







 who were not ga areese toin vestigation.
committeo of embunent puysicichan, at Bos ten, in April, 1843, גtended a complete se.
ries of has experiments. These gentlemen,
in Drs. Bowditch, Lane, Hunt, Ingalls, Eranie,
Gray, Dorr, Mattson. Homans, Hunt and
Whener
 Booton Post, April
verifed his claims.
According to the record, experimenta were made apon one of the committee, Dr,
Lane, and upon two Lane, and upon two other persons. which
showed the exoitement of the mental and physical organs, the pulse being controlled
through the brain, and various condtions produced, suoh as somnolence, debility, nau-
sea, mirthfulness, combativenesa, accquisitiveness, philanthrophy, tiberality and destructiveness. The committen not only tes.
tified to the reaurltsot the experimenita, but tified to the reselits ot the expertmenta, but
expresged their thanks ot Dr. Buchanan for
conducting the experimenta niot only with courtesy but with the utmost candor and fairness.
It would be tedious to enumerate the re-
ports and resolutigns of classes and commiltees, often entirtibed in the languace of glowing eulogy. As specimens of the general
apprecatition, I would merely quote express. appreciation, I would mereify quote express.
lons from reports of a . New Y Oorkcommittee in 1843, composed of the editor and poet, W.
C. Bryant, the medicoal aithor, Dr. Sam'l L. Forry ind Hon. J. J. 0 'sullivan, then editor of the Demoeratio Reoiect, who as a sub-
committee reported to I comititee of eminent citizens. Second, the reports from a clas at New York, containing silas Jones,
author of a syatem of Phrenology. Third:
 Unlversity, August, 1840 , after a carefull in-
vétigation. Fourth, the report of a class of eminnent members of the legal and medi-
cal profession at Jackson, Milasissippl, in cal profes
June 1848.
Mesars. Bryant, Forry and:O'sulivvan, say they have had sumfecent eyidence to sattsfy them chat Dr. Buchandn's viows have a ra-
tional, experimental foundation; and that the subject opens a aeld of tnvestigation second to no other in immediate intersest,
adid in
in promise of adad in promise of important future results
to sccience mad tumanaity." The Committee headed by Bllus Jonees ir our opinion, demonstrated the discove les made by Dr. Buchanana," and that "we regard what we have esen as the dawning
of a brlgtitor day for the ecolence of man, and of a brigtor day for the science of man, and
theimprovementot the race." See $E$ vening cheash Dec. 2d, 1843.
$\Delta$ complete course of experiments was
conducted with a committee composed of Dra. Forry, Griscom, Joalyn and Miltohell, which were ehturely succesaftul as reported In the Bostor Medical and Surgloal Journal
of Jan. 18th, 1843 .
 at Blomington,
in their repopt of tivestigations. "We hope that we may render a service to truth in
giving our atfeatation tor narrative os singiving our atteastation to m narratitye so. sin
gular ind novel in kida, and-so foreikn to oar preconcelved knomedge, that few are willing to aocredit suon fhets without the tmpartlal sourcee. Thought we have not the vaity to presume thia our statements alone would have, any induacee upon the spubilio

| mind, we think it our duty to give our testi- mony freely with other witnesses, who have nestifed to simular fings in the sclence of neinology Thase statements we are now able to make from a great variety of experiments which we have witnessed: <br> We feel deeply impressed with the importance of neurology, which developes the rudimentary system of phrenology, into a perfect and profound science, whicti exism, and which rendera jntalligible those things in physiology, disease and insanitywhich have heratofore been entirely inexplicable." "The. gool sense and himess of the public we appeal, and truat that attlough our story may resemble the legends of romance and necromancy in the great powers mind, its wonderful character will suistein Its chief aim and end, to induce those who ucation and moral philosophy to make these subjecta a matter of experimental inquiry, as well as speculation." The committee of eminent citizenis of Jackson, Mississippi, "resolved that for the zeal and ability with which Dr. Buchanan has prosecuted his Investigations. Into the mental, moral and physiologleal constitu be considered a benefactor of mankind, and the phillosophy of mind, higher than has hitherto dawned upon the labors of his pré- decessors.') <br> In their' address to the public they say: is so much of real elevation, so much of spiritual beauty, so much that is grati- fying to our moral and rellgious sentyying to our moral and menta and at the same time so much of practical utility to alf mankind, cannot but exert the most deep and ablidng influ- ence. It ta but justice to Dr. Buchanan to say that he advances no views and urges by experiment:" <br> To show that the new phifosophy presented by Dr. Buchanan was not indebted for its cordial acceptance to tiis personal presence, eloquence or infuence, but to its intrinsic merit. may be quoted the expressions of wellAmerican Jagazine of Homeopathy, saya: "Having beess a student of phrenology for quaintance with the comparative merits of this most interesting science, as devfloped by Gall, moditied by Spurzheim, and further modifled by Buchanan, we feel competent to pronounce both as to the value of phren- ology in general, and the changes made by Dr. Buchanan in particular. And we have no hesitation in asserting the great supar- lority of the form in which it is presented by Dr. Buchanan, whether we regard its -practical accuracy, or its plithosophic excel- <br> That brilliant inagazine The Scolpel, said: we have seen. sinice the death of Gall and Spurahelm, which shows a capacity for un dertaking the completion of their unflin tshed work. - But perhapa we have sald enough to show that a new tencher, a profound thinker is addressing the age, and is cestined to make deep impression, if not upon ad his contemporaries, at least upon the foremost thinkers of the times.". In $184 \mid$ Dr. Buchapaa accepted the Professorshlp of Physlology and Institutes of Medicine in the Eclectic Mediosl Institute of Cincinnatl-a college eestablished to totroduce liberal principles and an improved practice. The college edifice was uninished But during the ten yeara of Dn Buchanan's service it becime in point of numbers; the rival institutions, and exerted considerable influenco thropgghout the unlon in modify. ing medjeal practice. g med.cal prachice. Dr. B. though not in | establishea, and the mionomania for mer- cury on all occasions, is out of date. DurIng the time, Dr. B. establlathed Buchanan's Journal on Man, a monthly publication devoted to his new science and philosophy; which was esteemed by his readers and spoiken of by the press as a moost interesting and profound .puphication. The dootrines which the 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 making a volume of about. four hundred pages, which was issued in 1834, of which an edtion of two thousand was speedily sold. - A new edition of thi 5 with material $\qquad$ on wount of discord fic the fwalty, discon- tinded the Journal of Man and retired from public lite-being averse to the labors of a propagandist of new doctrines in collisioh <br> In 1859 he took his family tw a farm on the Kentucky river, for the health of his chall- dren, and continuied farming untt1 the adPent of civil war made if necessary to re cession and civil war, he wroteannumber of forcible leading editorials for Mr. Prentice drainst the secession movement. He fa- vored a convention and the neut Kentucky in's ${ }^{\prime \prime}$ contest which hew considered Insane, and was (in my opinion, erroneous1y,) as warmly opposed to coercion as to so- <br> Circumstances now forced him into politcal prominence ; and for three years be led the policy of the Democratic party is chair- <br> In this position which he nialntained to the conclusion of the war, he came intio colresolute assertion of what he deemed rightrul freedom of speech and political action, by whom he was arrested when about startIng as a delegate from the State to the Na - tional convention in Chicago, which tional convention in enicago, which nom- inated Gen. Moclolian for the Prestdency. Thie arrest had no ostensible causegns he in raln demanded a trial. But.he was innilly discharged unconditionsky after pome weeks of detentlon, unable to learn any cause for his imprisonment, which was probably due to his poltical prominence and activity. <br> At the close of the war, che party which entirely demoralized, its leaders being entirely hopeless and refusing to make any ef fort. The staterwas divided into three par- ties the Federal and Confederate soldiers had returned to their homes -party spirit was yident and the tone of the press bellig erent, while the reate fortit with violence as they did in Misisouri. In this crisis, when B. rillied 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 eamits candldates, but in reconcillng in a meas ure, the feuds of the war and In compelling the leading nowspapers of the State, which its leader, to become its supporters and triends. <br> so highly were his exertions appreciated that he was called upon by mayy prominent of Governor. But Himelt that he had already deviated too far from this proper course of any party, and ge declined to enter the political field, which seemed to promise high distinction. H is influefice might have contributed te moderasing the asperities of party condicts and unithg the best men of both parties in the measures for the public wel- fare whth mere politicians generally neg lect, but which he considered more import. ant than the party questions. <br> thece the war and the movemeats which restored the ascendency of the Demooratic party in Kentucky, Dr. Builhanan has malnly lived in a prlvate way in the elties of Loulsville and New Yotk. In 1873-74 he delivered a course of lectures on Phyaiology In the Boston Univeraity, and gave sieveral popalar lectures in that elty, which were highly cominended. Since that time he has | system of education. His views of educa- tion as presented at the Nationa1 Educational Canvention 3 - Minneapolis in 1875, were yet they arde ablest of the raccaspon, and Theapplication the dotronary <br> pology to education gives great prominence to practical edueation and exhibits a meth od of moral ducation which is essentially new. Dr. Buchanan tas many admirers in this country, who are looking with great in- terest to his anthropology and his review of phitosoflhy. His position is such that he must either be accepted as an oriale in reference to the grandest of sciences, or rejected as an ingenious vidonary. All who have hieard his expoxitions or witnessed his demonstrathons concede his claims as the foun- <br> It was foreibly sald by, fobert Date O wen in a letter to the New York Eoening Post mere- day dre:m, the discovery of Dr. Buchanan will hereafter rank, not with those of Gall and spurzheim atone, but haraty secthropist who ever devoted his life to the cause of spience and the benelt of the hu- man raca" The mus ititide of these discoreries is apparent in a glance at his system of anthropoligy. Toey embryce- 1. The functions of the beipas the organ of mind-a complite phrenolozy of great extent and singular minuteness. <br> 2. The influeace of the brain on the physexplaining temperaments, health, disease, organio powers and their jnductions. <br> a. Sarcognomy, of the sympathles of the soul and body, and the physiognomical aig 4. Pife of the latter. <br> . <br> i. Pueumatology or psychology, the phe nomena of the soul, and ids relations to the body as an Independent existence. <br> . Aathognomy or the mathematical law of expression, embrdecing the fundamental philosophy of man and tae ant of expres- sion in oratory, maneer, art and the exterior relations of life. <br> 7. Inssaity - the explanation of all abnor8. Hjes of the mind. <br> of the relation of food and other influences to human deyelopment. <br> 9. Education-the laws of development or culture, and of soclology-the laws of mu <br> Be-Incaraation-its Fancles and Follies. <br> by williak emagtte oolghan. <br> 1.-GENES. 8 AND a RowTh. <br> Perhaps, my iriend, Perhspa, my friead, you're-gne! Perhspy wo both ara sotnobody elsa priately termed, "twin rielics of barbarism." The practice of magical rites. in counection <br>  man or elemeutal spirits, and the theory of saccessive incaraatioas of the ©iman soul, alike origing ined in times of primeval dark. ness; their origin being lost in the paze and mist enveloping prehistoric mani; and their presonce in our midth in this maryelous era of ever extending knowledgo and civiliza. tlon, is due to what arehasologists and anthropologists call a ${ }^{\text {"u }}$ survival in culture,"Ca, they are relles of ancient folly and dogma handed down from ago to age, but inevitably destined, in time, to be completely engulfed in the swifterushing stream, of truth, spiritual and scieatitle. <br> A few years since, through the zealours efiores of its propangandist', re-fincarnation became the subject of active discoussion in the United States, but in a comparatively short time all interest in it, eithes pro or coni, seeraed to subside; feteoor-like it fiashed athwart the mental horizon of Amierican Spiritualism, but it was speedily dissipated and lost to view. We rarely hear the question allud do now-s-days in this conatry, though in the last year or two considerable attention has been given to ite diacusion in England. Nothing daunted | learn, to Infuse life into this tivdra-headed monster on American soll. Thls time not openly and through. fair discussion, as in ly, jesuitically. Mrs. Cora L, V. Richmond, to whom we owe the frrst defnite public America in 1800 , hag been recently, and probably now is, engaged iff delivering suc- cessive 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 sumfictently developed to proceed farther. Many incredulous non-reinprocedtionther, Arany irredious nown-rim. that Mrs. Riohmond goes as far as she has read up trom Kardbo and the Kabiala, and then stops. Just here it may be pertinent to inquire, why does Mrs. Richmond in her from expressing her views on this subject, rather inculcating idess-of spirit existence antagonistic to its truth, whill privately she gives them free, yoice?, if te-ncarnation be licly proclaimed in the face of men and angels, not taught in private parlors and in Richmond, and those of the of oter promulgators of this theory, as not only supreme ly absurd and ridiculous, but at the same time most pernicious in the their effects updanger all moral responaibtitity cultimating in is general demoralization ilbental and spiritual; I feel timpelled to submit to mg cordially, a few of my best thoughts thereupon, consequeat upon a special stady of the subject in all its bearings, from Its arast inception in Amerioa to the prosent time. How did re-ncarnation originate in echaneotion with spiritualism, $\mathbf{A}$ determination of this point may yasist us much in Allan Kardec, we all know to be the one above all others who succeeded in fastening upon Sprititualism in France the fungus derive it: fu the thanalator's preface $\omega$ Kardec's celebrated spirity' Book, the Bible or at least the Old Testameut, of French Spiritualism, we Und an account of the pro- duction of that work. Frou it we learn . that two young giris, gay, frivolous and worldily, were in receipt of various com-munications-presumacty of spiritual ori- $\mathrm{gin}-\mathrm{throigh}$ their "mediumship"'as manirested by planchette writing and table-rappligg (tipping); and Kardee having become acquainted with them, he succeeded in obe taining from them-througn the two phases of "mediumship" just mentioned, which all know to be the mere a $b \mathrm{~b}$, of Spiritualism, apd the most unreliable and valueless of all questions propounded by him, which answers, as Miss. Blackwell, the tranglator, theory;" and such is the foundation of reIricarnational Spiritualism! Two frivolous Freinch mesmeric senstives, under the over-- powering 'psychological influence of the mind of Karde a praotical magnetist give him a series of responses to questions re-apecting/re-inoariation and the soul's destiny, in exact accordinoe with his own proconceived opinions; in fact, questions and giris only aimply giving back his own ideas and priacipies as refiected and impressed upon their susceptibie mentalities. Allan Kardee then, not these giddy giris, may be deemed the founder of spirtism; and the Sydirits Book, (a suid misnoiner'), embracing 1019 queatiuts and answers, may in truth be vermet, buth quastions and answers, wök of Kardea. An eminent English medium y max nuthor, intimately zoqualited with Rartbo har tite wotkings of Sptritian, in Friace, well remacks: "His [Kardeo'a] oarhesthess was projected on the minds of the senaitive magnetie subjects whom he termed his undiums. The thoughts causmitted to paper, and Kardec received his own dootrinees as measages from the SpiritWorld his metio will his claitryoyants were simply so many writing-machines, that gave his deas as he doaired to have them, Lf at times, the doctrines promulgatod-were not oxactly in agoordanco with htitrishes? |
| :---: | :---: | :---: | :---: |

${ }^{\text {BY HuDson TUTTLE }}$
Epzs SAnosmt-Dear Friend - The wonderful expe main unwritten, as I kept no record of the nightily scances, crowded with wonder-seekers. I had no clear recollection
of the occurrences st hese clrceles, and likI had at the time,
it soon faded out. I often meet pertons, who tell me with delight, tests they, theri received from their departed friends, of whlch I have no memory. Y recently met a rentleman,
Who sald, "I have been a spirituallist twenty-three yeara,
dating from the time I had a acance with you and recelv-
 One fact Axed fiself in my memory by its humor: a large mapany came from an adjoining town, and they were
mostly ignorant and boorish. Among them were two in oxen, and al whom accused theother of having stolen sation, unpleasant feelings had bien excelted. When the alphabet was called, and the nameo of the father of these pportunity to defend himself had come, and recklessly
 the table continued to rap "yes," he became more and
more angry. The compapy laughed and joked hlm, in
rode way, as he threatened to prosecute every one seated at the table. He at lengto sat down and remained allent
 the stance was at an end, but a lesson had been taught,
that those present never forgot. This whole crowd, In their own pectiar manner, became spiritualists, and a circle
of great local fame was, held at Charley's house. He was doeply in earuest, and would not ioleraie disrespect io the
spirita. One evening the company Indulged in thought.
less laughters. whileh called forth a burat of indignation from Charley, which for its qualatness, passed into a local
waying, ${ }^{\text {I }}$ want it understood that trughing is not allow od here; for, by J-C C Lhis is serious busines
With stin elements there could be but one resilit atrong medlumshlp was developed, but the questions were Il and personal matters, lost property, ete., and the an-
awers often implicatlog members of the circle called out
antigonism and hatrect. antigonism, and hatred. In short, the rude, selfisth, earth.
yociety was complimented by its Ilkeness in spirit, and the two elements Intenalifying each. other, soon produced Ame, however, the wildest communfcations were recelved favorite dogs, and one member held long conversations of murrain. As length the Deni claimed to be the con-
rooling influence, and soon actually made it so hot, In a ymbolical sense, that the cirole was broken. Any other
result would have been in contradletlon of spiritual laws. gences It must be answered by an order of the simme
grade as its own. The antagonism among its members
would allow the entrance gin inf ous question is answered in the mannes t is asked, and the truth was of secondsry consequencence to forn and ridt-
cie. I introduce this circle, because it illcstrates, per hape somewhat exaggeratelly, s large portion of those
Which in the last twenty-dve years have becn held for the Investigation of Splritualism. It were better to say their
object wais the exhbibltion or iggorance. By them has been
diecriminated the wildeat. crudent diseriminated the wildess, crudest and moit repulaili
Ideas; credulity has been fed by Ignorance, folly and fia dust. By the nature of entiftual laws a promisctuous circle un
der beat of clrecurof tances cannot be relied on. rour elen ents in every spirit communieation given throug airclo; Atht, the spirit, second, the medium; third, th
oircle; Couth, the receiving mind. If the first elemen tre spirit, fotrue, 2 may And t diffleult or. imposamble to
 ane resin, or statio lus dissatistraction. The mind of the me
dlum in all mental processen of intercourse, pffects the waier. Which is poured into it Thia cannot be guarde by reason of his sensitive condition, become infuence by the circle, who tus will recelve the ectho of their ow
thoughis, The recelver of communications may becom tigation. He may unknowingly control the thoughta or
the medium and the responges will then be in accordane with his desires.
As a last and important element, wo refurn to the ar
viewed not as a perfect intelligence, honestly desiring express its identlyy, but as a fallible, Ignorant, or míschle ous belng. Who the more perfoct the channel, the mor
perfecty. will exprias those quadites. Hence th will seen- that a promiscuous circele is s rot the proper place f
inventigation or obtaliniag the truth. When I Qposes early days when the seances. Where made up of th
It of curiosity and expeetation, I am astoniabed that any aat atantly surprised whe obthined. I what ase I am now, con wilt be satisted, aid ofien over-loyed This ahows ho mant heart, and to what s blank negation rellgous teach-
tog has atrived.


## 

reason is Naturg abisen intôo selif.
cogntion.

 Image of itself doine in stones and ttars. Like the sccpiooh






 prodios can arise. . Maltitudes of reasons given: anal-
Sity, ilkeneso of



 Illustrious dead, with images of decay crowding on




$\qquad$
$\qquad$

$\qquad$


## 

 hat progress we have made during the past has grown

 peakers some sugzrations First our speakers and















 Ed.ard H . Ciark as a physically diseased
sufferer, and Edward H . Clark the arisen,








 where a subastratum df truth, if we could
ony get at it such a rowh coult never
nave appeared, nor would it contunue to ap.











 the tubercula quadrigemina may be divided
mto four classeg: Thues connected with the
 paratus of locomotion and equillibration,
those emotely connected with emotion and

 have an intimate connection with each oth.
er, toounh the relation which sighthersto
muscullar, emotlonal, und Inteltectuas ac.





















 ".Every object, making an Impresalon on





## 

| Miss. Florence Nightingale is now sixty years old, and lives in London, almost prisoner to her room by sickness. <br> 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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 and
 imagined as showing his love (which is haptelligenf Oping\%-there is only Omnipotent Selighinn sas cafried out to infinity!
The other day in Newark a po ate wielder day in Newark a poor, illiter-
evente, was buried and Ventualty killed by the cay ing in of a body
of earth. FFor a thme he could make himself heard to those putside, and the selifish
clod-hopper, all the "attribtites of whose being." If Mr. Wettstein Is right, "were bullt
on selifghness,"-had but one "hing to asth and it was,-"-", friends, take care of my childrent Look after the darlings: Promise
me you will be good to my chlldren-my for the priest, though the sufferer, was probably a Catholio-no thought of whetr-
er he was going to bell or to heaven or to anhihilation-he could think
thing-his dear bereft children
Well, after all (Mr. Wettstein will prob-
ably say), what was that but pure selfiah. ably say), what was that but pure selash.
ness-the velfshness of a loving heart
Yes, in one sense it. whas; but it was the Yes, in one sense it was; but it was the
selishness that makes the matryr exultant
in the midst of devouring flames it was in the midst of devouring fiames.
God-like sellishness, and any God-like selashness, and any man who
would turn It against human nature, rather than in its favor, lacks, the elements which nature of a belief in immortality. If, a nature of a belief in immortality. If, as
Mr, Wrettsteln tells us, man's "innate and
inexpresible love of life" is built upon selinaxpressible loye of dife" is built upon acl-
fishness, and if selishness may impel a fishness, and if selishness may impel
pan to lay down his iff for love, for coult.
thay, or for truth, then God be pralsed that 'thyy, or for truth, then God be praised that
suich sellishnesi exista in the creature he has framed! But after alii, this argument
from seldashness is a two-edged sword; it cuts both ways, for there are those who re Ject'immortality from selfishness as well as
those who accept it. Strauss was one of the forwer; he tell
tallty with dismay
Laily with dismay, and entering, of his
Leaving realities, an
-own acoord, and with the most finnocent unconsciousness, a region, which if his crass
materlalism is true, is simply dieal ground,
a fegiou of dreamis, Mr Whetstetn a feglous of dreams, -Mr . Wettatelt in uttera
this very noble and credifable sentiment:
 $3 \times 2=$

## 1 $b$ $k$ $k$ $y$ $i$

 the equivalent of happineess, in his course;
but tow, if sellishneses be at the root of his
motive, can we trust him any more than
mot
 nirds his happiness
ing in immortality
A little further bn Mr. Wetstein tells us
that "it is a lave of nature trat true happl.
neas can only be found in truth and t tirtue. ciple in nature (is there ?), a stream of tend-
ency, which causes the hipppiness of intelli-
gent beings to be depend gent beings to be dependent on "truth and
yirtue?" What can spirititalism-what can
Theism, ask better than eln admission like
this this? Fis at the very core of the morality
and religion of both. But, jececriding to Mr
Wettatein's reasoning. to Seek this true

## is to be selflsh-so culst the seeker after "virtue and truth" is in the same predma- ment with him who hankers after inmor- tality; and what is more ceausing Mr. Wetvr

stein to slangiter his own arkuingnt, the
reasons for truth and virtue ethough he very positively posits them) are left, in his
syatem, q4ite as baseless as the reasons for
immortaihy, since both have no other immortanty, since both have ho is hav
foundation than selfishness! This,
ing two measures-one for his own belie ang two measures-oner for that of the poor deluded
and another in immortallty. believer in immortality
mortality simply because they And a selfis happiness in the bellef, he informs us that
because the happiness is "flettious and sham," it is therefore "delusion and mis.
ery $\psi "$ There is tautology in his use of the word delusion. But in the name of com-
mon sepse, why is misery a necessary
consequence of the "fictlon ?" if there is onsequence of the "fiction?
God and fo future state, where does the
misery come in F If a man pass a long life jubllant and happy in the idea that life does
not end with the death of the earth-body, not end with the death of the earth-bod,
how is his already enjoyed happlness to b affected by the circumstance that his belief
was a delusion ? That belie? has made him happy; how, except by some ex post facto going to make him "miserable ?" As Scho
penhauer says, such reasoning may answer "for the servant's hall;" It will hardly car
ry weight, among thinking mes. Mr. Wettatein
Mr. Wettatein tells us that the "longing
and desire for money and its consequent pleasures," ends in not one in a million re"Wealth," he says, "is a dream of happ ness, so is immortality; therofore both are
cherinhed dearly in the hearts of the masse cheriahed dearly in the hearts of the m.
because of their desire to be happy." And so, according fo this reasoner, we inust
not have au argument for immortality o not have au argument for immortality on
the fact that men so generally desire it. The vietions, and does not need this; but there Is no foree or applicability'in the very an-
clent objection offered by'Mr.. Wettstein, specious as it may seem. Wealth is in rec-
ognized fact in human existence; every body sees the proofs of it; but immortality knowledge the faith of the spiritualist may
ke. Many who desire wealth, and ancrife everythingselse in Ita parsuit, really. do at taln it, as We every day see. In order to
make the comparian run on four legs, Mr Wettsteln ought ifrst to admit the fact
immortality juust as we addmit the fact immortality (just as we admit the fact
wealth), and then, show that the desire for it is no proof of our ability to attain it,
This he cannot do, without self-ttultificathon.
Ver not allow myself to be begulled into an
abyes of error over a path of fiowern
 y in our own breast or in the whole uni-
yerse to say, "Do not do it"" what should deter us from following that flowery path
into the abyissaforesaid quence is the error of it, in it is not an er-
ror to us; and if we there find felicity, and
if there is no future life to be affected by

## Mr. Wettstelm lays down is an "axiom" the proposition that, "The universe is

 eternal." But this is no more an axiom than the proposition that tre-eirth we inhabit is eternal. Ou the contrary the ten-
dency of all modern, scietice, espeelally of
 preval, must be merged in the invisible, read "The UQseen Universe." by. Profes-
sors Tait and Stewart; men of high scientile reputation, though not spiritualists \%
He wil'there learn, that hls so-called "axiom" is the mere dream of ignorance. asks Mr. Wettstein. Well, some of the greatest men in pillosophy, theology, and
sclepce, Mr. Wettstein. As representatives of them we need but mention the lofty
names of Leitnitz, Bishop Butler, and Ag. assiz, To this, it modeety permitted. We might add the fact that very many ampog spiritualistg believe that there is room
enough in God's universes, present and potentfat, for even our humble fellow-creatfrom their narrow earth-sphere into higher fornis and higher capactiles for-enjoying
the divine gift of life, "All things change", says Mr. Wettstein;
"matter alone, in its primitive elementa, "matier alone, in its primittive elementa
and force are eternally the name." - ince
when has any samant been authorised to


When ber monkish inquisitors had asked
that tranacendent medium, Joan of Are, if
the male spirits that came to her were
naked, "What," sald shes "do you suppose
that the great God cannot afford to clothe
that the great God cannut afford to clothe
his servants $\gamma^{\prime \prime}$ Child-like as the answer
may seem, it carries a seience deeper than
the Huxleys and Hoeckels have yetdreamed
the Huxleys and. Hoeckels have yetdreamed
of. Mr. Wettiatelu, in trying to be jocose
upon the subject, merely shows that he is
tied to "the letter that killeth."
His whyde plea in defense of, the theory
of man by the dissolution of the earth. is not so utterly devold of belief as he
Wonta sebor to think? His "law of nature
 man's "true happiness"" 1les in "virtue an
trutt" is to suppose a very felicitous ad
ustment of things and justment of things, and, if accidentally, a
yery marvelous product of chance. It
challenges quite as much credulity as the dea of a God.
Mr. Wettatein
wishes and desires a factor in the pursur one; but shall we credit it to materialism or to idealism? If there is no mind bebind
these shifting molecules; it when the visbling oi atoms has involved in the very nature of things all that is truy inj mathe-
matics, In art, and in morals; - then how. do we know that another fortuitous move-
ment of the same atoms may not reverse the order of things, and make that false
which we now esteem true? Hif there is
no such thing as truth absolute, truth divine, why should we be so very particular
about contriavening our "wishes and desires $Y^{\prime \prime} \mathrm{Mr}$. Wettisteln's romantic sentiTheist and Spiritualist; but it sounds very and a Sadducee.
our review of the inconsistencies further attempt to throw ridicule upon the belief in immortality. It is only with the un-
thinking and the uneducated that such pleading can avail to unsettle the instinc-
tive faith in Immortality, which minds recognize as legitimate. We have
bere laid little stress upon the, Spiritualist's proofs, the most decisive of; all, in be-
half of immortality; for, we trave preferred haif ofimmortailty; for, we trave preferred
to meet Mr. Wettstein on his own ground, forward, with the air of a man who argues, such by the hdvanced 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 Arat created man, and thiua place us in Paradise at once $Y$ 'To , hlgber
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 magit angle $?^{\prime}$ "


Religions EFeretises for Schools! !-Gol in
Constitation!!-Christ to Control

patriotism rose superior to the narrow con-
fines of finestitutiens, of the United States, and in.
constitution our unsectarian schools. He who would
manipulate the one and change this secular government too a hierarchy-the liberty chinge the other into the ehannel-al secta-
rian dogmafism, is the effemy of civiLiberty and of the "inalieenable trights" of Amer-
ican citicens, and would be a fit tool to act as executioner to the fnquisition,
To "vote for Christ/ vote to give him a
present kingdom in this country," means present kingdom in this country," means
simply to disfranchise all non-sectarists of
whatever namewhich will prevent them from giving testi-
mony, sitting on juries or holding office. There is no use in trying to blind our.
selves to the portent of the coming storm. The only way is to prepare for it, and be-
gin at once our preparations. Delay may
overthrow the citadel of relligions If we tempprize, and like the Waldenses,
accept the false assurances of ourr bigoted foes, like them we snust expect to be out-
raged and slaughtered. Litberty and con-rights-is too precious a boon to be frittered away. To the spiritaalists, Llberalista
and non-sectarists generally is committed
its sacred keeping. While the bitterest foes among the rellgious 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 alaves of the bigot's power ?
sist that our schools shall be free from all religious teaching, and that all encroachscience shall be fahilited in the future in from having any place in the organlc atruc-
ture of our government, or being engrafted anywhere upon it. Upon this depends our individual rights, our civll libpfty and the
future prosperity of eur country-and not only of our own country, but of all ooun-

## The Mlasing Giris:-

WAtsekA, IIl. Nov, sth.-Two giris,
about fourteen years old, named "Rancie,
Vennum and Laura Upail, have been misas.
about fourteen years old, named "Rancie"
Vennum and Laura Upail, have been miss.
igg from their homes here since yeaterday
noon. They stated for school in the atter-
noon. They started for school in the arter-
noon, but did not arrive, No trace can be
found of either of them. The Vennum girl
has been nasane, and has had to be very
closely watched. The supposition is that 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 gir is the larger.
Then some one. The Vennum girl is the larger.
the other being quite small. BBoth wore
black cloaks,- Telegram to Inter. Ooean. How little it takes to make a sensation,
particularly where the preconcelved opintons of bigotry and intolerance towards Spiritualism, have the least point upon
which to base a manifestation of that in tolerance. In the above telegram it almost
seems as though their jotense desire to have it so, had manufactured an occasion
for those possessed of this spirit, to declave Mary Lurancy Vennum insane
The readers of the Reliolo-P
case of Mary Lurancy Vennum, one of the very best authenticated efsess of apirit
control ever presented to the world ; as our pamphlet, "The Watseks Wonder," very
clearly shows. Not only was the control clearly shows. Not only was the contro
perfect in itself, but produced complete rehealth from a condition which had been previously pronounced incurable by any
knowri means. - When this change had been effected by the spirit control, she was
Mary Roff, the spirit-daughter of A. B. Mary Roif, the spirit daughter Mary Lurancy Vennum.
Wrote to Mr. A. B, Rof for particulars. from whom we learn thist the two girls
walked out of town about four, miles, to the house of ain acquaintance of the Vennum family, thoughtlessly neglecting to inform
their-friends where they were golng. They staid all night, and the next day returned
sind

$$
\begin{gathered}
\hline \text { RE-INCARNATION. } \\
\text { its Fancies and Follie }{ }^{\text {s }}
\end{gathered}
$$

Such is the title of a series of tivearfleles In consecutive numbers of the Journal. Judging from the one we publish in this issue and from the well-kown ability of the
writer, a food of light will 8 thrown on threat need that the ect. clally the Spiritualistic public, should be well Infofmed with, regard to a matter whleh is
liable to affect all sooner or later. Wo beliable to affect all sooner or later. Wo be
speak for Mr. Coleminn's articles the close and critical' attention of our readers and ably to the advocates of re-incariation, or have come to accept the dogma. As sipirit
uallista iwe should ualists we should never shrink from looking
facts square in the face. Mr. Coleman will facts square in the face $\begin{aligned} & \text { 3fr. Coleman } \\ & \text { probably deal Igrgely in facts and we trust }\end{aligned}$

## D.D

 $\xrightarrow{\text { abble }}$




## Cónumod frompirat Prese, revelation from the Spirit.world, it is exclu. sively "of the earth, earthy,"

 sively "of the earth, earthatThe whole thing originat The whole thing originated on eartif, and
wis cultivated, nurtured and developed on was culithout the slightest whisper. of a
earth, wint spiritual communication in the
genuine spen 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 termg. Inhave denounced it in unmeasured terms. In
genuine spiritimessages, given In France
prior to Kardec's spiritist raid, re-incarta prior to Kardec's spiritist raid, re-incarta-
tion was explicitely denied- the theory betion was explicitely denied-the theory be-
ing current in France outalde of spiritual
circles, as will soon be shown,-and in trustcircles, as will soon be shown,-and in trust-
worthy spiritual meesages to-day in Francel it is still denied and its vagaries scouted
and derided; for beit understood, all French and derided; for beit understood, all French
Spiritualista are not re-incarnationists. Re-
St incarnation never bas been taught by the
Spirit-world, and all professed communícaSpiritworn, therrom in its advocacy are purely
tions
mundane in their origin,--emanations from mundane in their origin, - -emanations from
the angular and undeveloped brains of those giving them utterance. It is blasphemouis
against the Spirit-world to foistupon it such izing dogmas as have been given to the woirld by Kardec, Blackwell, Riclymond,
Conant and Roustaing. Kardec acknowledged that it was "by a careful study of the Pythagorean Philoso-
phy that he had been as he did." Thls admission of his clearly
shows, that it was not from the Spiritshows, that ho derived his ideas-as his
world the
workas ead gine fobelieve-but that prior to fis "medlumistic" experiences he had form-
ulated in his mind a gigantic scheme of soul-transmigration; which scheme was sub-
sequently reproduced as if emansting from sequently reproduced as if emanating from
the "spirits," and by this means succeeded
in capturing hosts of bellievers, all reverenc. ing Kardecas a prophet of the new dispen-
sation, or, as Anna Blackwell, (one of his most idolatrous worshipers), tells us, his
views are held to be the basis "ót the new development ol religious truth predicted by
Clirist, for the knowledge of which the human race was "Mot readracke Boll hats that
prediction." Miss
Kardec is a "Messiah" to this planet-that Kardec is"a "Messiah" to this planet-what
he was a former resident of a higher planet,
solicited and obtained the privilege of incarnating hitmself in this lower world to as. sist in bringing it to the knowledge of true
wisdom as it is in Spiritism. Poor deluded
sistert She herself is dec, 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 Alexan-
der Aksakoff, Russian Impetial CouncilIor, der Aksakofl, Russian Tmperial Councilfor, patient researches thereupon in Paris in
1873. He lear:ued that in 1845-48, one Mad ame Cellne Japhet was a professional somniambulist in Paris, under control of a Mons Roustan, under whose mesmerio infuence
her powbrs were developed. M. Roustan was a believer in a plurality of terrestrial
existences, or reincarnation; and in 1849 the doctrine of re-incarnation was taught by Madame Japhet as given her by the spir-
its 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 1858 Kardec met her, and obtained from her answers to large number of questions
on re-inctitnation; said questions and answers being incorporated in his Spirits'
Book, forpingias M. Aksido off says, threeTourths of that work, the remainder being procured, no doubt, from his two original
-girl-sensitives and other so-aalled mediums,
though, they were, in eate ofimply mesmeric subjects, not genuine mediums. It is well
suble 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. Pezwhinf on "The Plurality of Existences". Taking all the foregoing facts into sideration, they undoubtedly denote the
purely mundane origin of re-incarnation. That dogma was advocated by many able minds in France before the introduction of Spirttualism in that country. Kardec and
Roustan were Pythagorians before they Roustan were Pythagorians before they
were Splritualists; and both being powerful mesmerists, their neinitive feinale subjects but promulgated, as from the Spirit-world,
the respective views of their magetiers the respective views of thelr magnetizers
or paychologizers. Nothing can be clearer, nothing plainer; all the facts in the case fully evidence that the Spirit. World was en
tirely innocent in the matter oftie origina tion and circulation of the follies and fancles of re-incarnation.
many other "mediums," beaides those orig tnally enunciating it, have corroborated fow in America and England) particular from an is invited to the following extract trom the pen of W. H. Harrison editor of the London' Spiritualist, a gentleman of reasoner and thinker:



ums deemed by Kardec to be the least relia
ble, 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 confidepce, are the
ones in America wha have sought to fasten
the the dogma of re-incaruation upon the peo-
ple; as in the caseof Mrs. Richmond and
Mrs. Conant, verily have these and others of its advocates, made themselves the sport
onat, verily have these and others of their own imagination," wille purport-
ing to be inspired by Parker, Channing. Swedenborg and other famous minds of
earth. In like manner, as Catholicism has reraces, while Protestantiand is confined in general to the Teutonic races, so re-incar-
nation or spiritism, has been diffused to any extent only among Celtic and y, atin (Roman
Catholic) peoples, while $\sqrt{\text { Splititualtsm is }}$ widespread in Teutemic (Protestant) na-
tions. In Catholic countries, where the customed to be spiritually ruled, and ar under the bondage of authority in matters ed as an authoritative dogma emanating rom Pope Kardec, we find tlourishing and
vigorons; 沙hile in Protestant countries, where the right of private judgunent is
maintained, we behold Spiritualism, with no authorative expounder (save where re-in-
carnation prophetesses like Mrs. Richmond and Mrs. Conant assume to be such, anathematzing all those having the audacious temerity to deny or question their infallible
utterances), making rapld strides year by year. Kardec ruled his followers in Paris as a miniature pope, till the day of tis death.
He and his works were the infallible guldes of the deluded spiritists of France, and were no more allowed to be called in ques-
tion thati were the pulls of Piuts 1 X by the
Catholic world Re-incarnation, and Kardec is its prophet," was ever the rallying cry of his fanatical
cohorts; and in order to establish his works in 1889 he drew up a plan for an organizariflcation after his death. This organlza-
rardecian Kardec." Note the arrogant selfishness and prurlent itching for self-aggrandizement to be continued for ninety-nine years! Since his death a remarkable communication has
beení received from him through M. Morin, ed as one of his best niediums, and upon njeation Kardec confespes his preponderant egotism, his sedulous efforts to keep in the nected with spirtism except himself, and expide" should have led hat his "monstroum self as "a demi-god" and as a "second savior
of humanity." He also speaks of seeing spiritism small, contracted and imperfect. "dracged to the lowest depths of ridicule," and characterizes its sadherents as "the su
perstithous leaving one superatition only to fall into andther." It is on record that the spirit of Kardec appeared to Mr. D. D ums the wofld has ever known, an honesth upright man, and a hearty despiser of frand and trickery .of overy bort, and who has mass of villainy and deception cloaking it self 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-spifitual origin of reincarnation
having been, we think, suffiefently indica having been, we think, suffecently indica-
ted, an examination of some of the theories of its more prominent defenders will next engage our attention.

DEVOTIONAL SPIRITUALISM. Being \$hort Sunday Exercises for Spiritu
[nUMBER TWENTTY-YOUR.]



 Both in the Hebrew and the Christian
scriptures, we tind evidence that the comscrintating with the Spirit-world was in an-
mun-
cient times praticed very much int cient thmes is now. Samuel, after his de.
way the
parture from this wotid, is sald to have had parture from this word, is sald to have had
a long conversation with Paul througt the
mediumship of a woman who had a famil iar spiril (1) Sam. $28,7-23$ ), in which instamce
not onld tide apirt prophesy, but it inti-
 Sal: Ho-morrow shalt thou and thy sons
be with
be with me",
spiritualists thus regard the Bible as not

 from the door of Christ's tomb; (3) where
gn angel is sald to have released Peter from gn ange is sais
prison (Acta 127), and hisis chasins fell off, and
the prison gate (3) where the same help was given to other
apostles (Acta $6: 10$ and "the ange of the
Lord by niggtit opened the prison doors, and brought
reeered
the templ
the








 and








Mhare rumuy meantot of yidis five



 see Actis iv: 2 z , izgiturions
When bendur ieviritens orink of life Wating to pass the entrined hood,



















 spirtit, et show in our livee the courage and
the faith born of a righteous will and
pure heart. Amen.

> Whenever. Lord, thy children meet,
There masy they bee thy merco-s-8at;
By all who seek thee thou art foum And every place is hallowed ground.
For thou, within no wall confouind. Inhabitest the humbe mind
Such ever rring thee where they come
And going, take thee to their home. Holp us, o heaveny Purity
To Ind our proper blasinthe;
By By sharing in tur work divine,
And making ours all ends ôthine.
BENEDOTION.
 Noorn 1 - Fiocer
of Cor
Hon of the pasasage.
to receive, to help than to be helped; and
thus ever fit us for the life divine and im-

## JUST PUBEISHED.

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thpion, and Gen-

PRINCIPAL PERSONAGES OF THE christian bible,
an examination of their doctrines.

KERSEY GRAVES,
Author of "The World's Blxteen Cruetfod




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MRS. C. E. EbDY
Business aid' 'Test Mediu'm
Dr. Chas. T. Buffum,


| CADP |  |
| :---: | :---: |
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WARNER BRO'S CORSETS


HYCIENE OF THE
BIRAIN,
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By M. L. Hotarooy, m. D.



 THE ONLY PERFECT FAC-SIMILE OF THE REAL DIAMOMD IM THE WORLD,





