, etc., were of every plant, only modified forms of the leaves. Goethe was a poet. This revelation came from within, was not a discovery from without. No discovery was ever made from without.

These were spontaneous discoveries by the soul of its own inherent secrets. The skull lays close to the center of the soul, and is related to the inner life by blood and muscle and nerve and nerve aura; why, then, should not its structure and origin arise spontaneously into thought? And since vegetative life with all its laws constitute a portion of man's life, why should not the laws of that life with all the relations of roots, stems, seeds and flowers, become a spontaneous idea, and intuitive revelation. And for the same reason since suns and stars have helped to build us, why may not they also speak out spontaneously from withwould allow the entrance of an inferior order. The frivo- in the sacred and infinite crypts of the soul? Poor fact gatherer, what a mummy does your notion imply the world to be, and if not relieved by death, you, too, would soon become a living mummy, walking about without a soul to irradiate your face or inspire your form. Facts! Indeed. The soul is the greatest fact possible; for it is the light in which all other facts are seen. In fact, to man it is the only fact. It is the deathless conscious record of all things.

(To be continued.) Copy-right by H. Tuttle & G. B. Stebbins, 1878.

Progress of Spiritualism and Liberalism in Michigan.

As President of the State Association, I would call the attention of the friends of our cause to the fact that what progress we have made during the past has grown out of organic action, concentration of forces, not for the purpose of endorsing creeds or building temples, but for business purposes, that the people may hear, and the speakers may have opportunity to speak and be sustained. Hence our article has only one object: namely, practical work, and bringing to the people and speakers some suggestions. First, our speakers and their post-office address: We have but five lady speakers in the State. The oldest and one of the best women. is Mrs. L. A. Pearsall, of Disco.—a true, rearless, noble lady, and inspirational speaker, yet not unconscious. Her soul goes forth in deep and fervent appeals for childrens', womens' and human rights. She needs no recommendation; her work for twenty years will speak for itself. Mrs. Mary Gale, Byron, Mich., is a speaker who has been called by the Angel-world during the last two years; she is an earnest and enthusiastic advocate of the Harmonial Philosophy, and has at home and elsewhere done effectual work. Mrs. M. E. French, Saranac, has felt that she was especially called to watch. guide and instruct our little ones, and to build up our lyceum interests; her success wherever she has had an opportunity, shows plainly that she is not only called but adapted for this noble and long neglected work. Mrs. L. E. Bailey, Battle Creek, whose pen and strength for many years was given devotedly to the laborious du-ties of secretary of the State Association, has successfully lectured for temperance, woman suffrage, the lyceum interests, and Spiritualism. Her lectures are logical, practical and inspirational; give ner work. Mrs. H. Morse, Wayland, Mich., came into the State from Illinois some two years ago; she has proved herself an active and efficient missionary, doing much as a pioneer and organizer, both by her lectures and public and private circles, thus strengthening the weak and converting the skeptical; she is a good test medium and inspirational speaker. Mrs. R. Shephard, 304 National avenue, Detroit, Mich., came into this State from Minnesota, a little over one year ago; she has by untir-ing perseverance and great devotion to the cause made bold inroads upon materialism and superstition. She is an inspirational speaker in normal state, yet speaks upon any subject that the audience may give, depending upon her guides and the inspiration of the moment. Friends of human progress, give these noble wom-en work. They have been called by angel bands to toil in the vineyard of humanity, dependent upon you for aid, yet giving you many fold for all time and money you may expend.

In speaking of our gentlemen speakers, I shall only say little of each, as each name brings to my mind much that might be said. Rev. T. H. Stewart, of Kendaliville, Ind., is one of our oldest and best known speakers, as he was our only State missionary for many months. He did his work faithfully and successfully a score of years as an orthodox clergymau, and now his scientific attainments have adapted him to meet the exigencies of all occasions, and upon all subjects. He is an avowed Liberalist and practical Spiritualist. Chas. Andrus, Flushing, was called when but a boy to speak as the forces from the beautiful beyond moved him. For many years he has tilled the soil and preached the gospel of peace; he desires to give all his time to the lecture field; will you give him work? Rev. J. H. Burnham, Saginaw, is a Liberalist, with high scientific attainments; for twenty-five years he occupied one of the most conspicuous positions in the Michigan M. E. Conference, and from a sense of duty and devotion to truth he stepped from out the ranks of Methodism, and was

pastor of an independent Christian church at incine w for six years; but the same spirit of investigation and true growth made him bate and battle superstition wherever found, even under the name of liberal Chris-tianity, until to-day he stands before the pension an ex-pounder of truth, untrammeled by creed, sectarismism. or dogma; he has power, character and eloquence. We need him in our cause. Will you give him a place to peak? Challenge your orthodox clergymen to meet nim in debate, and he will do your cause justice. J. P. Whiting, Milford, is a trance and inspirational speaker. Has always been a business man until some three years ago, he was developed by spirit power. He is an eloquent, practical speaker with fine mediumistic powers. send for him where orthodoxy is thick and he will make a big hole for Spiritualism. Giles B. Stebbins Detroit, Mich.; I need not speak of this worthy brother His name is a household word to Spiritualists and Lib eralists throughout the State. He is a man of real culture, bold and fearless speech, ever standing upon broad rational grounds, holding aloft the flag of Spiritualism. Yet the friends from carelessness or penuriousnes do not keep him at work in our State half the time. Engage him for a course of lectures upon scientific, liteary and liberal subjects. Dr. J. L. York, (formerly of California) now at Ionia, has been doing a good work in our State during the last year. He is a radical Liberalist, with eloquence, facts and power, to amuse as well as instruct his audience. He has been busy ever since he came among us. Keep the ball rolling and his powers in use. Dr. S. H. Thomas, Sturgis, has just commenced his work as one of our missionaries. We have good reports from him. Think him a man of power and character, and we trust his hands will not be idle. We have other speakers who are doing a fine local work and would gladly do more in their own sections: Mrs. Graves, Grand Rapids; Dr. McCullock, Holland; Mrs. Hubbard, Ionia; Mrs. McCain, Milford.

Now in conclusion, let me say that our speakers will go anywhere in the State by being assured of free halls and entertainment, taking the proceeds of the meeting or trusting to the generosity of the people—if the meeting has been well advertised and arranged for. In order to husband expenses and do greater good, the plan of circuits has been recommended, and as far as possi ble is being carried out; taking a circuit of from four to eight places, and regularly speaking at each point for a term of weeks, thus building up permanent societies and also getting better support. Should this plan be carried out and the friends co-operate with the speakers, fifty speakers could be sustained in this State inside of one year. The people want liberal thought, the speakers are prepared to give the same, and feed and lift up the masses; all that is needed is energy and executive force in every community, and by every speaker. In every town, village and city rent a place, organize with president, secretary and three directors; send your names to me and state what kind of a speaker you desire, and I will send you competent, faithful men and women; those far ahead in culture, character and ability to nine-tenths of your orthodox clergymen. Not only band together but open your homes and pockets and sustain the cause of truth. Last but not least every Liberalist and Spiritualist should take at least one good paper, yet not one in ten do. Money is freely expended for tobacco and many foolish luxuries, while our papers are half sustained and the people and their families under the influence of poor, or no reading matter. Subscribe for the JOURNAL, Truth Seeker of Bunner, all rich in thought, full of truth, and many a number alone worth the price of a year's subscription. I hope each speaker will feel that the papers must be sustained if their work would be successful, and each constitute himself as an agent. I will send parties, forms for organization free, and will do all in my power to send speakers and assist them and organizations, for the time has come for work, active and persistent work. All correspondence on my part free. Let me hear from speakers and people.

A. B. SPINNEY. 204 Woodward ave., Detroit, Mich.

The Foundations of Meli.

BY ANDREW JACKSON DAVIS.

Mankind have suffered more from imaginary ills than from all the actual causes of sorrow combined. In Christendom the most solemn subject is "damnation and the dead"; or what will be the eternal fate of a large part of the human family? There is "evil"; therefore there are evil-doers. There is "vice"; therefore there are vicious characters. There is "sin"; therefore there are sinners. There is "crime"; therefore there are crim-inals. Heaven is too good a place for such persons; therefore there is an appropriate place for the wicked, and it is called, "Hell." It is most important to escape the Lord's eternal penitentiary; and it is quite natural to desire the safety of one's children and kind relatives; therefore men build churches, obey the fundamental rules of salvation, as written in the catechism, hire preachers, and practice religion, and morals, too, as far as it is possible to do so in these times.

Instinctively every thinking mind believes that ever-lasting happiness is the just destiny of the alleged "vir-tuous," the "pure," and the truly "righteous." It is dis-tinctly written in somebody's Bible that "the wicked shall go away into everlasting punishment;" while, at the time, the just and perfect shall "enter into life eternal." In the same Bible it is as distinctly written that the Lord taketh "no pleasure in the death of him that dieth;" which, viewed in the best light, is nothing but a negative and helpless kind of interest in the fate of the wicked. Preachers give us the most solemn assurance that, in his heart, the Lord desires the perfection and happiness of every human soul. "Turn yourselves and live," is the friendly counsel of the Creator! He practically says: "My child, I don't want you to go to hell. No! no! On the contrary, my dear soul, I would prefer to have you at home with me in heaven —in the evergreen gardens of perfect joy and blessed-ness—but, what can I do about it? The best I can do is, make a way for you, and point you to the straight

These imaginary ills afflict hundreds of thousands of honest, weak minded, hopeless, naturally despairing men and women. And he is mankind's true lover and wisest friend who will help to strike these horrible doctrines to the earth. Let all the world of good people with the later than the property of unite their strength in the effort to overthrow the pro-

digious temples of error. And yet, as spiritual philosophers, we must contemplate the fact that there are evils, sins, wickedness, and crime; and, as philanthropists, we cannot repress feel ings of sympathy and solicitude concerning the condi-

tion and fate of a large portion of the human race.

The personal existence of a human being is a fact which involves and evolves a world of perplexing problems. When did this human fact begin? No mind can in detail fully comprehend when or where, or by and through what chains of causes and effects. In man's body we find the vestiges of all the myriad masses of instrumental organs through which he was physically, evolved; and we find in his mental possessions, and more obviously in the details of propensities and appetites, distinct traces of the positive preceding mentalities and vital potentialities which have served as his progenitors. A man's personal ex-istence stands as a fact upon the mountain of countless causes. He is the immediate result of the marriage of man and a woman; but who can count the innumerable forms and forces, which, acting in and through father and mother, culminated in his individualized

This perplexing problem, found at the very front door of individual life, is the basis of all the existing temples of error and fear. In these temples the hirec priests, ministers, and mediums of superstition rule among the weak-minded inhabitants as with a rod of

Even the Bible-carrying Swedenborg, patiently stridng like a loaded camei across the arid desert of old theology, fixes the yoke of despair upon the individual soul. He solved the riddle of hell, as he supposed, without involving the attributes of God. He taught that the Creator had endowed the human soul with "freedom" and with "rationality." This is well enough as a doctrinal dogma; but it will not bear the light of science and fact. The poetic doctrine that—

The soul is its own piace, and the wisks A heaven of bell, a bell of beaven,"

is philosophically false; and yet this false conception of man's freedom of will, and of his inwrought power to create and perpetuate evil, is deemed very sound dectrine in theology!

Very class reasoners in theology will admit that man's power to act in this world is limited; but they hold that the power to be case—the election of either good or evil—is an outcome of the individual rationality and will. And upon the lest assumption all the profound theologians of Christendom, including the followers of Swedenborg, have founded and architecturally constructed the endless managious of hell. structed the endless mansions of hell.

But I tell you that man is not free-he is not free, even to choose; except so far as his faculties are cul-tured to see and his heart is intuitive to understand; but such culture and such intuition, for the most part, are effects of his inheritance and of his surrounding circumstances. The angels are not the forms of pure affections; and the devils are not the forms of evil affections. The truth is, "angels," are the names we give to persons who live in the higher walks of life; and "devila" are the names we give to persons, wherever they may exist, who evolve more discord than harmony. And inasmuch as we each give out in our daily lives an hundred discords to one harmonious sound, so it would not be an unjust use of language to call one another "devils," and not angels at any time. We are in truth neither angels nor devils; for we are children of the same Central Fountain of Love and Wisdom just born, exceedingly juvenile in everything, overflow-ing with ungoverned impulses—mere promises, hardly golden; yet we are all growing older, and irresistibly progressive along the great highway toward the better and the best.

The foundation of hell in man is his mind—his affections, his passions, his willful propensities to generate discords; so, too, man's heaven is founded upon his mind—upon his love of truth, his purity, his justice, his peace, and his universal good will. But it is not true to hold that man is individually the creator of his misery on the one hand, nor that he is the author of his happiness on the other; for, if you look closely, you will observe that the observe that "no man liveth to himself"—that he does not live alone among causes and effects as their Lord and Master—but that man is but a part of the stupendous whole and must move with the whole. In the yellow fever tornado at the South—what was the individual man, woman, or child? A mere straw in the breath of the pestilence. New Orleans was loaded with poison from the sources of corruption; so was Memphis, and so was the other localities which caught and entertained the deadly visitor; and the individual hell—the great mass of the suffering is beyond speech—was an evolution of the season, the situation, and the circumstances all combined.

So in cities: the hell of the individual is the accumulated discord of the causes and effects in society with-in him and without. He is a part of the irresistible, social machine; a part of the positive political life; a part of the endless river of human life, which ebbs and flows in every good and as well as in every evil channel. And thus man, as a part and not as a creator, as a medium and not as an original force, experiences all the hell that reaches into his consciousness; and thus, too, man enjoys what little of heaven may succeed in pressing itself between the discords into his waiting

Therefore, if you let your reason carry you intelligently into the higher realms—beyond the tomb into the vast spiritual spheres that glitter beneath the stars you will behold a truth: It is that the individual is in hell, or in heaven, to some extent, just in accordance with his actual condition and his surroundings. His faculties of will and of rationality are important factors, but they are not causes—are not the projecting creators-of his companions and scenery in the Summer-land. Man's rationality and will-power, I repeat, are inseparable agents and factors in unfolding and fixing the condition and experiences of his present and future. The perpetuity of hell on the left, and the duration of heaven on the right hand, do not depend on the individual; but instead whatever is true in these terms depends upon the system of the Divine Mind,

In conclusion, permit me to impress upon you: That our common humanity has been and is made unapeakably miserable by the influence of false doctrines concerning the nature and extent of individual responsibility, and concerning the possible existence of a hell in the future world. Let us, therefore, resolve to do all in our power to remove from man's mind these false teachings; and thus do our part toward lightening up the human heart, and so freeing the millions from these sad anticipations and imaginary ills.

Mrs. Emma Handinge-Britten.

Mrs. Emma Hardinge-Britten is doing a splendid work in Australia. Many of her lectures there are published in the various newspapers. In a late lecture

The whole testimony of Jewish history showed a belief in spiritual interposition, and the lives of Abra-ham, Jacob, Balsam, and others, showed that they saw and talked with spiritual beings, and recognized what we now call somnambulism and clairvoyance. The lectures then alluded to Jacob's divining cup, to the story of Gideon's fleece, and to Moses' miracles, and urged that what then were regarded as miracles, if performed now, would be regarded as profane, as sa-voring of diabolism, or as poor magic, at best. The power that spoke to Samuel was not of mortality. It was a common thing in those ancient times when anyone lost property to seek the seer. Thus Saul when he lost his father's asses, sought Samuel, and paid him for his advice; he took a present in his hand. The power, too, was contagious, and when Saul met the prophets he joined them, and prophesied also. Isaiah and Ezekiel were spirits, and what in the old times would be regarded as good religion, in the nineteenth century, would be stigmatized as lunacy. The very phraseology of the Bible showed a belief in a power which could not be accounted for by the cold rules of physical science. The first miracle worked by Jesus, the turning the water into wine, was enough to prove the turning the water into wine, was enough to prove the existence of a spiritual power, unless men could do it now. Take the words of the Master, and they showed the same. He said that signs must be given, and if they were true Christians, they must believe that such powers belonged to them. It had been said that the age of miracles ceased with the apostles, but that was not true, as ever since, throughout the cen-turies these spiritual manifestations had existed, and every great reformer had been inspired. Jerome of Prague, John Huss, the Lollards, the Albigenses and others, all had the spiritual afflatus on them, and all history was permeated with supernaturalism. To Martin Luther, John Calvin and John Knox, all inspired men, the spirits came. If they traced the history of spiritism men had always tried to blot it out—it had been denounced in the middle ages as demoniscal and as witchcraft, but it could not be obliterated. There was no creed that was not founded on Spiritualism, and each needed an exponent. With regard to the solution of the problem, they could bow to miracles and label them as the works of God; but when similar manifestations came nearer home, they must inquire into them or run away from them. Mrs. Britten then went into the story of Albert Mesmer, of Vienna, the discoverer of galvanism and mesmerism, and dwelt upon the power of animal magnetism to produce clairvoy-ance, which went beyond the vulgar knowledge of earth; and also narrated the experiments of Alphonse Carney, the French illustrator of the science, and then eloquently defended the spiritualistic manifestations which followed the establishment of the spirit circle in America in 1848. People knew not the extent of the power, and spite of the scorn and contempt with which t was met, its voice was heard everywhere. True it had been subjected to the anathema of the priest, the scorn of the scientist and the apathy of the people, but it must yet prevail. Mrs. Britten drew an interesting parallel between ancient and modern miracles, dwelling on their simplicity, their strangeness, and their super-mundane character.

Show me a man who would go to heaven alone if he could, and I will show you one who will never be admitted there.- Feltham.

BOOK REVIEWS.

VISIONS: A Study of False Sight (Paeudopia.) By Edward H. Clark, M. D., With an Introduc-tion and Memorial Sketch by Oliver Wendell Homes, M. D., Boston: Houghton, Osgood &

Edward H. Clark as a physically diseased sufferer, and Edward H. Clark the arisen, freed spirit, look upon this matter from entirely different standpoints. The dominant theologic idea that God poured out only upon a chosen few—the prophets and apostles—the spirit of prophesy and the seeing of visions, and that all others are only the re-sults of Charlatanism or diseased brains. seems to have held control of the author's mind with an iron grip while writing this essay. Physically weak, yet the mind active and running along the corriders of its former thoughts, stimulated in that direction by the psychic impulse imparted from the strong positive mind of Dr. Holmes, which would cause the cells in memory's abandon to the cells in memory's chamber thus to vibrate, the mind of the author could take no other direction than the one here given to it, of which the book before us is the result. To show the bent of the author's mind under these inflences we quote from the work before us:

"The persistance with which the truthfulness of visions has been affirmed, at all times everywhere, and by such a variety of indi-viduals, is itself a significant fact, and one that deserves consideration. It implies that below the nonsense, charlatanism, fanaticism, ignorance, and mystery, upon which visions are largely built up, there is somewhere a substratum of truth, if we could only get at it. Such a growth could never have appeared, nor would it continue to appear, if its roots did not draw their nutriment from something more invigorating than fancy or deception. It must be admitted moreover, that the question of the possible occurrence of visions is one of great interest and importance. Its interest lies in its intimateconnection with the attractive and shad owy territory-the terra incognita, and debatable ground-which stretches between the body and mind, and which connects this world with the next. Its importance lies in the fact that its solution, if a solution is possible, would not only throw light upon some of the intricate and vexed problems of psychology, but would aid materially in dissipating many popular superstitions and widely spread delusions.

That there have been, and ere, many persons who solemnly assert that they have seen visions as well as dreamed dreams, is acknowledged. The question which it is proposed to investigate here is not whether such assertions are made, but upon what they are founded. Are visions, whether occurring in the sound or unsound, excluding, of course, necromancy and cheating, pure figments of the imagination, or are they facts, resting upon a physiological basis; and if the latter, what are the conditions and what is the mechanism of their production? If any satisfactory answer to these inquiries can be given, it must be obtained, not from psychology or theology, but from physiology and pathology not from metaphysicians or priests, but from physicians and physiologists.

The tubercula quadrigemina form the first intracranial station, on the way from the eye to the frontal lobes of the brain. They are four small but important bodies, of which the functions are obscure, and till lately have been imperfectly understood. It has long been known that they are essential to vision, but the precise office which mained undiscovered until recently. Physiology teaches that the functions of

the tubercula quadrigemina may be divided into four classes: Those connected with the muscular apparatus of the eye; those connected with the muscular apparatus of the whole body, and particularly with the apparatus of locomotion and equilibration; hose remotely connected with emotion and intellection; and those connected directly, with the sense of sight. When carefully examined it will appear that these apparently diverse functions which physiologists have localized in the tubercula quadrigemina have an intimate connection with each other, though the relation which sight bears to muscular, emotional, and intellectual action. In accordance with this generalization, it may be stated that the tubercula quadrigemina are charged with the reception and transmission of visual impressions, and with the duty of co-ordinating all automic muscular movements, whether of the eye or of the whole body, or of any part of the body which require for their initia tion or perfectation the intervention of sight, and with contributing certain reflex visual elements, to general cerebral ac-After giving some seven cases of so-called

pseudopia—false sight—Dr. Clarke proceeds, in keeping with his theory of visions, to show that the nerve-cells range from 1-300 to 1-3000 of an inch in diameter," * " and "the nerve filaments which enter and leave the cells, range from 1-1500 to 1-1000000 of an inch in thickness. Each cell contains an excentric, globular body called its nucleus, enclosing a still smaller body, known as the nucleolus; one packed within the other, like a nest of boxes." He accordingly computes "a total of twelve hundred millions of cells in the gray covering of the hemispheres," and says:

"As every cell is united with at least two fibres, often many more, we may multiply this number by four, for the number connecting fibres attached to the mass; which gives four thousand eight hundred millions of fibres." According to this computation, the cerebral hemispheres contain, in round numbers, one thousand millions of corpuscles, and five thousand millions of fibres. If the optic tubercles equal in size only a thousandth part of the hemispheres, they would contain one million of corpuscles, five million fibres, and from five to ten millions of protoplasmic and pigmentary granules. Evidently, here is sufficient ma terial for whatever grouping or action may be necessary to receive, register and report the most varied visual experience of the longest human life."

The evident intention of the whole work is to show that by the combination of these various cells all impressions ever received are locked in some of the recesses of the brain ready to leap into life as soon as a key is applied to draw back the bolt, for he says on pages 219 and 220:

Some account of the reflex or automatic action of the nervous system is given, so as to show how each ganglionic nerve centre is capable of independent action, and has its own consciousness without self consciousness."

"Every object, making an impression on the brain or visual apparatus, leaves an organic trace there, which may be reproduced at an indefinite period afterwards by cerebral action."

The case of Miss X. presented on pages 206-7 and 206 is a capital illustration of the way in which these knowing M. D's. mislead themselves by a determination to torture

facts to make them corroborate a pre-determined idea. The case had been under the treatment of Dr. Ware for bronchitis which involved the larynx and vocal apparatus, causing aphonia or loss of voice. The disease had failed to yield to his treatment. A noted healer arrived in Boston and the fame of his doings went abroad. Miss X. asked the consent of Dr. Ware to try his treatment, which was readily granted. She vis-ited the healer and was almost immediately restored. On again visiting Dr. Ware he entered into a lengthy physiological explanation of the case and attempted to show her that she affected the cure by the reflex action of her own mind, impressing her with an idea of the superiority of his knowledge over that of the "ignorant Charlatan." "A year passed by and then Miss X. had a return of the bronchitis and aphonia. She again put herself under the treatment of Dr. Ware, who, again finding the treatment he em-ployed ineffectual, himself proposed that recourse should be had to the Charlatan. * * The old process was repeated, and the old order given, but in vain. Her voice refused to return. The aphonia would not be

exorcised. "Once more she sought Dr. Ware, who, suspecting the real cause of failure, told her that in consequence of his previous physiological explanation, she had less faith than before, and had not on this occasion made sufficient effort. "Now," continued the doc-tor, "if you choose, as you sit in that chair to put all your will into the effort, and try with intense determination to speak, you will speak. Try it." "I will try," said Miss X. Determined, if will could do it, that there should be will enough, and reddening her cheeks in the struggle, she did her utmost to speak, and her voice returned and remained with her. In this instance, the will playing upon the nervo-muscular centres of the complex vocal apparatus, acted as a powerful stimulant, and initiated the process of

In this case it is very evident Dr. Ware had impressed upon her mind so strongly his own psychological idea that during her visit to the healer she was in a condition to repel the magnetic and spiritual influx, which would otherwise have effected a heal ing activity in the diseased structures, and it required the additional instruction and order from him before it could effectually operate, she being unconsciously, perhaps to both, under his psychological control. It is not strange that Dr. Clarke, with

his medical training, while in his earthly conditions, should write as he did. He recognized the phrenological view, that "the brain is the organ of the mind," and then very singularly proceeds to make "the organ" the mind. He labors, by assuming false premises, to show that the intellection of ideas depends upon the spontaneous action of the brain, and that by self-instituted action of the various combinations of cells, neucleus. and neucleoli, may project subjective visions, when, in reality, no such object ex-

The learned sophistry of this argument to which Dr. Oliver Wendell Holmes lends the weight of his literary and professional reputation, is made apparent when we inquire, Is there nothing back of or within the brain, save its ganglia, cells, neuclei and neucleoli, fibres and filaments, its tubercula quadrigemini, its angular gyri, and its frontal lobes, upon which it depends for its action in the seeing of visions?

Dr. Clarke tells us these visions may be produced by the stimulus of light, disease, alcoholism, or anything producing an abnormal action of the brain cells, co-ordinating with the organs of vision.

In all these arguments, where is conscious self? If the brain originates ideas and constitutes the mind, then when the brain ceases to act the mind is struck out of being. What constitutes an idea? Is it not the fact that an intelligence superior to that idea, has combined principles to produce the Idea? Is the grand rythmical harmony of ideas formulated by the organ, or by the intelligence which strikes the keys of the instrument and produces their rythmical

The arguments in the main advanced by the writer, are a representation of the play of Hamlet with Hamlet left out. The individualized spirit entity-the indestructible personal intelligence forming the conscious selfhood of being, is left out of the question. The musician who plays upon the instrument manufactured by himself for his own purposes and uses, is not presented as the leading character in the dra-ma—the organ simply plays itself. According to this idea the combination of the chords of the grand overstrung piano, has stored away in its numerous chambers all the rich melodies which have ever been arranged, and only requires an abnormal stimulus applied to the key note to awaken spontaneous action, and cause them to leap into self-operating vibratory motion, and reproduce subjectively all those dulcet tones. Surely this is as reasonable as that the "organ of the mind" plays upon its own keys independent of the action of the mind upon it.

As a physician educated in the dominant idea of the dogmas advanced by such men as Carpenter, Hammond and Holmes, Dr. Clarke could write only in support of that idea which in his illness seemed to have taken entire possession of his mind. Yet even under these controlling conditions there are occasional glimpses of something yet untold, something looked for, something yet to be realized. As the future opened before him, and he was loosing his hold upon the earthly sands, he could ex-claim, "Not absolutely all." The spirit was beginning to rise above the fogs of false philosophy which had before obscured its vision. It was getting a glimpse of the life beyond.

November Magazines not before Mentioned

The Western, Nov. and Dec. (H. A. Morgan, St. Louis, Mo.) Contents: Heinrich Heine; A walk to Valombrosa; Fire-Flies; Simon of Montfort, Earl of Leicester; Dead; Gothic Architecture; Toujours; Spanish Letrilla; Thomas De Quincey; Attic Soci-ety; Education as Adjustment; Book Reviews; Current Notes.

Woman's Work.

WOMEN OFFICERS FOR PRISONS.

Goy. Rice, of Massachusetts, has taken an advance step in the woman's movement by appointing every officer in the Sherborn women's prison, from high to low, from the ranks of women. "There is not a man in that prison from one end of it to the other,' In a speech in Farwell Hall, Oct. 10th, Governor Rice spoke of it as follows:

"And if you want to know how the experiment succeeds, go up there and see nearly five hundred criminals, some of them the very worst characters that we have ever had sent to the houses of correction or any other prisons, and see them in a state of perfect subordination, and officered

and controlled and directed entirely by three or four noble women and their assist. ants. Visiting the prison with an embassador from Europe, that distinguished gentleman said to me, as he was walking through the prison: Where is the force, where is the power that controls, orders and governs this great and novel institution? I see no force. I not only see no garrison, but I see no police. I see no men. and suppose a difficulty arises, how is it to be overcome? What is the secret that has already overcome, and that keeps this prison in a state of subordination? I said to him: 'Sir, not only is this prison new in its organization, not only is it substantially new in its ideal, but the power that is within it is new as a supreme power in a prison, and it is the great power of love, which is the controlling power in all human hearts; and that power of love which is exhibited on the part of the officers of the prison, wins the admiration and the affection even of the dull-minded and cold-hearted criminals that are within its walls.' [Applause.] It is worth something, fellow citizens, to have ascertained that fact, that there is a power in human hearts, no matter how de-graded they are, which cannot resist the perpetual outpouring of the law of love into that heart. It must respond, and we have shown in the woman's prison that it does respond. The prison cost three hundred thousand dollars to erect it; but it is of more than three million dollars of value to the people of Massachusetts, and as an example of humanity to all mankind." [Ap-

A FEMALE EDISON.

Miss Harriet Hosmer has discovered a manner of developing power for practical purposes, from permanent magnets. Ac cording to the London correspondent of the New York Evening Post, Mr. Browning, on the Strand, is now engaged on a four horse power machine for Miss Hosmer, and it is to be completed this winter, when Miss Hosmer will return here from Rome and have it publicly exhibited. She already has the offer of unlimited capital for the development of her invention, and she will therefore escape the troubles of most inventors. She intends, however, to attempt no large ventures until her own model proves conclusively that she has a genuine success. Immediately after the appearance of the machine in England, another will be sent to the United States, and Miss Hosmer will go there to stay at least a year. She has re-turned to her native land for short visits several times since she first came to Europe, and this time she says she will stay and travel for a good long time.
"When I know that I had succeeded in

finding what I had been seeking for by study and experiment for fifteen years, said Miss Hosmer, "I first asked the opinion of a well-known American engineer, Mr. Clarke, a relative of the Rev. James Freeman Clarke, of Boston. I asked whether it was possible to accomplish a certain result with the permanent magnet, and he replied "No." emphatically. By the way, this is the question I have asked every one of the experts to whom I have shown my secret, and it is too funny, after hearing their positive negatives, to see the expression of their faces when I do for them exactly what they have just said was impossible. Mr. Clarke having seen the impossible accomplished. assured me that I need have no doubts as to the value and importance of my discovery. I then came to England, and here I have consulted a few men whose reputations are known firm of Newton & Hales, told me at once that my question involved an impossibility, almost an absurdity, and added:
"Why, Miss Hosmer, you are seeking after
perpetual motion, and that has made more
funatics than—." "Yes, I know," I interrupted, "more lunatics than love or religion but now wait until you see what I will show you." Well, he could scarcely believe his own eyes, and I had to repeat my demonstration several times. Then he made the magnet accomplish the work himself, and acknowledged that his confidence in the apparently impossible was quite gone. Henceforth he would never say anything was impossible without the quaifying statement by any known process." His partner, Mr. Hales, came in, gave the same negative answer to my question, and then dropped down on his knees beside the table as he saw me repeat my experiment. These gentlemen and Mr. Browning, Ithe well-known maker of scientific instruments, are enthusiastic over my discovery, and are thoroughly convinced as to its practicability."

She has also succeeded, according to the same authority, in manufacturing marble, capable of taking a high polish from soft limestone. Observing the long series of experiments of Marchesi di Campagna, with dry heat always resulting in failure, she resolved upon trying the experiment with moist heat, under pressure, when her experiment was crowned with success.

"That stone," said Miss Hosmer, "can be used so soft as to be easily cut or turned into any desirable shape. Quantities of it can be found in all countries not much harder than chalk. Having been shaped as desired it is placed in a boiler, subjected to a steam pressure of three atmospheres for three hours, and it will then be found to have all the hardness, cohesiveness and appearance of true marble. If color is needed it can be given by putting the color desired into the boiler, using metal colors only to insure permanency. If pure white is desired the limestone is treated to an alum bath."

MRS. ELIZABETH THOMPSON.

Washington, Nov. 5. - A beautiful little incident has come to my knowledge. Mrs. Elizabeth Thompson, of New York, is the lady who offered her bank book to Surgeon General Woodworth, of the Marine Hospital service, and told him to send a commission of experts to the South to examine into and report, for the benefit of science, upon the causes, the peculiarities, the methods of treatment, and other important features of the yellow fever epidemic. She is also famous for other practical charities, and is a woman beloved of her generation, When she was a girl of eighteen, Father. Gavayonia, a famous Catholic humanitar-ian, placed upon her neck a chain and brooch, a rare piece of workmanship, a silver eagle studded with diamonds, and said:

"When you find a lovelier woman than yourself, give her this keepsake."

Mrs. Thompson has worn this ornament for thirty years, but last winter she placed it upon the neck of Mrs. Hayes, telling her its history and the significance of the gift.

Mrs. Hayes declined to accept it under the Mrs. Hayes declined to accept it, under the peculiar circumstances, but is wearing the ornament for a time at Mrs. Thompson's

Miss. Caroline Travis edits the Brazil Index, of which her father is one of the proprietors.

Miss. Juliet Corson is to conduct a course of cookery before the Montreal ladies' educational association.

Miss. Florence Nightingale is now sixty years old, and lives in London, almost a prisoner to her room by sickness.

Mrs. Corbin, of Elizabeth, N. J., sister of President Grant, has taken the prize for the best home made bread in that state, at the State fair.

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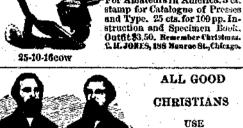
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LOCATION

CHICAGO, ILL., NOVEMBER 23, 1878. Mr. Wettstein's Objections to Immortality.

Some one has called our attention to an

article under the cheerful title of "Annihilation," which appeared in the Chicago Tribune, of Oct. 13th, from the pen of Mr. Otto Wettstein, of Rochelle, Ill. It is in reply to a late discourse on immortality by the Rev. David Swing. Mr. Wettstein undertakes to assert (we can hardly say to prove) that the belief in immortality is all a delusion. The facts of Spiritualism he dismiss. es in a parenthesis as not worthy of consideration. He would root out all belief by the sheer force of dogmatic assertion; for he is one of those who illustrate Pope's familiar saying, "A-little learning is a dangerous thing." There is no dogmatist so positive as your half-educated man.

After telling us that this belief in immortality is "transmitted from the Dark Ages," and that "it is one of the few beliefs that will find a place in the hearts of the masses when all other superstitions of the past are vanished." he proceeds to give as the starting-point of his argument, the following considerations:

"The principal characteristic of man is selfishness. Upon this all other attributes of his being are built. All his motives to act, to think, to ballave, are based upon this predominating trait of his individuality. To be hanpy is the motor to all his actions. The good do good because in so doing they seek their own happiness. The victous commit crime because they expect to graify their selfish desires for wealth, revenge, or other per-

Here Mr. Wettstein leaves out of sight altogether the question whether an enlightened seifishness may not be the highest attribute of a symmetrical man. The good. he tells us, seek their happiness in doing good:-all pure selftshness! Under this kind of reasoning the Theist's God, who is imagined as showing his love (which is happiness) in providing disciplinary means for their ultimate welfare to a universe of intelligent beings,—there is only Omnipotent Selfishness carried out to infinity!

The other day in Newark a poor, illiter ate wielder of the pick-axe, was buried and eventually killed by the caving in of a body of earth. For a time he could make himself heard to those outside; and the selfish clod-hopper, all the "attributes of whose being," if Mr. Wettstein is right, "were built on selfishness,"—had but one thing to ask and it was,-"O, friends, take care of my children! Look after the darlings! Promise me you will be good to my children-my dear, dear children!" There was no asking for the priest, though the sufferer was probably a Catholic-no thought of whether he was going to hell or to heaven or to annihilation-he could think of but one thing-his dear bereft children!

Well, after all (Mr. Wettstein will probably say), what was that but pure selfishness-the selfishness of a loving heart? Yes, in one sense it was; but it was the selfishness that makes the martyr exultant in the midst of devouring flames. It was a God-like selfishness, and any man who would turn it against human nature, rather than in its favor, lacks the elements which qualify him to speak authoritatively on the nature of a belief in immortality. If, as Mr. Wettstein tells us, man's "innate and inexpressible love of life," is built upon selfishness, and 'if selfishness may impel a man to lay down his life for love, for country, or for truth, then God be praised that such selfishness exists in the creature he has framed! But after all, this argument from selfishness is a two-edged sword; it ents both ways, for there are those who reject immortality from selfishness as well as those who accept it. Strauss was one of the former; he tells us he regarded immortality with dismay.

Leaving realities, and entering, of his own accord, and with the most innocent unconsciousness, a region, which if his crass materialism is true, is simply ideal ground, a region of dreams,-Mr. Wettstein utters this very noble and creditable sentiment:

"What right have we in discussing the important ones tion of our existence here or hereafter to take into con-sideration our wishes and desires? Choice should not influence our belief. We should seek and prefer the truth however agreeable or obnoxious to our peculiar

Now if the goodness of the good is based on selfishness, so, we must infer, is the disinterestedness of Mr. Weitstein, the truth-

seeker, based on selfishness, for he finds intellectual satisfaction and self-approbation, the equivalent of happiness, in his course; but how, if selfishness be at the root of his motive, can we trust him any more than we can trust the poor, selfish wretch who finds his happiness in craving and believing in immortality?

A little further on Mr. Wettstein tells us that "it is a law of nature, that true happiness can only be found in truth and virtue." A law of nature, and no law-giver! Well, let that pass. So, after all, there is a principle in nature (is there?), a stream of tendency, which causes the happiness of intelligent beings to be dependent on "truth and virtue!" What can Spiritualism—what can Theism, ask better than an admission like this? It is at the very core of the morality and religion of both. But, according to Mr. Wettstein's reasoning, to seek this true happiness, which lies in "truth and virtue," is to be selfish-so that the seeker after "virtue and truth" is in the same predicament with him who hankers after immortality; and what is more (causing Mr. Wettstein to slaughter his own argument), the reasons for truth and virtue (though he very positively posits them) are left, in his system, quite as baseless as the reasons for immortality, since both have no other foundation than selfishness! This is having two measures-one for his own belief. and another for that of the poor deluded believer in immortality.

After telling us that men believe in immortality simply because they find a selfish happiness in the belief, he informs us that because the happiness is "fictitious and a sham," it is therefore "delusion and misery?" There is tautology in his use of the word delusion. But in the name of common sense, why is misery a necessary consequence of the "fiction?" If there is no God and no future state, where does the misery come in? If a man pass a long life, jubilant and happy in the idea that life does not end with the death of the earth-body, how is his already enjoyed happiness to be affected by the circumstance that his belief was a delusion? That belief has made him happy; how, except by some ex post facto process, known only to Mr. Wettstein, is it going to make him "miserable?" As Schopenhauer says, such reasoning may answer "for the servant's hall;" it will hardly carry weight among thinking men.

Mr. Wettstein tells us that the "longing and desire for money and its consequent pleasures," ends in not one in a million realizing his most earnest wish and hope. 'Wealth," he says, "is a dream of happiness, so is immortality; therefore both are cherished dearly in the hearts of the masses because of their desire to be happy."

And so, according to this reasoner, we must the fact that men so generally desire it. The Spiritualist has better reasons for his convictions, and does not need this; but there is no force or applicability in the very ancient objection offered by Mr. Wettstein, specious as it may seem. Wealth is a recognized fact in human existence; every body sees the proofs of it; but immertality is still a controverted fact, however near to knowledge the faith of the Spiritualist may be. Many who desire wealth, and sacrifice everything else in its pursuit, really do attain it, as we every day see. In order to make the comparison run on four legs, Mr. Wettstein ought first to admit the fact of immortality (just as we admit the fact of wealth), and then show that the desire for it is no proof of our ability to attain it. This he cannot do, without seif-stultifica-

Very manfully he says: "I for one will not allow myself to be beguiled into an abyss of error over a path of flowers." But if the abyss of error be to us an abyss of happiness, and if there is no moral authority in our own breast or in the whole universe to say, "Do not do it," what should deter us from following that flowery path into the abyss aforesaid? Of what conse quence is the *error* of it, if it is not an error to us; and if we there find felicity, and if there is no future life to be affected by

Mr. Wettstein lays down as an "axiom" the proposition that, "The universe is eternal." But this is no more an axiom than the proposition that the earth we inhabit is eternal. On the contrary the tendency of all modern science, especially of astronomical science, is to show that the universe is finite; a product of time; that it had a beginning, and must have an ending, or else, should the law of continuity prevail, must be merged in the invisible, the supersensual. Did Mr. Wettstein ever read "The Unseen Universe," by Professors Tait and Stewart; men of high scientific reputation, though not Spiritualists? He will there learn that his so-called "axiom" is the mere dream of ignorance.

"Who claims immortality for the brute?" asks Mr. Wettstein. Well, some of the greatest men in philosophy, theology, and science, Mr. Wettstein. As representatives of them we need but mention the lofty names of Leienitz, Bishop Butler, and Agassiz. To this, if modesty permitted, we might add the fact that very many among Spiritualists believe that there is room enough in God's universes, present and potential, for even our humble fellow-creatures, the lower animals, issuing, perchance from their narrow earth-sphere into higher forms and higher capacities for enjoying the divine gift of life.

"All things change," says Mr. Wettstein; "matter alone, in its primitive elements, and force are eternally the same." Since when has any savant been authorized to

talk of the "primitive elements of matter," as if he were perfectly well acquainted with its eternity or non-eternity? The physicist who presumes to prate of the primitive elements of matter" (of which he knows nothing) is quite as presumptuous as the theologian who affects to be in the secrets of the Infinite One.

Those Spiritualists who have had repeated proofs of the ability of spirits to produce, for transient use, drapery, ornaments, and all sorts of garments, will be entertained by Mr. Wettstein's ponderous reason for not believing in spirit-forms appropriately clad. He says:

"Spotlers robes necessitate dressmakers, and weavers and material to weaver necessitates cotton and plantations to grow, and darkets or 'white trash' to gather it. It necessitates sewing machines or needles to sew them and shears to cut them, and cutiers to make the shears, and forges to forge the steel, and miners to mine the coal and fron, and horses to draw it to market, etc.; and behold you have again, instead of a picture of Paradise, a picture of earth, its vicissitudes, and—that's all. Then where is Heaven's Harble palaces topple over, too, by a touch of common sense. They necessitate hewers and carriers of stone, and—well, that's enough of this kind of a heaven already. The professor will please mount Pegasus again, or annihilation will be a blessing when compared with the fate of these poor quarrymen in eternity."

When her monkish inquisitors had asked that transcendent medium, Joan of Arc. if the male spirits that came to her were naked, "What," said she, "do you suppose that the great God cannot afford to clothe his servants?" Child-like as the answer may seem, it carries a science deeper than the Huxleys and Hoeckels have yetdreamed of. Mr. Wettstein, in trying to be jocose upon the subject, merely shows that he is tied to "the letter that killeth."

His whole plea in defense of the theory of a godless universe and the annihilation of man by the dissolution of the earthbody, is full of contradictions that show he is not so utterly devoid of belief as he would seem to think. His "law of nature that makes for virtue and truth,"-what is it but the cosmic plan which others call the moral order of the universe, involving the idea of an Orderer? To suppose that a long series of molecular agitations should end on producing a state of things, in which man's "true happiness" lies in "virtue and truth," is to suppose a very felicitous adjustment of things, and, if accidentally, a very marvelous product of chance. It challenges quite as much credulity as the idea of a God.

Mr. Wettstein objects to our making our wishes and desires a factor in the pursuit of truth; and the sentiment is a very noble one: but shall we credit it to materialism or to idealism? If there is no mind behind these shifting molecules; if when the visible dissolves, all ends; if a fortuitous jumbling of atoms has involved in the very nature of things all that is true in mathematics, in art, and in morals; — then how do we know that another fortuitous movewhich we now esteem true? If there is no such thing as truth absolute, truth divine, why should we be so very particular about contravening our "wishes and desires?" Mr. Wettstein's romantic sentiment is quite consistent in the mouth of a Theist and Spiritualist; but it sounds very much like mockery, addressed to an Atheist and a Sadducee.

We have not time to pursue any further our review of the inconsistencies in this attempt to throw ridicule upon the belief in immortality. It is only with the unthinking and the uneducated that such pleading can avail to unsettle the instinctive faith in immortality, which most minds recognize as legitimate. We have here laid little stress upon the Spiritualist's proofs, the most decisive of all, in behalf of immortality; for, we have preferred to meet Mr. Wettstein on his own ground. and to show that the assertions he has put forward, with the air of a man who argues, are shallow or fallacious, and known to be such by the advanced science of our day.

Mr. Wettstein, addressing himself to the Rev. Mr. Swing, in conclusion says, "Please tell us, professor, why God did not make us equal when he first created man, and thus place us in Paradise at once?" To higher intelligences a question like this may seem about as rational as it would be to ask: 'Why did not God make every angle of a triangle equal to a right angle?"

Prof. Swing.

In a late sermon, Prof. Swing well said: Man remained a barbarian until day by day a new truth came to give him at times a glimpse of liberty. A stone hammer and a stone knife were a shape of falsehood. They were a pretense. The real truth lay in iron and steel. The cance made of a log and impelled by an oar was a contradiction in navigation, a hypocrite in that art, and hence the world's commerce was compelled to wait until the great sail or the impelling engine should come; and when these came then sprang up the maritime cities on all shores. It thus is evident that civilization is the discovery and obedience of the world's truth, and is the converse of this also, namely, a constant and determined breaking away from all false ideas and practices; and from this it follows that religion will find its high est estate in the age which shall find its truest forms and which shall be a severe friend of that form, and a firm opponent of its contrary. A falsehood is "the worm in the bud." In the figure of the poet, the bud may open with the usual beauty and fragrance, so far as the eye can judge, and, indeed, the fruit may form, but at some point in the history of the flower or the fruit the injury by the worm will appear, and the hidden influence becomes evident and destructive. It is only the truthful blossom, the bud in whose invisible bosom no false influence reposes, the bud in which the true saps of nature flow, and the true sunshine and dewdrop nestle, which passes on to perfection.

A son of D. D. Home is now in the studio of the celebrated French painter, Gerome. A Paris correspondent speaks of him as young man of great promise.

Religious Exercises for Schools!-God in the Constitution!!-- Christ to Control the Government!!!

For years an organization has had an existence looking to the introduction of the controlling influences of religious bigotry into all the affairs of our nation. At first a straggling few openly advocated the recognition of God in the Constitution, but from the notorious fanaticism of its leading advocates, the idea that in this free, secular republic, such an event could ever be accomplished in the nineteenth century, with the light of the past history of nations who have established a theocratic or religious government, shining upon it, caused the idea to be repudiated. But the psychology of fanaticism and bigotry is catching. When those who would attain to civil power through ecclesiastical assumptions, find they can infuse into the masses an idea capable of extension, they will strain every nerve to operate upon the superstitious elements of those masses to accomplish their

In this matter of the union of Church and State, the idea of a union of the distinct organizations of the so-called Christian churches was by many looked upon as an utter impossibility-hence, whenever that idea was broached, it was scouted at as the result of the wild vagaries of some theoretical alarmist or of a disordered imagination, but it can be so looked upon no longer.

When, some three years since, Pope Pio None offered allocation to all the erring children of the Holy Mother Church, who had strayed into forbidden paths of whatever denomination, and tendered his gracious pardon to all who would return to the true fold, he made the advance towards a consummation of the union. Through the ritualists of the English Church, a near approach was made to enter the open door from the other side. The Holy Evangelical Alliance brought into fellowship the different offshoots from the Roman Catholic faith. and powerful condensing engines are at work to consolidate the whole into a political element. Just now, when the first step had been taken by the New Haven School Board to disconnect from our schools the various forms and ceremonials of religion, and leaving religion where the Constitution of the Fathers placed it, to be taught in the family or in the Church, each according to the dictates of conscience, the secret compact, which the parties spoken of have inaugurated, is revealed by the union in that city of Protestants and Roman Catholics, to not only restore religious exercises in the schools, but to establish a manual of religious exercises acceptable to the different parties in the compact. And this, Dr. Bament of the same atoms may not reverse | con explains, was for the purpose of "setnot have an argument for immortality on the order of things, and make that false tling" this matter "for the whole country as well as for New Haven."

Only a few days since, a Roman Catholic priest in Aurora, Itl, conversing with a liberal friend of ours in regard to the state of religious affairs in Germany, remarked in substance: "We have no longer any fight with the Protestants, they are glad we are Christians and we are glad they are; it is only aquestion of time when they will all return to the fold of the Mother Church. It is with the Infidels the contest must now be waged-it is the Materialists and Skeptics the Church has to fight."

Add to this the leading editorial in the Northwestern Christian Advocate, published previous to the election, showing their accord therewith, and the animus of the whole thing becomes apparent. From that article we select the following choice tid-

Since good government fosters religion, the conversion that comes of Christ must cover the ballot-box. It demands for the Master recognition in the primary set of government. In this is the royal, righteous union of church and state—Christ at the polls by proxy. * * * Vote, Christian! Vote for Christ. Vote to give him a present kingdom in this country. Vote as you pray. * * Would not the Christian millions, voting together, make a mighty party of themselves? With God, would they not be the majority?

* * Politicians, as rated in to-day's markets, may laugh at thought of a distinctively Uhristian party in politics. But the day will come when the vintage of their scorn will be the tears of their kind. The time is not extremely remote when the political office-seeker shall be catechised upon more than his back votes—upon his recognition or rejection of the voice of God in

With no greater certainty can we foretell the approach of tempest and tornado by the signs of the heavens, when we see the sky become suddenly overcast with black and greenish clouds, when the lightnings leap and flash, and with their lurid glare light up the scene, when the thunders which at first seem but distant mutterings, soon grow into a distinct roar, then swell. and crash, and boom, while the rising gale, like a winged fury, is sweeping forward with untiring force and increasing speed the storm angel of destruction, than we can discern in these various combinations and operations the gathering of a power always dangerous to civil liberty, and which, if it attains the supremacy in our government, is destined to overthrow and sweep away all freedom of conscience, and deprive citizens, by bloody edicts, or cruel torture if need be, of the right to think for themselves.

Let those who attempt to reason otherwise and who argue the impossibility of such a result, review the history of the Church since it first attained to civil power. The bloody and monstrous acts of cruelty which bigotry has wrought in the name of Christ. are without a parallel in the annals of outrageous deeds. The millions of spirits of those whose earthly all was sacrificed to this unfeeling Moloch of priestly bigotry and hate, should rise up and inspire us to vigilance, and energize our determination to be and remain free.

To a great degree we owe our present liberties to the influence of minds whose broad

patriotism rose superior to the narrow confines of creeds, as expressed by them in the constitution of the United States, and in our unsectarian schools. He who would manipulate the one, and change this secular government to a hierarchy—the liberty of conscience to church rule—and thus change the other into the channel of sectarian dogmatism, is the enemy of civil liberty and of the "inalienable rights" of American citizens, and would be a fit tool to act as executioner to the Inquisition.

To "vote for Christ; vote to give him a present kingdom in this country," means simply to disfranchise all non-sectarists of whatever name—to have disabling laws which will prevent them from giving testimony, sitting on juries or holding office. There is no use in trying to blind ourselves to the portent of the coming storm. The only way is to prepare for it, and begin at once our preparations. Delay may overthrow the citadel of religious liberty. If we temporize, and like the Waldenses, accept the false assurances of our bigoted foes, like them we must expect to be outraged and slaughtered. Liberty and conscience-the bill of constitutional civil rights—is too precious a boon to be frittered away. To the Spiritualists, Liberalists and non-sectarists generally is committed its sacred keeping. While the bitterest foes among the religious denominations are combining to crush out the principles so dear to us, shall we continue divided and disorganized until the opportune moment to build up and establish those principles shall have passed, and we become the slaves of the bigot's power?

We must emphatically and unitedly insist that our schools shall be free from all religious teachings, and that all encroachment upon the domain of thought and conscience shall be inhibited in the future in fact, as it has been in the past by letter, from having any place in the organic structure of our government, or being engrafted anywhere upon it. Upon this depends our individual rights, our civil liberty and the future prosperity of our country-and not only of our own country, but of all coun-

The Missing Girls.

WATSEKA, Ill., Nov. 8th .- Two girls. about fourteen years old, named "Rancie" Vennum and Laura Upsall, have been missing from their homes here since yesterday noon. They started for school in the afternoon, but did not arrive. No trace can be found of either of them. The Yennum girl has been insane, and has had to be very closely watched. The supposition is that they were abducted and carried away by some one. The Vennum girl is the larger. the other being quite small. Both wore black cloaks.—Telegram to Inter-Ocean.

How little it takes to make a sensation, particularly where the preconceived opinions of bigotry and intolerance towards Spiritualism, have the least point upon which to have a manifestation of that intolerance. In the above telegram it almost seems as though their intense desire to have it so, had manufactured an occasion for those possessed of this spirit, to declare Mary Lurancy Vennum insane,

The readers of the Religio-Philosophi-CAL JOURNAL, know that we have in the case of Mary Lurancy Vennum, one of the very best authenticated cases of spirit control ever presented to the world; as our pamphlet, "The Watseka Wonder," very clearly shows. Not only was the control perfect in itself, but produced complete results in the restoration of Mary to perfect health, from a condition which had been previously pronounced incurable by any known means. When this change had been effected by the spirit control, she was Mary Roff, the spirit daughter of A. B. Roff, no longer, but the restored Mary Lurancy Vennum.

On seeing the above dispatch, we at once wrote to Mr. A. B. Roff for particulars, from whom we learn that the two girls walked out of town about four miles, to the house of an acquaintance of the Vennum family, thoughtlessly neglecting to inform their friends where they were going. They staid all night, and the next day returned home, spoiling the sensation.

RE-INCARNATION.

Its Fancies and Follies.

Such is the title of a series of five articles which are to be furnished us for publication in consecutive numbers of the Journal. Judging from the one we publish in this issue and from the well-known ability of the writer, a flood of light will be thrown on this mysterious subject. There is certainly great need that the general public and especially the Spiritualistic public, should be well informed with regard to a matter which is liable to affect all sooner or later. We bespeak for Mr. Coleman's articles the close and critical attention of our readers and particularly those who have listened favorably to the advocates of re-incarnation, or have come to accept the dogma. As Spiritualists we should never shrink from looking facts square in the face. Mr. Coleman will probably deal largely in facts, and we trust they will be met with due consideration.

D.D. Home, after a summer in the wilds of Russia, has lately been spending a few weeks in England on a round of visits among old friends; many of them distinguished personages whose warm esteem he has held since the first acquaintance years ago. Mr. and Mrs. S. C. Hall gave an evening reception in his honer.

Abbie N. Burnham is lecturing in Hart-

ford, Ct.

MRS. DR. M E. OWEN.

The Magnetic Healer, who Went to New Orleans and Died, that Others Might Live.

Mrs. Owen was well and favorably known to a large circle of patrons and friends in this city, and highly esteemed both for her great healing powers and her qualities of head and heart. It is related of her that hearing the constant cries for succor from the afflicted South, she felt it her duty to go and made a compact with her spirit friends that if they would furnish her money to pay her debts she would start at once. This they promised, and the morning after, she started out to see if she could collect something from the different sums due her. Going to one gentleman who had owed her twentyfivedollars a long time, she begged for half, if he could pay no more; this he agreed to, and started to write a check, when suddenly he exclaimed, as though moved by some outside influence, "I may as well pay the whole now," and did so. Dr. Owen then called on another patient who owed her ten dollars, but did not find him; on returning home she found this man awaiting her return to pay her. These and similar experiences gave her faith and strength. Dr. Thomas' congregation agreed to see that she did not want, and through the mafuence of Brother Geo. S. Bowen, she was provided with a railroad pass to New Orleans, to which place she went upon her mission of love and charity. Though an entire stranger and unacclimated, she did noble service, winning an enduring name on earth, before going to meet her reward in spirit-life. Mrs. Owen kept up well until after the crisis had passed in the plague-stricken land. Her spirit freed itself on Saturday tast from its earthly tenement and passed on to join the "great majority." The New Orleans Picayune speaks of her as follows:

npelled by a noble desire to aid in alleviating the sufferings of the sick, Mrs. Owens left her friends, home, family, and kindred, braved dangers of pestilence, and toiled here by day and night at the bedeides of the sick and dylng, regardless of her own comfort and forgetting all risks, she watched and worked with loving idelity until it came her own turn to be striken down. Her name will be recorded in the honored list of self-sacrificing philanthropists, and her memory will be cherished by those whose pains she slevisted, and whose troubled minds she scothed and comforted.

Miss. Esther Cox.

The excitement attending the haunted house at Amherst, Nova Scotia, which we briefly noticed last week, has been intense. It appears from the account given, that one gentleman went into the cellar, and received a severe blow on the head from the invisible something. It may be mentioned as a very singular thing that the controlling influence in these phenomena is not supposed to be a spirit, but is faithfully believed by the family to be a young man who is now in a distant part of the Province. He is not a person who ever had any influence over Esther, and she has regarded him with strong dislike. 'He left Amherst suddenly after Esther was taken ill, but prior to her illness he is said to have talked to her in such a violent and extraordinary way as to cause her much alarm, and leave a vivid impression of him on her mind.

There have been freaks, however, connected with this affair that would be doubted by the general public, if not well substantiated by credible eye-witnesses. On one occasion, when twelve persons were in the room, Esther lay in bed, with her hands outside of the coverlid. The bed clothes were violently agitated, but the pillow acted as if literally "possessed of a devil." It would leap towards Esther's head, strike her and bound back, and this it continued to do several times. Two persons then took hold of the corners of it, and stood several feet away from the bed. The pillow straightened itself out horizontally in the direction of Esther, and those who held it declare that a weight of twenty-five or thirty pounds seemed pulling against them. When it could not get away, it elongated itself to its utmost capacity, just as a piece of elastic or rubber would do, and wriggled and squirmed like a leech in a jar of water. A hat placed on the bed stood on the edge of its rim, and pirouetted and danced around as if suspended by a string. This was witnessed by at least a dozen persons, several of them being ladies of high respectability.

Free! Free!!

We will send the JOURNAL for the remainder of 1878 free to all new yearly subscribers. Friends, now is your time to show your good will for the Journal, and zeal for the cause.

Laborers in the Spiritualistic Vineyard, and other Items of Interest.

Dr. A. B. Dobson, magnetic healer and test medium, has got back on his old route. His post office address is Maqueketa, Iowa. J. Madison Allen would like to make en-

gagements to lecture in the South. Address during November, box 26, Matfield, Plymouth county, Mass.

Now is the time to get new subscribers for the JOURNAL. We hope all will realize the importance of sustaining the spiritual

The Ooden Freeman, Utah Territory, is publishing fragments from Sallet's Lay Gospel, translated from the German by Leo Haefell, for its columns. Although not fully up to the advance of the Spiritual philosophy, the Freeman is extremely liberal for a secular paper.

Dr. E. F. Butterfield, of Syracuse, N. Y., is giving free medical clairvoyant examinations, at 1009 Arch street, Philadelphia, Pa.,

for one week, beginning Tuesday, Nov. 19th. The Medium and Daybreak is soon to publish a portait of Thomas Gales Forster His health is so far restored that he is again on the rostrum lecturing in London.

A bill has passed the House in the Vermont Legislature, repealing the law preventing physicians not licensed by the board of censors of each regular school, to

M. Lovely, of Bushnell, Ill., informs us of being speedily relieved of a terrible distress in the stomach, through the healing power of Mrs. Ann J. Travis, by "the laying on of

Progress: A Journal for Men and Wemen, is the title of a new twenty page quarto weekly, edited and published by John W. Forney, 7th and Chestnut streets, Philadelphia, at five dollars per year. Its initial number presents a becoming appearance.

The proposition to introduce into the public schools of New Haven, Conn., a religious liturgy of a combined Protestant-Catholic sort has been defeated by the Board of Education of that city, but the former religious services are continued.

The medium, Mrs. O. A. Bishop, of No. 214 West Randolph street, has lately given some remarkable tests to investigators. Mrs. Bishop has been a good medium for years. as is also her mother, Mrs. Leonard Howard, of St. Charles, Ill.

W. F. Jamieson is now in Illinois. He will give a course of lectures in White Hall, His., Nov. 20, 21, 22, 23, and 24th. Liberals, who would like to create an interest in free thought, should address him immediately at White Hall, Ills.

Dr. J. L. York, spoke at Adrian, Mich., Nov. 15, 16, and 17th. Will speak at Sturgis, December 1st to 7th, at Mason, December 11th to 15th; at Grand Ledge, December 18th to 22nd, and at Lansing. December 26th to

Dr. J. K. Bailey has located at Muskegon Mich. The friends of our cause in that region, have now an earnest and efficient speaker and healer readily accessible. We hope they will keep him fully employed.

Mr. J. J. Morse, of Derby, England, says: "I read the Journal with much interest, and admire its outspokenness, especially upon theological matters. Spiritualism must prove a theological, moral and criminal disinfectant, and let us trust that the efforts of the Journal to hold up the truth and break down the false, may be crowned with their full share of deserved success."

Mrs. Nellie J. T. Brigham, in one of her late lectures, well said: "The great and central idea of Spiritualism is to teach the certainty of a future existence, and that our every act and thought on this side of the veil called death, has its influence on us and ours on the other side; and that by living rightly and dealing justly with our fellows here, we will be the better fitted for the longer life hereafter."

A Brighton gentleman, who wrote recently to Mr. Gladstone on the subject of Spiritualism, has received the following reply: "London, Oct. 16th.—I do not share or approve the temper of simple (contempt with which so many view the phenomena. It is a question, in the first instance of evidence: it then follows to explain, as far as we can, such facts as may have been estab-

Giles B. Stebbins returned to Chicago last week as a delegate to the commercial convention. After helping to make that affair a great success, he spent Thursday very pleasantly with friends, and in the evening made one of a goodly company which filled the parlors of Robert Collyer's home. Brother Stebbins left for Detroit on Friday, and will remain at home a few days. Some of his friends here suggested that he should give a series of parlor lectures in this city during the winter, and he thinks favorably of the plan.

Prof. A.E. Carpenter is again in the West lecturing on psychology, and practically demonstrating the truth of his theory by experiments at each lecture. He gave a highly successful course in this city last spring. Prof. Carpenter wishes us to announce that he still retains a warm and active interest in Spiritualism, and will lecture on the subject on Sundays in the vieinity of the place he may happen to be. He can be addressed in care of this office.

Lassed to Spirit-Life.

Passed to spirit-life, at his residence near Springfield, Mo., on the 28th of Sept. A. D. 1878, A. G. McCracken, at the age of 55 years and 8 months. He had been investigating Spiritualism for 15 years, had read the Journari from its commencement. He leaves a wife and six children, and a large circle of friends to mourn his loss. R. P. Mathews' delivered an appropriate address at the

Notice of Meeting.

The Liberals of Saranac, Mich., will hold an anniversary meeting at Shaw's Hall, Saranac, to commemorate the birth of Thomas Paine, on Jan. 19th.
A good time may be expected. Come and bring your wife. Good speakers and music in attendance. By Order of Com.

Zusiness Zotices.

Dr. PRIOR'S Cream Baking Powder and Flavorings are used by the most careful physicians and chemists in their own families.

MAGNETTO HEALER-Mrs. Clara A. Robinson, of 925 Wabash Avenue, treats all forms of Chronic Discusses, by direct application to the nerve-centres; curing often, where medicine fails Treat ments given, either at her own parloss or at patient's residence. Will also diagnose disease for parties at a distance who will enclose lock of hair. Fee, \$2.00, and state age, sex, and leading symptoms. Send for Circular.

8. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmitles peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars.

24-26-25-25

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hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

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SAPONIFIER, see advertisement on another page

A Tobacco Antidore, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

Hearing Restored.—Great invention by one who was deaf for 20 years. Send stamp for particulars. Yery & Harper, Lack Box No. 80, Madison, Indiana. 25 11 14

DR. KAYNER, Surgeon and Eelectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernis, and furnishes them to order. See his advertisement in another column.

Dr. Putch's Unique Perfumes are as fresh and sweet as the freshly-gathered flowers.

L. A. EDMINSTER, Magnetic Physician.—Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Ed-minster. The Doctor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative agent, does not directly remove the disease, but imparts to the system vital energy, assisting nature to throw off disease. Those desirous of treatment will find the Doctor at his residence, room 130 Palmer House. He will answer calls at residences Those unable to call in person, can receive his magnetized paper, from which great benefit will be

Consumption Cured.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a sim-ple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffer ing fellows. Actuated by this motive, and a de-sire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using in Ger-man, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 24-18 26-16cow.

New Advertisements.

SPIRITUAL NOTES

Published monthly. Price Twopence. Annual Subscription, to any part of the United States, St. Postomice Orders to be made payable to the Manager, Mr. Thomas Hiyton, at the Chief Office, London, England, and addressed to H. Ave Maria Lane. London, E. C. As an independent spiritual journal Spiritual Norms represents the progress of Spiritual Science in the United Kingdom, and serves as an auxiliary to the various Societies, the home circle, the medium, and the lecturer, and is devoted to the diffusion of useful and permanent information in the most condensed form.

Spiritual Norms contains each month reports of the proceedings of societies, with announcements of their prospective arrangements, articles by talented writers, editorial notes or passing events, reviews: I current Spiritual literature, c. Are apondence, notes and queries, list of Societies with names of their secretaries, and place of meetings, and other information of interest to Spiritual students.

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25-12

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TESTIMONIAL

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Poices from the People.

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Insanity vs. Abnormal Pessession.

BY DR. J. WILBUR.

Medical authorities of the present age, in inves-tigating the aubject of insanity, have hitherto fail-ed to arrive at a satisfactory solution of the prob-lem, probably, because the microscope and scappe fail to disclose evidences of the disease in postmortem examinations.

The brains of the subjects who had been insane for years, on dissection have often been found in an apparently healthy condition, while others, whose brains have been found to be seriously dis-eased, had been of clear mind and capable of exercising average good judgment.

The subject has been deemed of sufficient im-

portance to warrant the appointment of boards of eminent physicians to investigate the same, to learn the causes, and, if possible, to formulate the cure, but thus far with such slight success that but a few comparatively have been restored to sanity. Several articles have appeared recently advocat ing the probability that many cases presenting all the symptomatic features of insanity, may find their origin in psychological causes, and in view of the added light afforded by the spiritual philos-ophy, corroborating the Hebrew record of "two thousand years ago," and the sualogous phenomens of the "control of mind over mind," the discovery of which is accredited to Mesmer, the belief that many of these unfortunates are victims of

While living in Detroit in 1853, I called upon Dr. Irish, of Ann Arbor, to exchange experiences with him on the subject of Spiritualism, as I had been informed that he was a medium.

abnormal possession, is justified, and to my mind

fully substantiated. Apropos of this I will relate au fucident occurring during my early experience

During our conversation I told him of certain experiences of my own, among others, that my hand had frequently been controlled to write upon subjects with which I was quite unfamiliar, and particularly to write prescriptions for the sick, which was the more remarkable, as I had no knowledge whatever of medicine. He replied that the spirits evidently intended to develope me for a healer, and my ignorance of medicines would be rather an advantage than otherwise, as there would be no prejudices to overcome. He stated that there was a lady across the street, who had been insane for a long time, that a consultation had been held upon her case the day before, re-sulting in the edict that she must die, and that he would like to see what I could write in regard to her; handing me pencil and paper, whereupon my

hand moved immediately and wrote:
"We want you to go there; you can cure her." About nine o'clock in the evening the father of the patient called on Dr. Irish, possibly as a last resort, and asked him his opinion of the case. As the doctor had not seen the patient, he had nothing upon which to predicate a diagnosis, but intro-duced him to me, saying that I had received a communication from the Spirit-world in regard to

his daughter, which he read to him.

The father was skeptical, but was willing to do anything to save his daughter for her children's sake. He stated that it was the most singular case of insanity he had ever known. One of the symptoms appeared to be a kind of physical claimandience; he would go into another room and whis-per to any person present, and on his return, she would repeat the entire conversation.

When left alone she had cut off her hair, had at-tempted to kill herself and children, and manifest-ed a degree of ingenuity for the conception of mischief, only equaled by her capacity to execute it. At that time she was, and had been for four days, lying motionless and unconscious, conse-

quently without nourishment.
At his carnest solicitation, I consented to go and for her although I could not promise him any favorable result, as this was my first experience. He returned to make arrange-ments for my visit, and during his absence my hand was again controlled and wrote:

"They must all go to bed, excepting her husband, before you go, and you and he must remain with her all night, and in the morning her parents must go home."

I gave him this communication on his return when he went back to carry out the directions after which I went over, stepped up to the elde of the bed, and my hand was controlled to make passes over her, and in less than two minutes her hand moved, and she spoke clearly and distinctly saying, "Doctor you can cure me and restore me to my family." I might say parenthetically, that this was the first time I had ever been called "Doc-

She stated that she had been controlled and kept in this condition by evil spirits, but now they were all gone. She seemed to know without hav-ing been told, that her parents were going home in the morning, and requested them to come to her room at eight o'clock, as she wished to talk with them before they left.

I visited her twice afterwards, and she recovered entirely, has ever been perfectly rational, and has never been troubled similarly since.

Subsequently, I learned that her mother committed suicide, a circumstance probably affording a psycological solution of the problem of the daughter's mental disturbances, and that the father had become a firm believer in Spiritualism. I regard this as a distinct case of abhormal possession; by some writers and for some reason probably, called obsession; carrying all the symptoms and external characteristics of insanity, though clearly shown to be a derangement which was neither organic nor functional, yielding to mag-nectic treatment so readily, that within two minutes, the insane patient was enabled to give the only accurate diagnosis of his case, and correctly foretell the result of the treatment.

The fa t that such a case has occurred, presupposes that many more may, and do occur, and suggests the probability that there may be hundreds of similar cases in our asylums, for whom hope only rests in the remote possibility of the introduction of magnetic treatment in such institutions.

Origin of Prayer.

The Christian form of prayer was derived from the Gentiles. It originated in remote antiquity, by supplicating in times of feer or distress; and in the course of religious development, became a regularly established verbal ceremony of devotion in connection with thanksgiving and praise. Jesus improved on the old heathen custom of valuly re-positing prayers with the view of heather thanksgiving peating prayers with the view of being heard for their much speaking, by charging his disciples to say less, and closet themselves when they prayed se not to be seen or heard. According to Luke he did not teach them to pray until they requested him, in imitation of John the Baptist. He then taught them briefly, in congruity with his religious sentiment. The fact that Moses never practiced, or taught it to his people, is sufficient evidence of its extraneous origin. It was in a foreign land, enrolled with the Magi, that Daniel
learned the habit of openly repeating prayers—so
reprehensible to Jesus. The custom was so preyalant mong the Paraes of Paraes. lent among the Paraces of Persis, that a Jewish sect was formed after the captivity, which took the name Pharisees—as derived from theirs—who in the time of Christ made so much public show with it, that he denounced them as hypocrites. So common yet is this ancient Eastern form of much praying, said to be, that in some parts of Central Asis, they erect praying wind-mills, which run off prayers for their owners whenever there is any breeze in force, and with the introduction of steam, hope to comply with Paul's injunction to "pray without cessing." Thus most of the pray-ing in Christian lands is done more through fornality than intrinsic virtue, or faith in its efficacy. By intercourse with neighboring tribes and na-tions, King David learned to pray for the Lord to break their teath in their months, and let them down quick into hell. (Ps. 55:15, and 56 6.) Paul also seems to have forgotten the principles of his Master, when he prayed for Alexander the copper-

In primitive times, before prayer, repentance faith, baptism and the various superficial form, now in vogue with Christians, were conceived men worshiped only by sacrificing, while God was

supposed to do the repenting. (Gen. 6:6). It was through jealousy in sacrificial worship, that Cain violated the civil laws of Eden; and for which he expressed fear of being slain by the people if found out in his crime. His attempted improve-ment on the bloody custom of slaughtering beasts for sacrifice, by substituting the products of the soll, was not acceptable to the Hebrew idea of a God that delighted more in the smell of burnt bullocks and rams. Fortunately for Calu—so far as Divine justice is concerned—Jehovah had no law at this time, and readily set human law at naught, by acquitting the criminal without judge or jury. This could only be excusable on the prem-ises that Cain was sincers in his devotion. If the ises that Cain was sincers in his devotion. If the Lord had encouraged agriculture, by accepting the offering of a farmer, instead of giving preference to that of a butcher, Abel might have killed Cainfor the same reason. Cain, however, escaped the penalty of law, by taking refuge in a distant land, among people with whom the Edenitss had no extradition laws.

M. B. CRAYES.

Another Medium.

We have been having some very interesting times with Willie Black, of our town. We first put him in the cabinet to see if we could get any manifestations, and were soon surprised to see hands shown at the aperture; then, to make sure that it was not him, we began a series of tests, which so far have been very satisfactory. We first filled his hands full of flour, but it made no difference, hands and faces were exhibited at the aperture. For about two weeks we have tied him in every concelvable way, but he would be untied in much less time than we were tising him, and the string would be thrown outside the cabinet, and he then would be retled with both hands behind his back, so tight that it would be almost impossible to untle him. Last night we had a sit-ting with him in my house, making a cabinet by hanging up a curtain in one corner of the room. One gentleman present said he would tie him so that he could not get loose, or at least if any other persons would let him tie them in the same manner, he would give them fifty dollars if they would get loose, and that if the medium was released, he would accept it as a test. Well, he tied him in the cabinet so securely that we could not untile him again, and asked his control if he would not please elease him for us, which he did, taking the string with him, telling us by writing on the slate we had placed inside the cabinet, that he would bring it back at the next sitting. The medium then called for a light, and we found him pretty well exhausted. We let him rest for about twenty minutes and then searched him thoroughly, to see if we could find the string, but our search proved fruitless We then placed him in the cabinet again, and sung two or three hymns, when he called for a light, and we found him tied as securely as when we first put him in the cabinet; also found instructions from his control, written on the slate, which we will follow. We only began our cir-

cles about a month ago. H. A. MCHANY. Such manifestations as these cannot afford eat. isfactory evidence only to those witnessing them, and only then when they know the conditions are fraud proof.

A Waking Thought.

"Great reforms move slowly; we must be pa

tient."
This sentence came to me, almost clairaudient. ly, just as I was awaking this morning from a profound and dreamless sleep. It was a text for a series of thoughts, inspired by the every-day oc-currences of life—by the things we see and the things we hear. Yesterday, while riding out with a gentleman friend, the conversation happened to turn upon the case of a remarkably healthful young lady, who, as report says, is expecting soon to be married. "She will not look so blooming long," said he; "in two or three years she will look pale and broken down like the rest of them."
"The rest of them," meant the joyous, hearty, blooming girls of our acquaintance, who had become wives and mothers, and who were now alwomen, broken in health and spirits, and apparently dying by inches."

"Must it necessarily be so?" I inquired; "is that the law of nature? "It seems so," he replied, "else why is the early decay of our young wives and mothers so univer-sal? Why is iil health the rule and perfect health

the exception? Then I read him a lesson on the false condition of society; on the continual and insane disobe-dience to nature's wise and holy laws; on the injurious mode of dressing, the hurtful kind of diet; the thousand srifted cares of life; the socalled duties, more honored in the breach than the observance; the lack of continue! cheerfulness in the home life; the absence of simple, innocent, social enjoyments.

Various questions were broached, when the gen tiemsu became indignant, and flually grew per-sonally rude, saying that he always knew I was full of notions, but he did not think I had gone so far. I let him blow off steam for awhile, and then replied: "You may call me what you please: I care very little for names; words have various meanings according to the minds which conceive, and the lips which utter them. You will adopt some of my notions, I hope, one of these days."

Then we took hold of the "woman" question,

and that was worst of all. He thanked God that he had not married a literary woman; what he exactly meant by that epithet we could not quite discover. Some people will think it strange that we should call such a narrow-minded person our friend: but he is a good man, a generous man, yet ignorant of the great advances of the past twenty years on these interesting topics; and ignorance and intol-erance are twin brothers, and generally go handin-hand. He viewed these matters from a standpoint of extreme conservatism, on which he rather prided himself. The conversation was a painful one, and perhaps it was to soothe and encourage me that my waking thought was "Great reforms move slowly; we must be patient.". M. D. SHINDLER.

Drapery Brought into Circles by Spirits.

BY RMILY KISLINGBURY.

The present moment seems opportune for relating an incident in the history of the "Katie King" manifestations, and as I have full permission from Mrs. Cook to make it public. I hope you will favor me by kindly giving it insertion in your journal. At an early period in the development of her daughter Florence's mediumship, Mrs. Cook be-came aware of the great care and vigilance neccannot want of the great the purity and interrity of the manifestations, and she soon added to the mother's wise watchfulness of her child's charac-ter and reputation, the keen scrutiny of the in-

vestigator into startling and often delusive phe-On one occasion, when "Katie King" was at the On one occasion, when "Katic King" was at the zenith of her materializing power, hirs. Cook observed with horror that that innocent-seeming "spook" had arrayed herself in a garment which Mrs. Cook recognized as her own handiwork, and the property of her daughter. Keeping her own counsel, she made an excuse for bringing the scance speedily to a close. She searched the cabinet, but finding nothing, went upstairs alone to her daughter's spartment, where, on opening the linen-drawer, she perceived the garment in question, which had been evidently unfolded and hastily re-

placed. Returning downstairs with her secret, and having assured herself that Miss Cook had not left having assured herself that Miss Cook had not left the scance-room, and that, therefore, the garment had not been replaced by her, Mrs. Cook request-ed, after the guests had left, that another short sit-ting should be held.

"Katle King" made a full confession, and ex-cused herself for her delinquency by saying that the power not being very strong that evening, she the power not being very strong that evening, she had saved herself trouble by using things belong-ing to the medium. Mrs. Cook rated the spirit soundly, and told her that, if ever such a thing happened again, she would close her doors and never give another scance. "Ratio" retired abash-ed, and presently emerged from the cabinet in a robe adorned with beautiful Indian embroidery, of a quality and workmanship far surpassing in spiender anything possessed by Miss Cook or her

mother.

She politely asked if that would do, and prom-ising never to repeat an experiment so dangerous to the medium's reputation as the one she had previously performed, the scance was broken up. That promise, so far as the experience and powers That promise, so far as the experience and powers of detection of Mrs. Cook and other observers are concerned, was faithfully kept, and the manifestations were in no way weakened in appearance, while their inherent value and interest were enhanced by the stern demand for truth alone.

The lesson is only too apparent. If, in a circle so carefully guarded, deception attempted to creep in, must we not expect it to rear itself hydra-headed where no jesious eye keeps watch, no firm but loving hand is bold to strike?

My advice to Mr. Williams and other public mediums is this. Hold no public circles where men may come and go, and spirits may play tricks, with or without the cognizance of any one. Keep to

or without the cognizance of any one. Keep to private engagements and the recommendations of those who understand something of the subject, and try whether by this course a new and more truth inspiring class of manifestations may not be evolved.—London Spiritualist.

Satisfactory Seauces.

It affords me much pleasure to relate a very pleasing circumstance which took place during a recent visit to your city. Apprehending no ill results to either church or state, by attending a sesults to either church or state, by attending a scance for the sole purpose of witnessing for myself some of the wonders of spirit phenomena, in company with my wife, I called on Mrs. R. H. Simpson, No 24 Ogden avenue, where we were conducted by her little daughter to a small room used for the purpose, which was plainly though neathy functions that we would even into the room and furwishes that we would examine the room and fur-niture, as well as her personal clothing. There were three care seated chairs and two small plain tables in the room. These we examined well. Her clothing we deemed it unnecessary to examher clothing we deemed it unnecessary to examine, it being very simple, while her conduct was that of uprightness. We were scated at a plain pine hoard table, on which was lying a smail ordinary slate, upon which the medium placed a bit of slate pencil, not larger than the head of a pin. This was submitted to test by placing the slate under the table for a few minutes. The communication required was this. munication received was this:

"Me bring you a flower." On the window-sill was a goblet half full of water. This we put on the slate, then put the slate on the medium's hand, and examined it after it was carried under the table in full light of a large window, her left hand being in sight all the while, and closely watched. Not more than five minutes clapsed when the medium asked us to look under the table. We did so, and to our astonishment there lay immersed in the water a beautiful white flower! It proved to be a jasmin of strictly Southern culture, and unknown in Northern consouthern culture, and unknown in Northern con-servatories. Ungrateful we may seem, we felt a mutual warping of confidence, though not in Mrs. Simpson, who seemed an embodiment of sinceri-ty. All was so unlooked for, so sudden, so fine a manipulation! The fact is, we wanted to be sharp enough to detect the fraud, should there be any; at least to have no deception played upon us therefore we asked for another and similar test. This being readily granted, in a few minutes a rose was deposited in the same water and goblet.

This time there was positively no room for doubt, yet still we must confess to feelings so mingled with surprise, that we scarcely knew how to express our thoughts. We still did not doubt the honesty of the medium; we saw and wondered. The Indian spirit Ski, by whom Mrs. S. claims to be controlled, then wrote on the slate that he would give me some "big lessons;" that he would "convert me" before leaving the room, and to bring this about he must "use medium roughly." He said that my mother was with him in the spirit-land, and wished to speak to me; that it was she who had brought the flowers for me. I then asked whether he could give me her name. He answered that he would try. My mother has been in spirit-life for thirty years. The medium had received no information from us of our antecedents.

After considerable effort on her part to articulate, the name was given correctly in the German dialect, my mother's native tongue. The medium avers she has no knowledge of that language The entire seance was to us marvelous, as we

were total strangers in the city. and not spiritualists. In due respect to Mrs. Simpson, we give this article for what it may be worth to a thinking public. Let the truth be told, it will stand though the heavens fall. From Mrs. Simpson's, we went to Mrs. Crock-

er's, No.461 West Washington street, who also had been recommended as a reliable medium. Again we were convinced of an undefinable subtle power outside of the person acting. Here persons came and made themselves known to us by accurate description of some character, time, place or elecumataness. We sat in wonder and amazement, as one after another of our friends long since gone to the other side, came giving name and relationship. We came away feeling that our time had been well spent. We know that we, too, are nearing the river's brink. We, too, must cross the stream. Then we shall know as DAVIDG. MILLER.

A Spirit Communication.

"Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

From the above quotation it will be understood that neither success or fallure in the affairs per-taining to mortal life, is to be the standard of adgment as to who is or is not worthy in the Judgment as to who is or is not worthy in the "eyes of him with with whom we have to do." Man too frequently weighs his fellow-man in the balance of loss and gain. This is one, and the principle reason, of those distinctions which Jesus Christ and his apostles ignored. In the days of primitive Christianity, when each feit his brother's need, and had that love in the heart which made it name all things were held in common made it pure, all things were held in common.

I have written at different times through this

medium, articles intended for the benefit exclusively of that class of Spiritualists who, like the Jews, think themselves a peculiar people, blessed with extraordinary gifts and extraordinary privileges, that through them as a sect or class the world is to be delivered from the dominance of creeds, church theology and priestly authority. To such I address myself on this occasion, whether they be mediums lecturers, or those who, like them, profess to have added knowledge to their faith. A greater work must be done than you have yet accomplished, before you will or can be received as benefactors of the human family, or the disseminators of a wholesome, purifying and

sanctifying religiou. You must cleanse your hands of all those cor-ruptions which make your outward lives manifest to the world that God is not in your thoughts, and his worship of less importance than holding cir-cles so dark as to exclude the light of truth, and in consequence become the workshops of the devil. To "quit yourselves like men," you must have clean hands and pure hearts. Be peaceable, gen-tle and Christ-like. Your souls must burn with love to God and humanity. Unholy ambition and desire for pre-eminence, must give place to that spirit which Christ said would bring exaltation. All envyings and strikes, back-bitings and bickerings, as to who shall be greatest, which exists among mediums and lecturers, must be crushed out of the heart. These are devile, and like those which obsessed the unfortunate lunatic according to the Master's word, can only be cast out by. "fasting and prayer." The Psalmist calls such a spirit "lifting up the soul unto vanity." These ele-ments are the tares among the wheat in the spiritual field. These elements prevent the soul's development. Here lies one great difficulty—has been and is yet a clog to the wheels of the car of spir-

itual progress and reform. That class of mediums who resort to wicked inventions, to impose upon the credulity of men and women desiring to know the truth, have "lifted up their souls unto vanity and aworn deceitfully." Their hands are not clean, their hearts are not pure, and that which comes through their mediumship is as surely impure as that corrupt waters flow from impure fountains. There has to be a deep and mighty probing of the cancerous mass called Spiritualism. The origin must be made deep and wide, and kept a running sore until the whole thing is purified from corrupting influen-ces. There must be more genuine and less counterfeit in mediums and manifestations. It is not so easy to detect fraud or counterfeit in other phases as that of materialization, but the counterfeiters are equally culpable. Those who perished beneath the ruins of the tower of Siloam, the Savior said were not more wicked than those who escap-"Except ye repent ye shall all likewise per

He or she who prostitutes spiritual gifts for the accomplishment of wicked designs and purposes, transgresses the law of God, and punishment will be meted out to them, just so sure as the laws of be meted out to them, just so sure as the laws of God remain fixed and immutable. I write this for the benefit of those who are bringing upon the cause of Spiritualism, by their wicked impostures the scoffs and scorn of many who were "almost persuaded," and deter many from investigation who might become bright and shining lights as mediums and teachers of its philosophy. The harvest is ripe, but the blades of the respers have been blunted by making them serve unlawful purposes, and in consequence many sheaves are lost.

poses, and in consequence many sheaves are lost.

To be Spiritualists in faith and practice, you must put away ali envy, malice, evil speaking, desire for worldly applause, love of money (for its possession), and "whatsoever loveth and maketh lie," and adorn yourselves with all those Christian graces which beautify and perfect humanity. Prayer and consecration to God are the elements needed to make you the "light of the world," and

your religion its illumination.

Spirit of the loving God, baptize thy creatures whom thou hast made to stand in thy holy place, that they may keep their hands clean and their hearts pure; that vanity, deceit and all wicked influences may depart from them, and they made to fulfill the religion for which them in the made to fulfill the mission for which thou in infinite wis-dom and goodness, didst create them. Ameu.

Spiritualism.

The system of Spiritualism, or spiritism, has assumed such a prominence in the religious world as to entitle it to the consideration of the philoso-pher and of the careful student of history. It is crude in its outline of principles, often ridiculous in its manifestations, and nearly always exorbit-ant in its claims upon the credulity of mankind; and yet, by reason of the number of its adherents. as well as of the tenacity with which they adhere to its evanescent creed, it exercises a wide and powerful influence upon all the thought of the world. It cannot, therefore, be whistled down by the wind, but must be discussed and examined like all other systems of religion which address themselves partly to the reason and partly to the su-peratition of the world. Spiritualism must, however, submit itself to the

test of criticism and experiment. It cannot prescribe its own conditions. It cannot invite the public to examine its tests, and then tell the public that its lack of sympathy prevents it from heing capacitated to judge impartially of those tests. This is the same fault which the evangelical world commits when it demands that reason shall yield to blind faith; and it is a greater fault in Spiritualism, for it claims to be a system of im-proved ethics, founded upon a later and better dispensation, and therefore it errs in the light.

In an article published some months, since in
the Reingo-Philosophical Journal, the position
herein maintained was substantially conceded; we have not observed, however, a disposition among Spiritualists to recognize this clear and reasonsble principle, but have rather a tendency to adhere to the absurd "condition" which have con-tributed so much to prejudice the general mind against the Spiritual Philosophy. Until its advocates and exponents shall agree to submit to the same tests which they themselves apply to the old creeds and systems, they may expect to stand to a certain extent in contempt before the tribunal of the enlightened world.—Elgin (III.) Leader

Science in the Church

Mn. Editon:-- I send you from the proceedings of the fifth church congress (Episcopal), which was held in October in Cincinnati, the paper of Prof. John M. Crady of the University of the South. In some of its ideas it is very significant.

The ultimate result to which scientific research

is drifting is a philosophy specially the same as that of Bishop Berkeley. It regards matter as but one constant factor of the actual energy whose sum total we call cosmos—a bundle of forces whose sole source is the sole substantium spirit. The principle of development (which Herbert Spencer miscouceived) drives us to the conclusion that every form of actuality proceeds from and returns to spirit. The principle of the con-servation of energy is a corollary of the law of development. The capacity to do work inheres not in the cosmos, but in the substantium spirit. All annihilation is but a reduction to potentiality; all creation but an emergency from potentiality. God is the sum of all potentialities; the cosmos the sum of all actualities. Another corollary of the law of development is the principle of representation which appears in every change. Every change involves an aunihilation and a creation. When matter is annihilated (as e.g., in chemical analysis) it is immediately represented in the cos-mos by an equivalent amount of newly created matter. Food annihilated in assimilation is represented by newly evolved protoplasm. The energies aunihilated in the act of perception are represent ed by new cerebral evolutes, of which we are sub jectively conscious, not as matter or energy, but as mental images, emotions, impulses, etc. sciousness is thus the recognition by spirit of the developmental work of spirit Thus we become conscious of the external world which we call matter. Modern research will eventually force us to regard the whole creation as the outgrowth or discourse of God, in which "by faith we cog-nize that the worlds were organized in such wise that the phenomenal was produced from the nonphenomenal." Science looks only to the text of the "discourse," religion only to the meaning. No thoughtful Christian can avoid seeing that scientific research is at least one factor in the gradual fulfillment of the Lord's prophecy—"Noth-ing is secret that shall not be made known."

The Double.

I received to day (November 5th) your issue of November 2d; in it I find an article in relation to "The Double," and as this very morning before received the paper. I heard a well attested fact up on the subject, I have concluded to transmit it to you for publication.

I have a friend here, a very estimable lady, in

whose truthfulness and common sense I have great confidence. She is a medium, though an undeveloped one, and knows very little about the philosophy of Spiritualism. In a conversation with her this morning she asked me if it was possible for a person to be in two places at the same time; and went on to state that some time ago on returing from a visit to a neighbor, she conclu she would come home by a short way, and climbed over the garden fence. In passing through the garden she saw her mother, in a white night cap, gathering beans. She thought it strange that her mother, quite an aged lady, should be thus occupied in the heat of the day, but, being in haste, she passed on without going to speak to her, and to her great surprise saw her seated in the house in her customary rocking chair, with a black lace cap upon her head. The mother being old, and a little superstitious and likewise quite afraid of death, she said nothing to her about it hough she mentioned it to others.

Another case: She was one day quite unwell, and was habited in a pink dressing gown. Her mother came in from the garden, and exclaimed: mother came in from the garden, and exclaimed:
"Why, 6—, how could you change your dress in
so short a time?" "What do you mean, mother?"
said 8. "Why," replied the old lady, "I saw you
in the garden gathering roses a moment ago, and
you had on your blue dress. I stooped down to
pick up something, and when I looked up again
you were gone." "I have not been out of the
konse, mother," said 8., "neither have I changed
my dress!" "Well that hasts all." said the old lade." my dress." "Well, that beats all," said the old lady, laughing, "I must have been dreaming, but I was certain it was you," I think it probable that the mother was herself a medium. She has pass mother was herself a medium. She has passed away quite recently, and since her decease the daughter is becoming developed as a writing medium. She had never before heard of the "double." The same lady informs me that an old clock, with the works all broken, has on three occasions struck one just before a death in the family. I had loaned her for perusal Dr. Watson's "Clock

Struck One," and she seemed quite surprised that the same occurrence should have happened to any beside themselves. They had the orthodox belief in the wonderful power of the devil, and as-cribed to him what was otherwise unexplainable. I am happy to say that his Satanic majesty has lost his hold upon the mind of my friend, and that his reign in that samily is over.

MARY DANA SHINDLER.

Suicide and its Consequences.

A few days since, we received a letter from one of our patrons, asking us to give our opinion upon the effect suicide would have upon the spirit after it left its material form; saying she had entertained serious thoughts of severing the cord that held the spirit to the body, by doing which she thought she could rid herself of the untoward circumstances and severe vicissitudes that now surrounded her.

To our mind, all life is secred, and should not be prematurely destroyed, nor its natural functions tampered with; because the building up of materisl forces, the development and outgrowth of the crude matter towards perfectibility of complete-ness, is nature's grandest law. Afterwards come disintegration and decay, which, however, ought to be brought about only through the slow pro-cess of time, acting upon the material after it has performed all its functions, which is a necessary step to commence the great work of eternal pro-

Self-preservation is implanted in every child at birth, as is seen in the tiny infant stretching out its helpless hands to those about for succor and assistance. It is therefore incumbent upon every soul to so care for and strengthen his or her phys ical system that it can attain its highest development of health and the greatest vigor of growth, thus fitting it to remain strong until the advancement of old age carries it down naturally

and besutifully to the tomb.

The spirit was placed in a physical body to perform a certain mission; to devolop and unfold certain attributes within itself, and also to gain certain experiences necessary for its higher growth in the Spirit-world; and he or she who does aught to destroy its earthly tenement, or in any way prevents it from performing its natural functions, just so surely rob their own spirit of a part of its rightful possessions, despoil themselves of part of their heritage of to be acquired knowledge and experience, the sad consequences of which as a necessity they must feel for a longer or shorter time in the after life.—Voice of Angels.

Mr. Brown at Choppington.

We have had the services of Mr. Brown and his guide "Bretimo" here for a week; he has been engaged mostly in developing our new circle with good result. He has also been giving private sittings, and has given some beautiful tests relating the friends in the Spirit-world, and other valuable information; every time he comes he seems to be getting better, and does good work in extending Spiritualism in Northumberland. I may also state that the last time he was here, "Bretimo" was the means of finding a girl that had been stolen from her mother says from the control of the her mother seventeen years ago; he gave her full instructions how to proceed, and she did so, and found her in London, and brought her home with her to the North. Mr. Brown has had an interview with the girl since she arrived here. He is leaving here for Ashington Colliery, which is a new district. They have a circle with upwards of thirty members but. I think the only drawback thirty members, but I think the only drawback they have is one of the "Blood of the Lamb" mediums, who is tending to polson their minds with his superstitious belief. I am told he has such controls as "Jesus Christ' and the apostles, not to lorget Judas Iscariot;" but I expect Mr. Brown will be the means of removing the barrier, and settle them on a true principle. I hope, ere long, we will be favored with Mr. Brown's services again.—Thomas Hardy, in Medium and Daybreak.

Carlos Tewksbury writes: I desire to say something in reference to Spiritualism, but I have not paid much attention to it for a good many years. A perusal of your paper, however, has startled me a little, and I perceive that the weeds and rubbish about it are far less than when I read it before on that subject. From your stand. read it before on that subject. From your stand-point, it now has really the appearance of a cul-tivated field. I read the shapter of historic Spir-itualism by E. W. Stephens, twice over, showing Mary Roff's intelligence, through Lurancy Ven-num's body. It certainly has a demonstrative ap-pearance. I want to study that case more, and intend to do so soon. The only thing lacking a demonstration is the point as the whether the demonstration is the point as to whether the abnormal condition of Lurancy's mental functions, did not so develop as to enable her to scent out, by recollection, the facts of Mary's life, without the necessity of having her intellectual presence. If you can cover that point by spiritual phenomens, there certainly will be a demonstra-

The facts in Spiritualism which seem to be seeded, are such phenomena as will bar the negative which is founded on the known or supposed abnormal increase of the sensitivity of a faculty. do not know but such phenomens have occur ed. Scientists are quite satisfied with the evidences, but what do they prove? It is not quite enough that we believe. Faith has chested people so often they are getting to be a little suspi-cious of it as a reliable faculty. We want to see the turning point that makes a thing sure. A man going into a dark forest to meet an object, and seen going in and coming out, does not prove that he met the object though the object he sure-ly there. I am satisfied that a spirit life after death, is within the reach of demonstration one way or another.

There are three steps in the process by which we obtain a truth; one when we grasp the facts or partial truths which make it up, one when we see how these join and fit with each other, and one when the whole single truth starts into full shape and beauty before us. This last step is represented by art, and the rational faculty has not done its full work until it has also become the other artistic faculty. Here again the image of our Greater infolds us. We do not possess until we create. We understand only what we ourselves can and have put together, shaped, tinted and toned.—Rev. C.

Mrs. Carrie F. Young writes: After nearby three years of rest, I am impelled by loved ones gone before, to resume my public labors as a speaker. "The laws upon which depend robust physical health," will be the topic for three speeches. Wherever the friends desire, we will be speeches. Wherever the friends desire, we will be speeches. speak Sunday and Sunday evenings, upon the subject of the new birth and the resurrection from the dead. Friends wishing to make engagements may address me at Nevada City, California. We wish to commence the work by the 20th of Nov. We have received from Chicago a neatly print.

ed book of one hundred and fifty-two pages, enti-tled, "The Ethics of Spiritualism," a system of moral philosophy, by Hudson Tuttle. There is much food for thought in this work. The author does not waste his time in attacking windmills or in assgulting everybody who does not agree with him, and herein shows good sense. It ought to do good service, and meet with a large sale. Published by the Rango-Parasoparcal Publishing House, Chicago, -- Woman's Words

D. H. Payme writes: We are highly delighted with the Journar, and think that you are the right man is the right place, and trust that your most sanguine expectations will be more than re-alized. With the counsel and assistance of your angel guides, you are doing a glorious work in promulgating truth and exposing fraud. God speed you in your noble endeavors.

Robert Rowe writes: I cannot well express in language my appreciation of the Jour. Mal since your management of it. There is no spiritual paper. I have yet seen that can compare with it, or is filled with such soul-satisfying food as yours; with such correct views of the relations between mediums and the public. May the blessings of the true spirits be yours.

W. C. Ives writes: I have taken the JOURNAL ever since it started, and I sympathize with you in your endeavors to weed out fraud in whatever guise it may come in our heaven-born philosophy of Spiritualism. Go on in the good work.

Daniel Avers writes: I am much pleased with the Journal, and would be at a loss to know how to spend my Sundays and evenings, without

W. J. Cottle writes: I, too, say never let up on the swindlers, frauds and impostors.

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Continued from First Page.

revelation from the Spirit-world, it is exclusively "of the earth, earthy."

The whole thing originated on earth, and was cultivated, nurtured and developed on earth, without the slightest whisper of a genuine spiritual communication in the matter; and, in every case where spirits in person have touched upon the subject, they have denounced it in unmeasured terms. In genuine spirit-messages, given in France prior to Kardec's spiritist raid, re-incarnation was explicitely denied-the theory being current in France outside of spiritual circles, as will soon be shown, -- and in trustworthy spiritual messages to-day in France, it is still denied and its vagaries scouted and derided; for beit understood, all French Spiritualists are not re-incarnationists. Reincarnation never has been taught by the Spirit-world, and all professed communications therefrom in its advocacy are purely mundane in their origin,—emanations from the angular and undeveloped brains of those giving them utterance. It is blasphemous against the Spirit-world to foist upon it such crude, irrational, nonsensical, and demoralizing dogmas as have been given to the world by Kardee, Blackwell, Richmond, Conant and Roustaing.

Kardee acknowledged that it was "by a careful study of the Pythagorean Philosophy that he had been induced to believe as he did." This admission of his clearly shows, that it was not from the Spiritworld that he derived his ideas—as his works lead one to believe—but that prior to his "mediumistic" experiences he had formulated in his mind a gigantic scheme of soul-transmigration; which scheme was subsequently reproduced as if emanating from the "spirits," and by this means succeeded in capturing hosts of believers, all reverencing Kardecas a prophet of the new dispensation, or, as Anna Blackwell, (one of his most idolatrous worshipers), tells us, his views are held to be the basis "of the new development of religious truth predicted by Christ, for the knowledge of which the human race was 'not ready' at the time of that prediction." Miss. Blackwell holds that Kardee is a "Messiah" to this planet—that he was a former resident of a higher planet, solicited and obtained the privilege of incarnating himself in this lower world to assist in bringing it to the knowledge of true wisdom as it is in Spiritism. Poor deluded sister! She herself is far superior to Kardec, in intellect and in true moral worth; yet she only claims to be a re-incarnation of two wicked queens, Semiramis and Jeza-

We are indebted to the Honorable Alexander Aksakoff, Russian Imperial Councillor, for some new light upon the origin of Kardecian re-incarnation, obtained during his patient researches thereupon in Paris in 1873. He learned that in 1845-48, one Madame Celine Japhet was a professional somnambulist in Paris, under control of a Mons Roustan, under whose mesmeric influence her powers were developed. M. Roustan was a believer in a plurality of terrestrial existences, or re-incarnation; and in 1846 the doctrine of re-incarnation was taught by Madame Japhet as given her by the spirits of St. Theresa and others. After the advent of American Spiritualism,-circles, in imitation of the American method were formed, with Madame Japhet as "medium." In 1856 Kardec met her, and obtained from her answers to a large number of questions on re-incarnation; said questions and answers being incorporated in his Spirits' Book, forming, as M. Aksakoff says, threefourths of that work, the remainder being procured, no doubt, from his two original girl-sensitives and other so-called mediums. though they were, in fact, simply mesmeric subjects, not genuine mediums. It is well to note, also, that ideas on pre-existence and re-incarnation were strongly in vogue in France just before 1850, an abstract of which will be found in the work of M. Pez zani on "The Plurality of Existences."

Taking all the foregoing facts into consideration, they undoubtedly denote the purely mundane origin of re-incarnation. That dogma was advocated by many able minds in France before the introduction of Spiritualism in that country. Kardec and Roustan were Pythagorians before they were Spiritualists; and both being powerful mesmerists, their sensitive female subjects but promulgated, as from the Spirit-world, the respective views of their magnetizers or psychologizers. Nothing can be clearer, nothing plainer; all the facts in the case fully evidence that the Spirit-world was entirely innocent in the matter of the origination and circulation of the follies and fancies of reincarnation.

In explanation of the reasons why so many other "mediums," besides those originally enunciating it, have corroborated more or less Kardec's vagaries (including a few in America and England) particular attention is invited to the following extract from an extended review of the Spirite' Book from the pen of W. H. Harrison, editor of the London Spiritualist, a gentleman of scientific attainments, and a careful, candid reasoner and thinker:

reasoner and thinker:

"It may be laid down as a general principle that about ninety per cent. of spirit messages contain more of the thoughts of the medium than of the thoughts of the commandeating spirits.

" We know fall well that if the re-incarnation doctrine should be agitated in England, plenty of spirits will begin to teach it, the reason being that the minds of the various mediums will be set buxning by the arguments on the subject mooted by persons around them, after which there will be pleasty of spirit messages about re-incarnation. The prevalence of the teaching of this doctrine by mediums in France, may be attributed to the circumstance that the sitters at the circles expect such teachings, and the minds of the mediums are full of them; therefore it is very instructive, in a scientific sense that this doctrine should have spread se much among mediums on the continent only, and not in England, since it shows how much the opinions of mortals color the measages, and gives a warning to the public to be cantious about piscing implicit reliance upon spirit messages."

It is a little significant that those medi-It is a little significant that those medi-

ums deemed by Kardec to be the least reliable, trance or "ecstatic" mediums, as he calls them, who are often, he says, the sport of their own imagination and of deceiving spirits," rarely deserving confidence, are the ones in America who have sought to fasten the dogma of re-incarnation upon the people; as in the case of Mrs. Richmond and Mrs. Conant, verily bave these and others of its advocates, made themselves the sport of their own imagination," while purporting to be inspired by Parker, Channing. Swedenborg and other famous minds of

In like manner, as Catholicism has re-

tained possession of the Celtic and Latin

races, while Protestantism is confined in

general to the Teutonic races, so re-incarnation or spiritism, has been diffused to any extent only among Celtic and Latin (Roman Catholic) peoples, while Spiritualism is widespread in Teutonic (Protestant) nations. In Catholic countries, where the masses are used to religious hierarchies, accustomed to be spiritually ruled, and are under the bondage of authority in matters of faith, re-incarnation, which is promulgated as an authoritative dogma emanating from Pope Kardec, we find flourishing and vigorous; while in Protestant countries, where the right of private judgment is maintained, we behold Spiritualism, with no authorative expounder (save where re-incarnation prophetesses like Mrs. Richmond and Mrs. Conant assume to be such, anathematizing all those having the audacious temerity to deny or question their infallible utterances), making rapid strides year by year. Kardec ruled his followers in Paris with a rod of iron. He lorded it over them as a miniature pope, till the day of his death. He and his works were the infallible guides of the deluded spiritists of France, and were no more allowed to be called in question than were the bulls of Pius IX by the Catholic world. "There is but one gospel, Re-incarnation, and Kardec is its prophet," was ever the rallying cry of his fanatical cohorts; and in order to establish his works as the Bible of spiritism for all future time, in 1860 he drew up a plan for an organization to carry on the work of Kardecian glorification after his death. This organization he called "The Joint Stock Company for the Continuation of the Works of Allan Kardec." Note the arrogant selfishness and prurient itching for self-aggrandizement of this man, in founding a Kardec Society to be continued for ninety-nine years! Since his death a remarkable communication has been received from him through M. Morin, in Paris, whom in earth-life Kardec regarded as one of his best mediums, and upon whom he relied greatly; in which communication Kardec confesses his preponderant egotism, his sedulous efforts to keep in the background all men of intelligence connected with spiritism except himself, and expresses bitter regret that his "monstrous pride' should have led him to regard himself as "a demi-god" and as a "second savior of humanity." He also speaks of seeing spiritism small, contracted and imperfect, "dragged to the lowest depths of ridicule," and characterizes its adherents as "the superatitious leaving one superstition only to fall into another." It is on record that the spirit of Kardec appeared to Mr. D. D. Home, one of the most remarkable mediums the world has ever known, an honest, upright man, and a hearty despiser of fraud and trickery of every sort, and who has done a noble work in fearlessly exposing the mass of villainy and deception cloaking itself under the guise of Spiritualism in Europe and America—appeared to Mr. Home before he knew of his death, and told him that he regretted having taught the doctrine

of Spiritism. The non-spiritual origin of re-incarnation having been, we think, sufficiently indicated, an examination of some of the theories of its more prominent defenders will next engage our attention.

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DISCOURSE.

Both in the Hebrew and the Christian scriptures, we find evidence that the communicating with the Spirit-world was in ancient times practiced very much in the same way that it is now. Samuel, after his de-parture from this world, is said to have had a long conversation with Paul through the mediumship of a woman who had a familiar spirit (1 Sam. 28: 7-23), in which instance not only did the spirit prophesy, but it intimated that the future life begins immediately after death, and is not delayed until a "final day of judgment;" for Samuel says to Saul: "To-morrow shalt thou and thy sons be with me.

Spiritualists thus regard the Bible as not only confirming their facts, but as illustrating all their moral and religious deductions. Spirit-power was exercised in the movement of material objects, as (1) where "the angel of the Lord," (Matt. 28: 2) rolled back the stone from the door of Christ's tomb; (3) where an angel is said to have released Peter from prison (Acts 12:7), and his chains fell off, and the prison gate opened "of its own accord:" (3) where the same help was given to other apostles (Acts 5:19) and "the angel of the Lord by night opened the prison doors, and brought them forth."

We are told (1 Chron. 28:12, 19) that David received instructions about the building of the temple by spirit writing and drawing. of Christ," (Vol. 1, 1) "The pattern of all" he had "by the spirit." tion of the passage

And "all this the Lord made me understand in writing by His hand upon me," etc. Eli-jah, four years after he had passed away, writes to Jehoram (2 Chronicles 21: 6-12)-And there came a writing to him from Elijah the prophet." The writing on the wall at Belshazzar's feast (the hand also being seen, which is a common phenomenon at the present day), was an instance of direct spirit-writing, (Daniel 5:5).

The whole of the mystical book of Ezek-

lel, with its continual references to "visions,""spirit-hands," "elevation of the body. "spirit-writing," and "the spirit-voice," is clear when read in the light of Spiritualism, but clear in no other way. The direct spirit-voice, audible to, and conversing with all present, is now of a common occurrence at many scances. In the Bible (1 Samuel 3: 4-10) a voice speaks to Samuel. A voice addresses Moses (Exodus 3:4) from the burning bush. After this Moses receives frequent instructions by audible voice from

the augel of the Lord. Elijah is spoken to audibly by a spirit (Kings 19:7 13). Saul, on his road to Damascus, is struck down, hearing a loud voice, which was also heard by his companions (Acts 9:4-7). The Virgin Mary is spoken to by "the angel of the Lord," (Luke 1:28). The shepherds were told of the birth of Christ by an angel, and they heard a multitude of the heavenly host praising God. and saying, "glory to God in the highest, peace to men of good will on earth!" (Luke 2: 10,

Instances of the levitation or elevation of the body, and its transportation to the various distances, while the medium was in a state of trance were well known in ancient as well as in modern times. We read (Acts 8: 39) that Philip was "caught away by the spirit of the Lord, and found at Azotus." Ezekiel was "lifted up" and taken "into the east gate of the Lord's house," (Ez.11: 1 8:3). Elijah was taken away "in a chariot of fire" (2 Kings 2: 11). The instances of levitation in the history of Catholic saints and priests are numerous. Among the most remarkable cases are those of St. Francis Assisi, St. Theresa, Ignatius Loyola, and St.

oseph of Copertino. Spirit lights, differing in form, size and color, are not unfrequently seen at modern seances. Moses saw the angel in a flame of fire, the bush itself not being burnt. (Exodus 3: 2). Abraham, also, in answer to his request for a sign, saw a smoking furnace and lamp of fire (Gen. 15: 17). A pillar of fire guided the Israelites of Egypt (Exodus 18:21). The face of Moses was illumined on his descent from the Mount, with the two tables of testimony which were given to him with the inscriptions made by spirit-power (Exodus 34:29). Again, at * Christ's transfiguration, his face is said to have shown like the sun, and the raiment was white as the light. The intensely white raiment often seen on materialized forms at modern scances, has been often remarked

There are many accounts of visions given in the Bible, from that of Jacob's ladder (Gen. 28: 12) to the apocalypse of John. Many also are the prophecies that these shall continue to be given (Joel 2: 25). In connection with some of the developments of modern Spiritualism, these ancient promises have now a peculiar interest. The presence of strong power during seauces has been often indicated by vibrations of the furniture, the room, or even the whole house; literally a quaking such as we read of in Acts 4: 31, as follows: "When they were all filled with the Holy Ghost." (Also see Acts 16: 25, 26.)

RECITATIONS. When bending o'er the brink of life My doubtful soul shall stand, Waiting to pass the untried flood, Father! at thy command,-O, thou sole source of joy supreme!

Whose arm alone can save, Let visions of the life beyond Make beautiful the grave. Let thy good spirite lay their hands Beneath my sinking head; And, with a ray of love divine, Illume my dying bed,

Spirit of truth! who makest bright All souls that long for heavenly light, Appear, and on my darkness shine, second and be my guide divine. O tender spirit! who dost mourn Whene'er thy children from thee turn, Give me each day to grieve thee less, Enjoy my fuller faithfulness;— Till thou shalt make me fit to bear The sweetness of heaven's holy air, The light wherein no darkness is. The eternal, overflowing bliss.

INVOCATION.

We thank thee, O spirit eternal for all the knowledge of thy will imparted by thy voice in nature and in our own hearts; for thy revelations transmitted in ancient times, according to the capacities of men, through patriarchs and prophets, through seers and sybils; for all the proofs that both the Hebrew and the Christian Scriptures give us of spirit-existence, and the inter-communication of this and the unseen world; for these words of Christ, lustrous with truth, fragrant with piety, suited by the heart's universal needs, and penetrated with the great fact of immortality; for the great thinkers, discoverers, inventors, poets and philosophers; for those who have lighted up the universe with the torches of science, and have not been afraid to follow truth across all the barriers that priestcraft or statecraft could erect; for the martyrs and the saints, the brave men and the devoted women, who for truth's sake and humanity's sake, have braved the rack and the stake, and rejoiced that they could show their faith in God and immortality—may we not be cold and callous to all these inspiring examples. Help us, too, O gracious Spirit, to show in our lives the courage and the faith born of a righteous will and a pure heart. Amen.

Whenever, Lord, thy children meet, There may they see thy mercy-seat; By all who seek thee thou art found, And every place is hallowed ground. For thou, within no walls confound. Inhabitest the humble mind: Such ever bring thee where they come, And going, take thee to their home.
Help us, O heavenly Purity,
To find our proper blass in thee;
By sharing in thy work divine,
And making ours all ends of thine.

BENEDICTION. May the spirit of truth, of peace, and ce-lectial love shed through our hearts its holy sphere, that we may feel charity for all God's creatures, and walk cheerfully in the path of duty. Make us feel, O gracious Spirit, that it is more blessed to give than

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to receive, to help than to be helped; and thus ever fit us for the life divine and im-

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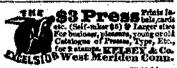
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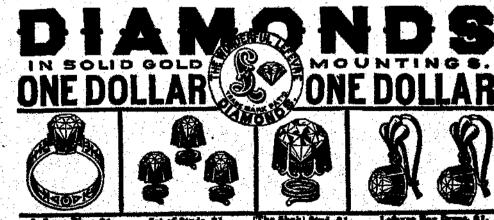
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