Ernth Genes no Musk, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Bearing.

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Re-incarnation-Its Fancies and Follies.

DY WILLIAM EMMETTE COLEMAN.

II.-INCONSISTENCY AND CONTRADICTION.

"Superior spirits never contradict themselves, and say only good things. . . What reason and good sense refuse, reject boldly; better reject ten truths than admit a single fie, a single false theory,"—Allan Kardec.

"The light of the Harmonial Philosophy proves the conceit of re-incarnation to be a mere figment of slipshod ignorance. . . The puerile nonsense of an organized human spirit . . entering that of any other human body than its own, as taught by the re-incarnation myth, is too utterly absurd to be for a moment entertained by any healthy mind."—J. B. Loomis
"Can the history of the world supply us with a single instance of a human spirit having been re-incarnated? One overwhelming fact would do more to establish the doctrine than a whole library of discussion . . . a theory which cannot bring a single fact to its support, and which can offer no testimonials in its favor except the assertions of a number of spirits whose credentials are of the most shadowy and suspicious character."—J. Newton Crosland.

The first thing likely to engage the attention of the student of re-incarnation literature, is the perplexing maze of contradiction and inconsistency, in which he finds himself involved. Every author or lecturer favorable to re-incarnation, is antagonistic in views and ideas to every other like author or lecturer. Contradictions the most glaring, inconsistencies the most palpable, confront the inquirer on every side. Kardec's system is at variance with that of Mrs. Richmond; Roustaing is opposed by Mrs Conant; Anna Blackwell is set at naught by Almira Kidd; Guy Brian cannot be reconciled with James Smith; and T. L. Harris differs widely from Signor Damiani. Even the respective promulgators of the French Spiritists' school fail to harmonize their discordant theories: Kardec first elaborated a complex system of philosophy, as found in the Svirits' Book, and his other compilations; Roustaing, equally ambitious, has since published another version of the Spiritist Philosophy, given him directly by Jesus Christ and the Apostles, containing much in striking dissonance with Kardec's system; Miss Anna Blackwell-personally an excellent, worthy woman, and the ablest and most intellectual of the re-incarnation writers—has, from the two systems of Kardec and Roustaing, constructed a third system, which in felicity of expression, in symmetry of structure, and in the comprehensiveness of the ideas presented and illustrated, completely overtops corresponding systems upon which it is so largely based Although, so devoted a disciple of Kardec's, she, having adopted so much from Roustaing, advances many propositions and postulates many (presumed) facts in nature, entirely out of place in Kardec's system, and in open opposition to the "spiritual revela-

tions" contained in his volumes.

Our American re-incarnationists can scarcely be said to have broached any regular, connected system of idea and thought. Neither Mrs. Richmond, Mrs. Conant, nor Mrs. Kidd has done more than to favor the world with certain crude, ill-digested speculations-theories upon certain branches of the seductive and alluring subject. It is an impossible task for these American sibyls to formulate such compact and definitely organized systems of philosophy as the French Spiritists have; and for this reason, the teachings of the Spiritist, relative to the nature of the spiritual universe, are radically different from those of American Spiritualists, and can readily harmonize with their re-incarnation theories-the two are in perfect correspondence, two parts of one harmonious whole; the American reincarnationists, however, being familiar with American ideas of spirit-existence in yogue years before re-incarnation was ever dreamed of, and believing in their general truth, have also vague, indefinite notions of some kind of re-incarnation floating in their minds, and so at times they give forth an assumed spirit-revelation, ideas favoring re-incarnation, and at other times the conceptions of our spirit-home current in this country. Now, re-incarnation is in harmony with the French theories relative to the character and uses of spirits, but it can never be assimilated with the American and English teachings thereupon. Accordingly, seeing that Mrs. Richmond and the others, present us with two irreconcilable theories of spiritual existence, we find them unable to weld their duplex teachings into a homogeneous unity: "confusion worse confounded" marking their fantastic and unsubstantial chi-

Not only do these romanesque visionaries male and female, incessantly contradict each other, but their writings are sadly marred with egregious self-contradictions Kardee's Spirits' Book is full of inconsis-

tencles and contradictions; as an instance I will mention, that on page 17, in a single paragraph of twelve lines, he tells us that Adam was a myth and also that Adam was a real person, founder of one of the races now peopling the earth. That he could be both a myth and an actual man is fully as consonant with reason as the many illogical dogmas enunciated in that work and in all other re-incarnation literature.

Miss Blackwell informs us, that, according to Spiritism, a spirit in the Spiritworld, is in a condition of erraticity or wandering, and that therein it may "develop the knowledge acquired in its previous lives; but that it can only acquire new ideas through a new contact with matter in a new incarnation." It therefore follows, that, if a person dies ignorant of the law of re-incarnation, as he cannot learn anything new in the Spirit-world, in order to ascertain that he should be re-incarnated; he must first be re-incarnated, and then perhaps he may find it out; but, as we have all been reincarnated a number of times already and yet have not discovered it, the question arises, how often must one be re-incarnated before he discovers that he ought to be reincarnated, and has been re-incarnated? And how can a spirit be re-incarnatedleave its spirit-body, come to earth, and enter the embryo and be born again-and yet know nothing at all about it? Although a person dying ignorant of re-incarnation can never learn its truth in spirit-life, still numerous spirits, disbelievers in it when on earth, are reported to have taught it to earth's inhabitants through Mrs. Conant and Mrs. Richmond; as in cases of Parker, Channing, Swedenborg, J. B. Ferguson, and others. Theodore Parker, it is alleged, in an oration through Mrs. Conant, several years ago, propounded an entirely new idea concerning marriage, which he declared he had first learned only a month prior to its enunciation in Boston. Yet Miss Blackwell plainly announces, that it is impossible to acquire new ideas in spirit-life. In contradiction to Miss Blackwell, Kardec says that the wandering spirits study and observe in spirit-life, "they listen to the discourse of enlightened men, and to the counsels of spirits more advanced than themselves, and they thus acquire new ideas.' Nothing can be more radically antagonistic than these verbatim assertions of the two most prominent re-incarnationists of the world: Blackwell says: "It [the spirit] can only acquire new ideas through a new contact with the matter in a new incarnation.' (Year Book of Spiritualism, page 75); while Kardee says, as above, that spirits in Spirit life "thus acquire new ideas," (Spirits' Book, page 104). This is one of the many instances in which Miss Blackwell scruples not to flatly contradict the teachings of the exalted spirits ministering to her "Messiah," Allan Kardec.

The revelations of American re-incarnationists relative to the nature and condition of the Spirit-world, and of the spirits inhabiting it, are impossible of harmonization with those found in the works of Kardec, Blackwell and Roustaing. According to these latter, there are no minerals, vegetables, or animals in the "fluidic" world, ("fluidic" being the term used to designate spiritual substance); there are no children in the Spirit-world, all persons dying as children being really adults who have lived many previous lives on earth, childhood being simply a state incidental to the early years of incarnate spirits in a material body; there is no sex there, no male or female, no men and no women; there the Spirit-body, or perispirit, is entirely destitute of organs; is without arms, legs, body or head, a mere mass of homogenous "fluidic" matter-what its exact shape and size are, they fail to tell us. So we are in ignorance whether we will be round, square, oblong or triangular; whether our Spiritbodies are in shape of a hexagon, rhomboid, epicycloid, or parallelopitedon, and whether we are infinitesimal atoms, or inappreciable molecules; whether we are the size of our original germ, 125th of an inch in diameter, or whether we assume Brobdingnagian proportions, commensurate with our dignity as "lords of creation" and prospective rulers of the skies. Miss Blackwell and Roustaing also inform us that the spirit-body has no specialized functions or perceptions. but the whole body sees, hears, thinks, etc.; that is, our perispirit is all legs, all arms, all eyes, all nose, all mouth, all ears. Well may

ble for us to form any conception of the nature of the "fluidic region;" for, verily, a world without mineral, animal, or vegetaable; its inhabitants neither men, women, nor children, with bodies without organs, capable of seeing, hearing, and thinking in all parts of their structure, is indeed inconceivable or unthinkable. Contrast these views of superterrestrial existence with those proceeding from Mesdames Richmond, Conant and Kidd, which as all know. contradict them at every point. The experiences of Edmonds, Owen, Wesley, Swedenborg, as given through Mrs. Richmond, give the lie in toto to the absurd, dreamy mysticisms and silly twaddle of the Spiritist school. Moreover, so far from there being no children in spirit-life, Mrs. Kidd, the latest American exponent of re-incarnation, tells us that children upon their entrance into the Spirit-world remain as children for long periods, even for fifty years or more.

Speaking of Mrs. Kidd, let me here remark that she repudiates Kardec's system of re-incarnation, which she denominates "puerile and inconsistent," his mediums being "psychologized," she says, "by his will or chain of thought," (which is true), while she favors us with another milder form of re-incarnation. Kardec says all of us must be re-incarnated very many or even "thousands" of times. Mrs. Richmond teaches that each spirit must pass through the number of embodiments on the earth which may be necessary for it to attain the experience which qualifies it to advance beyond its orignal condition in spirit-life; and that the average number of embodiments for each spirit, is one nunured and forty four. But we feel infinitely relieved now that Mrs. Kidd has told us that we only require re-incarnation two or three times, and in rare cases the fourth time. Mrs. Conant has, in addition, disclosed to us the existence of various kinds of children in spiritlife; not only those children passing to spirit-land through physical death are there, but other children are propagated there, indigenous to that clime; and still more marvelous, it is asserted, that as a result of our every libidinous or lewd thought on earth, a child is born to us in spirit-life, each thought producing a veritable infant,-so that when we pass to the land of souls we find ourselves possessed of numerous children, of the existence of which we had never conceived. These thought-engendered babes must be semi-orphans to all eternity, as they have but one parent each, some with fathers and some with mothers only, as their respective thought-progenitors may have been male or female.

Kardec proclaims that all spirits are direct creatures of God, who is continually creating new spirits. Mrs. Conant asserts that all spirits have eternally existed as entities, as spirits. Miss Blackwell and Roustamg affirm that Jesus Christ is the infallible guardian spirit of this planet, its tutelary angel-guide and ruler; that he is in direct communication with God, is a holy, unfallen spirit, not subject to the law of incarnation or re-incarnation like us fallen spirits; that he seemingly once incarnated himself in Judea to lay the foundation of spiritual truth as it is in re-incarnation; that he really had neither father nor mother in the flesh, but that through the power he possessed over all fluids and forces of our planet, he took on the semblance, but not the nature of incarnated man. Mrs. Conant, however, avers that Jesus was a mortal man like the rest of us: that he was the son of Mary and Caiaphas. the high priest; and that previous to his incarnation in Palestine, he had lived on earth as an Eastern king. Mrs. Richmond in substance teaches that in its original or primary estate, each spirit is both male and female: that at the time of taking on the first earthly embodiment, these parts are separated, and each respectively takes possession of a male and female member of the human race; and further, that in some one of the various earthly embodiments these separated halves come together as man and wife. thus consummating the true marriage. The particular point in the grand round of embodiments at which this "true marriage' will occur, is movable in Mrs. Richmond's teachings, varying apparently in order to adapt itself to her varying environment, The last statement was that the "true marriage" occurred when the spirit was half through its journey over the rugged road of re-incarnation.

So contradictory is everything connected

Anna Blackwell remark, that it is impossi- | with re-incarnation that even two versions are given of the origin of the name of Allan Kardec, the pseudonym of M. Rivail, attached to all his spiritual publications. One story is that it was an old Breton name in his mother's family; by another we are told that he was informed by some of his "spirits" that the name had been borne by him in two previous incarnations, Allan in one and Kardec in the other. The latest phase of re-incarnation rhapso-

dizing, and one antagonistic to all other phases, is that taught by that arch-mystic and transcendentalist, T. L. Harris-the Two-in-One re-incarnation! Harris claims to have constant interviews with Jesus Christ, who is accompanied by his counterpart, the Lady Yessa. Said Lady Yessa usually resides within the body of Jesus; but when she desires to be individually seen and heard by Harris and his consort, she emerges from the side of Jesus, and becomes re-incarnated as a separate personality. In like manner Harris claims that his wife, Lily C. Harris, having passed to the Spirit-world when an infant, but being his spiritual counterpart, has become re-born from his (Harris's) side, thus being re-incarnated in the flesh; and since her re-incarnation from her husband's side, she has, it is claimed, borne him children!! This mode of re-incarnation of spirit-brides to all devoid of spiritual counterparts on earth. is declared a universal principle in these words of Jesus to Harris, as found on page 94 of "The Lord: the Two in One," by T. L. Harris:

"As for him that hath no consternar on earth,—though the were taken as a child, and become a maiden angal in the heaven.—I will bring her down and re-incarnate

Verily, old bachelors have no longer cause to mourn, since they can re-incarnate from their own sides lovely spirit-brides, the Holy Two-in-One! To indicate the enormous advantages received to these re-incarnated spiritual double-unities over common folk. we append this choice extract from "The Wedding Guest: Jesus-in-Yessa, page 72:-

* * * * * * When our Lord had so spoken, our Lady Yessa came forth from Hie side, and she said: Did you not know that I am your Mother, your Mother, "Then she enlarged her person, and drew Chrysantheus and Chrysantheu [T. L. Harris and Lily Harris] as if they were two babes, and they were infantil in her arms, and she taid them in her bosom, and fed them as babes are fed."

Thrice blessed T. L. and Lily Harris! the re-incarnator and the re-incarnated!!

The foregoing specimens of the wealth of contradiction, and the hopeless and perplexing chaos of thought, involved in the writings and teachings of the foremost reincarnationists of the world,-those upon whom we are dependent for all the light possessed upon the subject .- will suffice, we opine, to demonstrate the utter unreliability and worthlessness of the whole mass of driveling rubbish and sophistical balderdash which has been fastened upon Spiritualism by Kardec and his deluded confreres, American, English and Continental.

ANSWERS TO QUESTIONS.

[Answers to questions under this head, are given through the mediumship of Dr. C. T. Buffun, 67 Broadway, Taunton, Mass., to whom all questions should be sent after having been carefully prepared, so as to clearly express the meaning. Neither the editor of this paper, nor the the meaning. Neither the editor of this paper, nor the meaning. Neither the editor of this paper, nor the medium, hold themselves responsible for the answers, which must stand on their own merits.—ED. JOURNAL.]

Question:- Is the Spirit-world a fixed locality objective and substantial, or is it purely subjective and unsubstantial?

Answer:-The Spirit-world is a fixed locality, as objective and substantial to the spirit, as the material world is to you, and all that it contains is as real and tangible

Q. Is the Spirit-world constituted of spheres one above another in relation to our

A. It is constituted of spheres or locali-

ties, which are situated one above the other. Q. What class or race inhabits the first A. The same class corresponding with those of the lowest conditions of physical life-those of little spirituality, and who

have an abundance of the physical, carrying with them into the other life a greater part of their physical desires. Q. What classes or races inhabit the spheres above the first, as far as you know?

A. There are all classes of the human race, save those just described in our last answer. It depends wholly upon the condition of the spirit, what sphere it shall enter-of its knowledge, wisdom and ability to occupy a certain sphere. As they progress they change from one sphere to an-

Q. Do animals have souls which exist after death?

A. Yes, as far as we have any knowledge. we have every reason to believe that some animals do have souls that exist after death, fully identified in spirit-life.

Q. What species of animals exist in the

Spirit-world?

A. Those animals of great intelligence, who seem to be endowed with human instinet, like the borse, the dog and cat, which are beloved and petted most; we have seen animals with such great intelligence, that we have often questioned whether or not after death they might not occupy a sphere far superior to that of some of the human

Q. What is the difference in the appearance of good and had spirits?

A. There is a marked difference; believe me, you who live cannot escape the besmearing brand of conscience, which leaves its mighty impress deep upon your souls, and your spirit must appear scarred, and your garments ragged, and you go about with your head bowed in humiliation, while good spirits, with fair and perfect bodies, are clothed with rich garments of purity and love, in whose very presence we can detect nothing but the holy inspiration of the Divine, and who wear a crown set with precious stones, its glaring brilliancy typical of the wearer's life, and which tells you of his real worth. This is the difference in the two.

Q. How are the raps produced by spirits? A. They are produced sometimes by the hand or something held in it that will cause heavy sounds, if required—as you would strike with a heavy stick. They are not so fully materialized as to be seen by the material eye, yet sufficient to produce sounds when they come in contact with material substances.

Q. How are spirit-lights produced? A. They are produced by an electrical or chemical process, understood by chemists and scientists in the other life, under the same law that your electrical lights are pro-

Q. How do spirits move furniture and other objects?

A. By the same law and under the same conditions that the raps are produced. Q. How is the Bible regarded by common

A. It is regarded as a sacred history, writy mspireu mino conditions as could be had in olden times, to advance and improve man spiritually and intellectually -not so much for to-day, or yesterday, but long ago, before man with his dwarfed and infirm faculties for comprehension, could grasp the grand old history of nature's truths, and read volumes

of possibilities in the sun, moon and stars. Q. Do you think the majority of spirits recently disembodied have any preference as to the disposition of their earthly remains?

A. We think not: it matters but little to us how the old worn out garme at is disposed of; preferring, however, that it give you as little trouble as possible. There are, however, a few exceptions.

Q. Who fares the worst in the next life. the criminal or the bigot?

A. This we cannot answer in a few words. It depends wholly on the real value of the lives of those two unfortunates, and also what has actuated them. The criminal only works out the mission assigned him here, as does the christian, and our charity is greater for the criminal than for the bigot, for this reason: There may be conditions and circumstances surrounding him, over which he has no control and which on the impulse of the moment drives him to commit the rash act. The bigot who miserly grasps at the weakened threads of his concoit, all through life weaves around himself a web through which no out-growth of thought can penetrate. We have many in our sphere whom the world would call criminals, with whom many who were teachers and professed followers of Christ on earth, would to day be glad to exchange

Q. Do you occasionally detect bigotry among Spiritualists?

A. Occasionally we do, but not much among the intelligent class of Spiritualists. We hope the time is not far distant when men, both Spiritualists and their opposers, will rid themselves of that great sin, which is at the present time most prevalent among

Q. What is your opinion as to the duty of mediums, to submit to reasonable and timely tests?

A. Our opinion is, that no medium has the right to ask or expect the confidence or protection of the people, who is not ready to submit to reasonable and timely tests. It is the only safe-guard against perpetrators of fraud and imposition.

Q. In what sense and how far is a psychological subject responsible for dee is done under the influence of other minds, to which he is temporarily subjected?

A. We hold no man in any sense responsible for acts committed in the body, unless he be master of himself, and has perfect control of every human faculty of which he is possessed; but he who has control, let him be in or out of the form, is held respon-

sible for every act, and he alone Q. Can a pure mind be inspired with evil

thoughts and desires? A. No mind, however pure, while subjected to earthly influences, can escape the contamination of evil results contained therein, and thus be impressed with evil thoughts and desires.

Q. If so, can the impression make evil appear good?

A. Not with a pure intelligent mind or spirit, can vice be made to appear virtue; souls who live more in accordance with divinity itself, are better capable of discerning good from evil and right from wrong. Continued on Eighth Page

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

IV.

EPES SARGENT-Dear Friend:-How often is the question asked, Why do not the spirits assist mediums in finding treasures, or mines of precious metals, lost articles, stolen goods? Instead of giving this easily bestowed information, they leave their mediums often in actual want, and even suffering. From the earthly side there is plausibility in this objection; from the spiritual it has no relevancy. There are mediums for money-getting, who attract like spirits on the other side. The union is through self. ishness, and is maintained by passions. The great "financiers" of the world are really such mediums. They may be unconscious of the source of their impressions, but receive them nevertheless. They have given themselves to the accumulation of wealth, and into their sphere gravitate those spirits who were similarly engaged in earth-life. Whatever can be learned in the art of money-getting, can be learned through these men.

The special medium may at times receive communications relating to treasures or lost property, because there may exist some urgent necessity; this, however, cannot be common, for the reason that if the medium were to be suddenly enriched, and his conditions would become so changed, by the selfish conditions which would grow out of wealth that he would at once pass from the control of the moral to that of the avaricious, selfish spirits.

After I had been for some time under this influence of those whom I regarded as friends, I became dissatisfied with the meager result. It seemed to my boyish ambition, that I had gained nothing. I was shunned by a certain class, viewed with suspicion by another, and the friends I made, it seemed to me, were attached not to myself but to the manifesting power. They came and received communications, often wept for joy at the fresh words from beyond the grave from those they had not heard since the long years they parted with them at the bitter grave. They went away, and I from the cestatic state of delight in which I was thrown during the time they received these messages, sank back into the cold grey world. I had no society but these "influences" whatever they might be. Scientific men, in whom I trusted, said, they were a delusion. Perhaps time would prove them such, and then I, as a deluded idiot, or a designing rascal, could never retrieve my reputation for honor, integrity or intelligence Bunyan has plaintively described the Slough of Despond I was in a lower valley, and I cannot describe my mental suffering. At that time a light broke through the clouds. My mother, to whom this trial was unknown, clairvoyant ly saw a spirit, who told her he was deeply interested in my welfare, as he had given his time to the task of cultivating my impressibility for a definite purpose he had in view. He presented to her my path of life. I stood at a point where this path divided right and left. The right led apward over difficult mountain summits, accessible only by severe labor. The left went grandly through a level plein and was thronged with travelers.

"The time has come, he must choose," spoke the spirit-"If the right, I go with him; if the left, he passes to other infinences, and the susceptibility I have cultured will benest quite another purpose than that for which it was intended." When he told me this, I recognized its applica tion, and so perfectly did it accord with my state of mind that I believed that this kind spirit had interested himself in my welfare. If this be so, however rugged the path, not swerve from the path of duty. I only ask for an as- elations of celestial personages. surance that I may not become simply a parrot to utter the thoughts of superior intelligences, while I remain uncultured. Of this compact, I shall speak more fully at an other time.

I here will describe what is often entered into unknowingly, a contract with a low order of spirits for selfish purposes. My mind having been thus forcibly directed to this subject, I gave it a thorough investigation. I set out with the old superstition that of making a "compact with the devil." What grain of truth lies at the bottom of this idea? This much, that when an individual becomes so intensely absorbed in selfish objects, believes in the power of the circle drawn around him, and formulæ of magic, so implicitly us to be willing to pass the terrible ordeal, that ordeal is a powerful factor in inducing an impressible condition by which that individual is given over to the control of spirits of similar desires. The combination may work wonderful material results, always marked from beginning to end with never swerving selfishness. Wealth accumulated in this manner is never used for truly benevolent purposes. It may be wasted on churches as charities to gratify pride or ambition, but never on truly noble work. The impossibility of the latter use will be understood when we reflect that the individual has no promptings in that direction of himself, and his control is not only incapable of actuating him with such ideas, but prevents him from receiving them from any other source.

The end of such compact is the ruin of the individual who enters therein. At first earthly success may gloss the character to the world, and its pleasures sustain, but it is inherent in the organization of man, that every faculty grows in its own direction, and the constant stimulation of selfishness, brings it at last to ruin through its own inordinate demands. The spirit of evil in the end claims is own with the irresistible decree of fate. Perhaps the intelligences on the other side may not desire this result. They do not design to destroy the individual, but further their own ends, and in doing so, their medium gradnally grows too selfish for their purposes. He has not moral character, nor have they, and without this, man can not long sustain the balance of his mind.

I have met with several instances where near and dear friends have communicated regarding lost property, the position of valuable mineral deposits, or other information of a strictly material character. Such communications show that our spirit friends when they come into our aphere, understand jour wishes and feelings, and can if they think best give such information, but if any one will consider the subject even in a cursory manner, they will perceive the disastrous consequences which would follow the constant interposition of spirits in worldly affairs, and our reliance thereon.

A fact relating to lost money, I remember from the peculiar character of the communication. On returning home after several days' obsence, I was met by my father at the door with, "I am glad you have come, for I have lost my pocket-book, and If want the spirits to find it. I think I have done enough for them so that they ought to do this much for me."

It was just at the close of day, and we sat at a table immediately; father, mother, and myself. The table tipped and a favorite sister of my father gave her name by the alphabet. I continued to call the alphabet, and she spelled out the place where the pocket-book might be found. It was in a distantifield, where my father had been at work. We went to the place, and after as careful a search as we could make, felt certain it was not there and we had been deceived. It was, however, quite dark before we gave over. When we reached the house we again sat at the table. The spirit reiterated all she had said, adding that the book was under a rail that had been turned over it, and would

The gentleman at whose house the first seance I have described was held, became deeply interested in ferreting out some horse thieves, and consulted the spirits, and became quite indignant because they disclaimed being a police force, to guard property or arrest criminals. "Your criminal laws work such injustice we would not have them executed if we could," was the reply,

Among the common people then, the densest ignorance prevailed in regard to spirit existence. No one who has not closely watched the growth of twenty-five years, can appreciate the advance which has been made. Spiritualism was regarded as a kind of black art or magic, and its believers were looked upon with superstitious fear. To illustrate, the same day this gentleman, who ought to have known better, consulted about the horse-thieves, a farmer who had lost a hog, came to ask me where it was, offering me the liberal sum of one dollar, if I would tell him. told him I would be ashamed to ask such a question and he went away, muttering, "He didn't see any good in spirits, if they couln't tell where his hog was." It has taken weary years to shake off this superstition, and learn that the exalted and worthy spirits are not interested in worldly affairs.

> TO BE CONTINUED. [Copy-right Secured.]

WHAT IS KNOWLEDGE.

XV.

To know-" Is to perceive with certainty; to understand elearly; to have a clear and certain perception of truth, fact, or anything that actually exists." Hence "knowledge is a clear and certain perception of that which exists; or of truth and fact; the perception of the connection and agreement, or disagreement and repugnancy of our ideas." 'Cognizance-notice," acquaintance with any fact or per- $\mathbf{son.--} Locke.$

And, then, what is truth, fact? And then having determined what truth is, and what knowledge is, it remains to determine, how we determine this. How can we be "clear, certain," that this is a "fact, that a truth, and so on-In short, what is the ground of all clearness, certainty, certitude?" How do we know that we know? And after we have determined how we know that we know, we are yet to determine the standard of truth.

Is the standard of knowledge, the mind, the knowing power? Or is it knowledge itself? Or is it the "fact" or truth known, independently of the mind? Is the standard of "fact" and truth, subjective or objective? Does it inhere in the knowing subject? Or in the known object? Or in both taken together?

If man cannot know that "fact" is fact, truth is truth he cannot know at all. For "knowledge" is the certain perception of truth and "fact," To be able to know that truth is truth, is the one certainty to intellect. All certitude reposes on the power of the mind to know things as they exist and act. What are our means of knowledge concerning spiritual things? 1st: What idea of spirit have we? Answer- Spirit is substantial, though invisible to physical senses. Its invisibility no proof of its non-existence. * *

Spirit is knowable to science in three ways: First, by its analogy to body. Second, by its own transcendent ideas. however great sacrifice I may be called on to make, I will | Third, by its clairvoyant perception. Fourth, by the rev-

> First, by the law of analogy, since it is an independent self-conscious entity--what form so fit as that of its body. The body is secreted from the soul, as organ is by function -as the Molusc secrets its shell from the sea. Function is before organ, as motion is presupposed in the building of organ. Thus the soul is before the body, in a sense. Can't dwell long on this branch here. The spirit is the wine of the vintage of the universe-and as it appears in man is the form or image of all divine ideas. These ideas of Deity are eternal-infinite 4; Hence the inmost spirit is eternal. Spirit is before all things; of its essence all things consists; and in the currents and circuits of its power all things take their direction and their destiny. The personality of the divine spirit in man, is eternal, in archetype. It does not manufacture soul and body; but rather evolves them; it contains the ideals or archetypes of all possible perfections. It was in the beginning with God; all things were made, evoked by it, and without it was not anything made that was made. The sentiment of spirituality, though opposed to the evidence of physical death of the senses,survives all decay.

Origin of the Spiritual Idea: "All conscious psychical states are at first feelings." (Maudsley, p. 128). Sentiments when repeated they become conception, ideas, creed, philosophy and religion.

"It is feeling or the effective life, that reveals the deep essential nature of man." (Maudsley, p. 180). At first the spiritual idea is a feeling, dim, dumb, full of awe, mystery, and the inarticulate aublime. This was evidently its state among the Post Tertiary race of men. And how deep and ffective it must have been even in the infancy of the racee. is shown in the painstaking care, with which the dead were entombed with the implements of the chase and of war, in rocky tombs, which have remained secure from depredation for a 100,000 years.

The Soul's Structure: - Capable of the most wonderful transformation to suit contingencies. The higher order of spiritual personages, can roll themselves up into various delicate and beautiful forms; now like a star shining with a glorious and beautiful effulgence; now like a beam of light, with a head, shooting rapidly through space; now like a wave of music, floating on the sweet air of heavenself-evolving harmonies; now like beautiful flowers, suspended on the banks of streams; now like birds of glorious plumage, soaring into the Alpine deeps of heaven; now like the most delicate fairies, trooping forth from crystal caves of the fair mounts of Spiritual Alps; now like the great ideas of man. The soul has power to impersonate all forms, forces and ideas. The soul disemcumbered of flesh, can impersonate all forms, all forces and all ideas because it is a microcosm; it is composed of all forms, all

forces, all ideas. As the human brain contains all brains; the nerves all nervous systems, so the soul contains embodied as power, all created things. The analogies of nature favor this view: Low men delight in imitating brutes; the cunning of the fox; the secrecy of snake; the growl of the tiger, etc. According to its delight in heaven, it will imitate these forms. The good and gifted imitate beauty, purity, truth, all graceful and innocent things; all pure and artistic ideas: all great, grand and divine tendencies. The dark and ignorant imitate low forms; the ganglionic cells are of various shapes, pyramidal, pyriform, triangular, round, oval or fusiform-tapering at each end. The most perfect forms are in the high convolutions. Convolutions differ in form as in function. Schroeder van der Kolk spent a life-time. He states positively,-" Wherever there are differences of function, thenvillerences of structure, composition, and connection do exist; microscopical investigation has established this in the completest manner,

The essential difference cannot be reached by the micro. scope or chemistry. Infinite littleness, odor, particles, ake no harm till a orning. Very early I went to the place cells arranged in groups, differ. Highest mammalia—less so very "meagre."

again, and finding the rail, turned it over and there lay convolutions. Man has more cells than the age, the book. no more senses than a brute—whence his superior intelligence. Certainly not from the senses. Senses of space birds. and dogs, more acute than those of any ordinary man,

> In the Second Sphere, the soul form encumbers somewhat the spirit; but in the Third Sphere, the soul has become so rarified, as to be like a delicate sura, perfectly transparent, the centre of whose brain shines like a golden sun, and filts with divine love and wisdom, changing contour of its delicate vestments. As it progresses less and less restraint on its liberties occur; so that with the speed of light it can traverse the vast fields of the spiritual universe. Flesh encumbers us. Though, spirit-pinioned, flies off into the deeps, to find the new Atlantis, the fair Isles of the Blest. Disrobe it of flesh, and its body moves to the pulses of its attractions inmost, and it becomes in expression what it is in nature. Flesh veils the spirit. God shades his glories down to our eyes on earth; in Summer-land, lifts our eyes into his glories.

> In creation, God descends into forms—shadows; in Spiritualism rises a gain to his original estate. The epochs of creation are repeated in the epochs of the soul, only in inverse order. It was an inspiration which declared the first shall be the last; and the last shall be the first. Human spirits are eternal ideas—ideals of Deity. As all "material" worlds are their embodied forces and forms: so all spiritual worlds are the empires of the gradual apotheosis. The infinite spiritual republic now petrified in rocks, but slowly rising up to consciousness in the human spirit. My faith is infinite in nature. More than we can imagine are the greatness and grandeur that await us hereafter-The will, the spiritual inmost, is moster of the nerve-aura. While in the body, can call it all off from the nerves of sensation, until no sound or light can be cognized, and then send this fine subtile force and essence, up through the skull and integuments, up, up, far away, until it blends with the atmosphere of other souls, either on earth or in Summer-land. This is "mental sympathy," psychometry, clairvoyance. * * * Illustrate: And when the inmost spirit withdraws from the body, this nerve-aura, a portion of it united with similar elements in the atmosphere, constitute the spiritual body. And it is still more subtile, refined, luciform, after the resurrection than before. Now if it can be called off from its accustomed channels while in the body, and extended like a delicate line of light, from person to person, miles or thousands of miles apart, why can it not do more after it gets out of its physical and cumbrous vestment? It can by will, well trained to mental concentration, spin out a delicate line of living essence, until like a thread of gold it shall touch the far Pleiades at Orion, and thus bind the two worlds together like the bonds of a mental sympathy, a telegraphic wire of lifeforces. Instances. * * * Hence after dis-fleshed, it has far more power over its form of force, soul, form of motion as light is. Why, then, can it not alter its form at will, when loose under certain laws of use and beauty?

> In the great moments of genius, when the whole spirit is absorbed in discovery of some new truth, under the influence of some transcendental idea of beauty, or of poetry, or of music, the hands and feet become cold; the soulforce is in the ideational centres, at the very portals of the inmost spiritual nature. Emotions of intense nature often make the body cold. Why? Because the force of the mind is called into the spiritual nature, and leaves the form cold. First stage of the resurrection,—the same thing to greater extent takes place in death. Angels are seen by nearly all "death beds." The soul knows its kindred, ask the gates of life to open on the spiritual side. Ah! how blessed it is to know these things for one's self.

> > (To be continued.) Copy-right by H. Tuttle & G. B. Stebbins, 1875

Notes from the Lecture Field.

BY DR. J. L. YORK.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: For the benefit of numerous friends scattered throughout this State and the West, as well as your general readers, we send in a few notes relating to our work in Michigan. Most certainly we are the creatures of cir-

comstance, as my prolonged stay in this State proves to me, and what was intended as a visit of a few months at most, has been extended to more than a year. Our work in this State has been a success financially and otherwise, and the seed sown in our weakness has on every hand given back to our heart a bountiful harvest of gladness. Our time has been constantly occupied since our arrival here and for the last six weeks we have spoken almost every night upon the living issues of the day; and don't you know, Bro. Bundy, I am glad I live in this age of mind, and as the struggle grows more intense between despotism and liberty, my hope is brighter to know that the army of the free grows larger every day. To be swept along in this overflowing tide of quickened activities of mind and spirit and not to feel new responsibilities, is to suffer loss.

Now is the time to work with tongue and pen and with that more mighty than all other instrumentalities, living deeds of right action! All fruit falls easily from the tree when ripe, and if ever there was a period when men and women, old and young, were ripe to receive the truth, it is to-day. Don't fold your hands to rest on laurels won in other days, but lend a hand to help—that's the word, help! What a charm there is in that word help! The world wants help—enslaved men and women want help to get out of bondage through tear of death, hell and the devil. Men and women need help to break away from superstition in all its forms and induction into higher life through knowledge, not faith. The masses of our people want help to redeem them from the curse of gold, in its perverted use, which, like a mildew of unrighteousness, eats out the life of honest toil and creates a money power that lays tribute upon the last pound of flesh and the last ounce of blood, crippling the industries of a whole county, that millionaires and monopoly may rule—corrupting the channels of legislation, and ruding with whip and spur over the natural rights of men in the name of a Republic. Men and women need help to lift them away from every form of intemperance and excess. to drive the gaunt wolf of poverty from the door and bring in peace and plenty.

The world needs help to catch a glimpse of the life

that lies beyond, and the good angels who are watching and waiting at our fireside to minister to us with helping hand. What a divine mission and ministry is helpfulness, that is laid upon us all—how like a crown

of glory it lays up treasures in Spirit-life!

Don't forget that Jesus the loving Nazarene, could not raise Lazarus, until they rolled away the stone, nor make wine, until they filled the pots with water. So also Spiritualism and Liberalism can not prosper unless it have helping hands to roll away the stoneopen the door to let in the truth! How those iceber letters some people write in reply to the workers' call, to open the door for lecturers, chill the heart! One live person in any town can open the door, if he will for a worthy worker in the cause of truth; and my experience is, that one live woman full of a spirit of helpfulness, is better than ten half-dead men. Open the door, dear friends, for work during the lecture season, and let the good work go on.

Michigan is certainly not second to any other State in means, mediums and workers in the liberal field We recently met at Longsburg, a Miss Sprague, a good medium and true woman, loved and respected by all who know her. Her phase of mediumship is very interesting and is both physical and mental. When under control, she seems to write with her finger upon the cover of a book, and at the same time gives utterance to the impressions she gets from her spirit friends. often giving remarkable tests. We have also had the pleasure this week of meeting Mrs. Olie Child, who sung for us at the last convention at Grand Rapids, the report of which convention sent to the JOURNAL, was

This lady presents a nighly interesting phase of mediumship, making her the favorite wherever her smilting face is seen or soul-inspiring songs are heard. I will give you in a few words for description of her development and spirit influences which control, as nearly as principle as I reserved in from her own lips. She is a married lady, well connected, below medium height, not handsome, but smial, bright and winning; naturally gifted in song and a music teacher by profession. Remarkably sensitive by nature, she is at once a fit in-Remarkably sensitive by nature, she is at once a fit instrument for spirit control. The poetry and music of her songs are given to her at once. She hears a band or singers, as if in the air, and sitting down immediately at the organ, she repeats in a flood tide, as if joining in song with her spirit band, the most beautiful music we ever heard. The volume and scope of her voice is truly wonderful. The tone of her voice is rich, rare and tender. The style of her entire performance, is at once grand, instructive and unique.

Now, Bro. Bundy, lest I exceed the limit of your space, i will close by saying that the work goes bravely on. I could wish that the hearts of our people might be warmed into life towards our lyceum interest which seems to be nearly dead in this State.

Mrs. Morse is yet in the State working, we believe, with acceptance to our people. Mr. Tyerman, of Australia, has recently visited several points, giving general satisfaction. It gives me pleasure also to say that the project for organizing a Camp-Meeting Association of the Spiritualists and Liberals of this State, (whereby a perpetual institution around which Spiritualism and Liberalism may build a lasting monument and objective point) in the hands of committee, begins to take definite shape. A beautiful spot has been found centrally located, fifteen acres of land adjoining one of those bright, clear, little lakes for which Michigan is noted, with railroad communication second to no other in the State.

The committee composed of such men as S. L. Shaw, J. Butler, J. G. Wait, Mr. Burdick, J. M. Potter and others, mean business. They met at Lansing on the 20th of this month, to decide on location, and take steps looking to the legal existence of such association, so as to place the whole matter in definite form before the yearly convention, meeting at Lansing in March next, the better to facilitate the sale of its stock on that occasion. Get ready, dear friends, to lend this grand enterprise a helping hand when the stock shall be placed upon the market. This is not an individual enterprise, but of the entire body of Spiritualists and Liberals in the State, to build a home around which tender memories may cling while we live, and to transmit to the

children when we have passed to higher life. We have just learned by letters from California, that Mrs. Josephine Walcott, of Santa Barbara, the highly gifted poetess, has taken the field as a lecturer in the cause of Spiritualism and reform. We hope this talented lady will meet with the abundant success that her genius and talent so richly deserve, and may God and good angels speed her on in her work, for we need the

ervice of the good, the true and faithful.

My address will be at Ionia, Mich., during the winter; my engagements are full up to January 1st, but open

thereafter for active service.

CHRISTIAN SPIRITUALISM.

Gen. Edwards' Views on the Subject.

We concede that the human race has been benefited by the various church organizations in the advancement of education, refinement and good morals, and that grew out of the fact of compact organization. In the main facts Jesus Christ sought to establish Christianity; it is a failure. The design of Christ was to establish upon earth a spiritual kingdom. It was to teach mortals; it was the spirit they were to live for, and not the flesh; that in the primary department of short-lived existence, there was but little to render the human family enduring happiness and contentment. The great theme of Jesus Christ, was to direct the human mind and heart to the great spiritual life that was never to

The Christian churches have come far short of the high privileges Jesus Christ intended, and all that has resulted through the church dogmas of men, substituted in lieu of the simple spiritual teachings he presented. The Christianity of the churches is a false Christianity, for it assumes the total depravity of man by the fall of Adam; 2nd, that man of himself possesses no merits for salvation, and can only be saved through the vicarious atonement; 3rd, to be saved at all, man must be born again by a change of heart from nature. to grace; 4th, that Jesus Christ is God, to be worshiped as such; 5th, that the Bible record is the infallible word of God, and must be worshiped as such, notwithstanding with all its great truths and inspirations, there abound thousands of palpable contradictions, absurdities and obscenities. The spirit phenomena oc-curring through Jesus and his immediate disciples, are set down as miraculous, because they say the phenomena occurred only by the suspension of natural law, and these laws could not be suspended unless God ordained and permitted certain individuals to do so, therefore, there are no such thing as phenomena or signs and wonders occurring since the days of Christ's immedi-

Now, when we come to measure all of the foregoing propositions by the standard of the spiritual philosophy, as Spiritualists, we do know they possess no foundation in truth. Christ, the controlling spirit to the medium Jesus, declared that all the phenomena occurring through his medium and the disciples, should accompany all true believers in the coming centuries.

company all true believers in the coming centuries. Not only the phenomena then produced, but even greater. Have the Christians believed and followed the rule laid down by Christ? Let history answer. In the whole range of English literature, there is not to be found anything to compare with the biting sarcasm in the philippic Jesus Christ hurled against the priesthand and churches of his day, as is contained in priesthood and churches of his day, as is contained in the 23rd chapter of Matthew. That denunciation is applicable to the priesthood and churches of to-day. Christ controlling the boy medium Jesus when he was only twelve years of age, confounded the learned Doctors of Divinity in the temple, and so it is done to day in innumerable instances.

The so-called Christian churches of the past centuries, have foundered upon the rocks and sands by treating the Bible record as the word of God. Paul was the most learned of all the apostolic writers; sometimes he wrote and gave his opinions in his normal condition as a man; at other times he gave the opinion of the spir-its who controlled him at the time; that we call inspiration. It was then as it is now—spirits disagree in opin-ion upon most subjects treated upon. Paul and Mar-tin Luther claimed "justification by faith," but James placed it on the ground of right action, and so did Jesus Christ, and so does the Harmonial Philosophy. The facts are, the system of theological salvation has

been based upon a dreamy faith, the imagination creating a thousand kinds of heavens and hells, as the final receptacle of the spirit. Christians have had no knowledge whatever of the final destiny of mankind, only as they gleaned it from the Bible, and from that standpoint it is all darkness and discord. They have given us when we pass to the higher life, wings of either bats or birds, and placed harps in the hands of the redeemed, to play and sing the song of Moses and the

There did not exist before the day of Jesus of Nazareth, a single individual, nor has one appeared since then, by and through whom as many different phases of spirit manifestations occurred, as through his mediumship, and none so powerful,—especially the resur-rection of his spiritual* body, and for all that power,-Jesus was indebted to the spirit of Christ, controlling his organism. Therefore Jesus Christ being the greatest apiritual leader of men, it is consistent as well as an honor to be known as a "Christian Spiritualist." Christ controlling Jesus taught by parables. His immediate disciples were ever interrogating the Master as to what he meant; and so it has ever been among the learned doctors. I have never had the fogs and mists cleared away, until I became conversant with the duellers of the higher life.

I am no propagandist, nor proselyter, but I will de-clare the whole truth as I understand it: That the Harmonial Philosophy is based upon immutable truths. It opens up the only door between heaven and earth

Continued on Third Page.

Woman and the Kousehold.

BY HESTER M. POOLE. [No. 151 East 51st street, New York City.]

We send forth this modest venture of a Woman's Department, with a cordial greeting to all the sister readers of this sterling

paper; may their name be legion! That great army which form half our population, the wives, daughters, sisters and mothers of American citizens, have few avenues through the press, and yet dear to our hearts, is all that effects the private

home or the public weal. We believe that in the feminine nature lies enfolded, the hope of the race. Thanks to the great spiritual movement, which is woman's best friend, the laws which govern soul and its development, are being understood. We have learned something of our dual nature; of masculine and feminine forces, which combined, originate all life; we begin to see that these harmoniously related, underlie progressive civilization. We learn that society, like soul, is double in its nature; that masculine intellect alone, which has hitherto been dominant, is cold, selfish and aggressive, and must be warmed and vivified by those spiritual, intuitive qualities which are essentially feminine, ere the seeds of righteousness be planted whose fruitage and leaves shall be for the "healing of the nations."

Divided most unnaturally in the past, have been the interests of man and woman. He has gone into activities which have rendered his perceptions keen, and his intellect broad; she has trod the petty round of de-tails, which, while involving the affections, has allowed no scope for generalization, and little discipline of the reason. Effects alone, could be dealt with by either nature, while man was swayed by cold intellect, and woman by blind affection. And so society has groped, lame and distorted, down the centuries, making cruel missteps; perpetuating

evil, and then palliating its effects.

But, finer and higher issues are evolved day by day. Upon our platforms, inspired sybils are voicing the struggles of dumb ages; societies are springing up wherein women are seeking to strengthen themselves by solidarity. The professions are invaded, and soft voices minister acceptably at the altar and beside the sick. She has even dared the forum, and proved that Portia is more than a romance. The ferment and seething of the hour is obliterating landmarks, and confounding precedents. What is our duty, oh, my sisters! in this

transitional period? We cannot stand aloof and insist upon the old order of things, for behold! the heavens are spanned by a bow of promise, and signs

and wonders are in all the land. It is certainly our business to keep abreast of the age: to find the direction of the flow of those divine currents which are manifest in the laws of body and of soul, in healthy and reasonable inspiration, and so work according to the feminine method, from the centre of things to their circumference. Only thus can wrong be righted; only thus can truth be won.

Woman is pre-eminently by constitution the conserver of peace, purity and holiness or wholeness; the centre of household; the queen regnant of the home.

The advancement of woman, then and with it that of the household, is the object of this department.

May the hand which pens these words be palsied, ere it gives expression to aught hich shail tall to try to dignify and ennob le woman, elevate home interests, rebuke evil. inculcate morality and purity, and aim to help forward that good time when united love and wisdom shall rule this earth.

Now that winter approaches and nature ceases to attract, the household clusters again about the fireside, and woman becomes a strong centripetal force. The amenities of life abound—sweet friendships flourish, and around the hearthstone twinkle.

The quip, the crank, the wreathed smile, amid the frolic of children, the games of the young and the cheerful discourse of their elders, we will let the season chili no ardent sympathy with progress, but will find in books, in thought, in communion with the visible and invisible wise, a substantial recompense for all that summer steals away.

Sorosis is an incorporation of women, for the purpose of rendering them helpful to each other and useful to society. It encourages a liberal interchange of thought upon all subjects that pertain to its objects. At its social meetings congregate artists, editors, poets, philanthropists and ministers of liberal churches, with a large proportion of those whose private lives, unknown to the world, are redolent with the fragrance of gentle influence and good deeds.

The first fall meeting was held on Monday, October 7th; present about eighty members and guests. After a pleasant social reunion, lengthy opening exercises and fine music, we listened to the paper of the day, by a member, Prof. Maria Mitchell, from Yasser College, who told of the hars day, by a member, Prof. Maria Mitchell, from Vassar College, who told of the haps and mishaps of fine ladies, including herself, who took telescopic observations and photographs at Denver, during the last solar eclipse. Mrs. E. Smith exhibited many beautiful agates, which she had recently brought from German mines and told how they from German mines, and told how they were cut and polished. After a humorous poem by Mrs. Berholz, upon Science, the chairman of the committee upon that topic, Miss Fuller, introduced the discussion upon that that question: "What is the relation between, and the value of Science to, the spiritual nature of man?". Many excellent things were said and written, but Scrosis took an interlude long enough to send \$156 to the sufferers by yellow fever. Altogether, we came away feeling amused, interested and benefitted by the meeting.

The American Woman's Suffrage Associa tion met at Indianapolis, November 12th, with delegates present from thirteen states. Among other letters read, was an excellent one from Wm. Lloyd Garrison.

Eliza R. Branson, who recently died in this city, from cancer, willed her body to the New York Medical College for women, to be dissected for the cenefit of science, and then directed that her "skeleton be preserved and mounted for the use of said college and students." She bore a long illness with heroism, and by the sweetness of her nature won the affections of all who knew her.

Mrs. Charlotte B. Wilbour, who will be remembered as Lottie Beebe, one of the first lecturers on the progressive and spiritual platform among our women, has been spending a delightful autumn in the island of Jersey. She recently gave a lecture to the inmates of the female pententiary there, upon the Sovereignty of Labor, and received a vote of thanks and a basket of fruit from the Directors.

There are about 530 women physicians in the United States.

A clergywoman, Mrs. C. N. James, is settled over the Liberal Unitarian Church, in Brooklyn, Conn. Mrs. Celia Burleigh was the pastor there, when attacked by her last

The Royal Humane Society of England has awarded a bronze medallion to Mrs. Roebuck, as a handsome testimonial to her sister, Miss. Bond, for saving three sisters from drowning, at the peril of her own life.

IDA ESTELVA HUTCHINGS.

A YOUNG WOMAN WHO IS EXCIT-ING THE WONDER OF THE CREDULOUS.

The Remarkable Story which a Fond Mother Tells of her Daughter's Gift of Song-Impressing a Reporter with Some Specimens-One Story Told of the "Gift of Healing."

Twenty-two years old, medium height, slender without being slim, eyes almost black, hair of luxuriant growth, and deepest golden hue, complexion perfect—Ida Estelva Hutchings. Such is the picture and such the name that goes with it, of the new medimin whose remarkable powers have convinced unbelievers, confused disbelievers, and astonished all, of whatsoever belief regarding Spiritualism, who have been per-mitted to be witnesses of the manifestations made through her.

Yesterday forenoon a reporter for The Sun knocked at the door of the apartments where this spirit-possessed young woman lives with her father and mother, and was received by a pleasant-looking woman in morning attire. As he entered he caught a

morning attire. As he entered he caught a glimpse of the receding form of a younger woman, also in a morning wrapper.

"My daughter will return in a moment," Mrs. Hutchings said, and then she proceeded to occupy that moment with the story of how the young woman's wonderful powers first manifested themselves. In March last they were living in East Fourth street—father mother, and daughter. The daughter ther, mother, and daughter. The daughter was in rather delicate health, as she had been from her birth, and was leading a very quiet life, going out only a little, and occu-pying her time with the creation of trifles in worsted or embroidery, or reading such light literature as she found adapted to making the days pass pleasantly. By reason of her lack of strength she had studied little, knew nothing of the languages, music or the higher ranges of standard literature, took no interest in any of the "isms," and was rather an uninteresting little body. One day while the mother was on a couch, half asleep, she heard some one singing in the adjoining room. The words were of a language unintelligible to her. The air was one she had not before heard—of singular sweetness and of peculiar movement. Between sleep and awakening, she listened, and did not stir lest she should find that and did not stir lest she should find that she had been entranced by the music that is heard by dreamers, but never produced by mortal agencies. The song, with its strange rythm and unintelligible words, did not cease when the mother arose and stepped to the threshold of the room whence it came, but standing before the dressing case. came, but standing before the dressing case and smoothing the braides of her shining bair, she beheld her daughter, and from her throat were ascending the notes which had roused the mother from her half sleep. "I could not believe my senses," said Mrs. Hutchings, "and I exclaimed, 'Why, Ida. what are you singing?"

The daughter was not less startled than the mother when the latter's voice broke the spell, and she answered, "I don't know, mother.

Then she strode across the floor, and, assuming the attitude of a tragedy queen, began speaking in a strange language, with the manner of one under the influence of an intense passion. The mother was alarmed by her daughter's strange conduct, and went down stairs, as she says, because she did not know what else to do. In a few moments Ida came to herself, so to speak, and felt as though she had just been deserted by some presence which controlled her. She was alarmed, and hurried to her mother's

Every day thereafter Ida had this feeling of being under the control of some myste rious power. She spoke in strange tongues, and sang songs that were new to her. She suddenly broke forth in song resembling the wild melodies sung by Northern races; then, posturing with the grace of an opera queen, sang a most difficult passage, which might have been taken from an opera. Intimate friends of the family were informed of these strange manifestations, and were astonished to see them. Three or four days after the first mantestations the daughter suddenly arose and began walking the floor. She turned to her mother, and said that she felt as if she were going to "get a poem."
"From where? From whom?" asked the

"I don't know," was the reply, given in an uncertain tone; "but it seems as though Mrs. Sigourney wanted to write through me." Then Ida began slowly reciting, while her mother wrote the words, line af

Such is the story which Mrs. Hutchings told in the "moment" occupied by the young woman in making her toilet. Miss Ida stepped forward and apologized for the length of the "moment" she was compelied to take for substituting her morning robe for a neatly fitting dress of dark mate-

She arose and walked half way across the room, pressing her forehead with both hands. Then she turned about to face her two auditors. Her manner and looks were entirely changed. She seemed unconscious of their presence, and was apparently looking into the faces of a waiting multitude beyond the walls of the room. Then she

> When the battle rages, mother, And the surges onward roll, Thinking of the crown of glory, The redemption of the soul.

She spoke in a voice remarkably strong for a person of her size, uttered her words with great distinctness and accompanied them with gestures of marked appropriateness. It may be noticed that the sense of the above quatrain is incomplete, the next four lines being necessary to its comple-tion. The concluding four lines of the poem are the finishing of a sentiment intro-duced in the four preceding them, and are as follows:

When the angels sing their authems, Praising God both day and night, For the riches of his mercies And the power of his might,

The reporter asked permission to copy the first and last stanzas, and obtained the above, both of which are incomplete. Perhaps if he had requested them of the influence which possessed the young woman, he might have received two full, eight-line stanzas, instead of the two half stanzas. It is also worth adding that when she recited

the poem, she made two syllables of the word "power" in the final line—thus making the metre perfect—while she made only one syllable of the same word when she sat in her chair and "lined" the verse for the reporter. After she had finished reciting the poem, her usual appearance returned like a dash; she bowed slightly, blushed, and looked a little confused, and returned to her seat.

The mother went on to say that Miss Ida frequently received "impressions" from "Inskaba," a dusky maiden of the forest, and while she was speaking the daughter's face began to take on suggestions of Indian physiognomy. A minute sufficed to transform Ida Hutchings into the mysterious "Inskaba," and she began talking in a broken English very closely resembling that in which the remuant of the Oneidas cautioned the

small boys against pulling the wool off from the ribs of the Woolly Horse. Returning to the subject of poetry, the medium said: "They are all the time giving me poems. Two or three months ago Bryant gave me the title of a poem. It was Looking Upward Through the Shadows.' Last evening a friend who was here asked me if I couldn't get some of the verses, and in about ten minutes I received these two, which seem to belong somewhere along in the poem:

"Looking upward through the shadows, Though the eyes be veiled in tears, Though the heart in deepest sorrow Trembles with its fears.

"Looking upward through the sunlight As its beauty fades away; Waiting through the hours of darkness— Waiting for the perfect day."

She also gave a sentiment which she said she received from Bryant: "The interest that God takes in man is the interest that man takes in himself."

It is pretended that the medium possesses in a highly successful degree, the "healling power," and the actor, Joseph Murphy, is instanced as one who has been relieved of pain by the touch of her fingers. But her singing is considered the best evidence of the validity of her claim to be the recipient of impressions from those who inhabit the world beyond. She says that she knows nothing whatever of music and has no voice for singing, and her parents testify to the truth of this assertion. Her voice is certainly not strong when she is not under the "influence;" but when she goes into a trance and sings she displays powers which are really remarkable.

"Will they sing through you to-day?" asked the reporter, the "they" being the collective term for whatever tuneful goblins might be lurking in the surrounding atmos-

phere.
"They have never yet refused me," replied the medium.

"Please start them, then." The mediumistic Ida walked the length of the room, and then, turning about, began singing in Italian. Her voice ranged easily from the lower notes to those which the queens of song are proud to sing. The higher notes were clear, and were taken apparently without effort. The passage was a very difficult one, and as far as the reporter was able to judge, was executed with skill

But the strangest exhibition of vocal power was when this slight girl of not more than ninety pounds' weight broke out in a strong baritone and sang a passage from an opera in a voice that would have been mistaken for a man's by a person standing where he could not see the singer. A pretty song of her own, which she says was given her by the spirits, has the title of "Ripple

And so, too, the reporter might "ripple on" indefinitely concerning the strange things he saw and heard in his afternoon with the new medium. She attempts nothing in the way of rappings, table-turnings, and the like; but professes to be under the influence of spirits, who speak and sing through her in such remarkable ways as to exclude the possibility of her doing these things unaided by spiritual assistance. She says that she frequently feels the touch of spirit hands by day and in the night, but is resolved not to go into materializations, rappings, or anything which requires the use of a cabinet or other apparatus.—New York Sun, Nov. 3, 1878.

Partial list of Magazines for December, 1878.

Scribner's Monthly, (Scribner & Co., New York). Contents' Bird Architecture; The Great Deadwood Mystery; Song; Sleep; He Playing She; Haworth's; The National Bank Circulation; The Cricket; My Look at the Queen: An Irish Heart: Dawn: Eve: Dora D'Istria; Caribou Hunting; Falconberg; The Douglass Squirrel of California; The Cliff Dwellers; Art at the Paris Exposition; Under-graduate Life at Oxford; Through the Trees; Are Narrow-Guage Roads Economical?; Topics of the Time; Home and Society; The World's Work; Communications; Culture and Progress; Bricabrac. The illustrations add much to the beauty and interest of this number.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Edison's Telephonic and Acoustic Inventions, by Geo. B. Prescott; Fever-Factories, by F. L. Osmald, M. D.; Education as a Science. VII Osmald, M. D.; Education as a Science. VII. The Emotions in Education, by Prof. A. Bain, L L. D.; Explosions from Combustible Dust, by Prof. L. W. Peck; Prof. Huxley before the English Copyright Commission; Strange Annimal Friendships; The Science of Easy Chairs; Language and the Emotions, by Dr. Chas. Waldstein; Biology and "Woman's Rights;" Animal Intelligence by Geo. J. Bomanes; Sketch of Dr. gence, by Geo. J. Romanes; Sketch of Dr. Peterman (with portrait); Correspondence; Editor's Table; Literary Notices; Popular Miscellany: Notes.

St. Nicholas, (Scribner & Co., 743 & 745 Broadway, New York). Contents: Frontis-piece; Coming Home; Wild Becky; "I Wish I was a Man!" "I Wish I was a Woman!" A "Muchacho" of the Mexican Camp; The Peterkins Decide to Study the Languages; The Nabob and the Trout; A Jolly Fellow-ship; Can You? Chicken Lizzie; The Stu-dent; King Alfred's Lantern; Two Cheshire Cats; Italian Fairy Tales; Snakes and Birds; The Eaves, the Flowers, and the Swallows; Paul Jones of Overlook Mountain; A Wise Man Built a Flying Machine; The Microscope, and What I Saw Through it; Misletoe-Gathering in Normandy; The Smiling Dolly: The New Clothes; A Day with the Ponies: Half a Dozen Housekeepers; Elizabeth's Rosen; For Very Little Folk; Jack-in-the-Pulpit; The Letter Box; The Riddle Box, This number is profusely illustrated, and highly entertaining.

The Atlantic Monthly, (Houghton, Osgood & Co., Boston and New York). Contents: Florence and St. Mary of the Flower; The Other Fellow: One Out-of-Doors; Sheridan at Winchester; Saving versus Spending; Colonel Dunwoddie, and other Novels; The Spindle: Pictures at the Exposition: Three

Typical Workingmen; The Lady of the Aroostook; The Death of Bryant; The Nature of Music; Oppressive Taxation and its Remedy; A Flower in a Book; The Contributor's Club; Recent Literature.

The Nursery (John L. Shorey, Boston), a magazine for youngest readers, is as usual filled with short stories of interest.

The Journal of Speculative Philosophy (W. T. Harris, St. Louis, Mo.) Contents: Christianity and the Clearing-up; Schiller's Ethical Studies; Jacobi and the Philosophy of Faith; Hegel on Romantic Art: Statement and Reduction of Syllogism: Notes and Discussions: Book Notices.

Concluded from Eccond Page.

whereby our angel friends descend and ascend, and embraces all mankind within its folds, coming under the law of a just compensation, and progression ever upward and onward. It is as kind and gentle as the Christ spirit, all resting upon the bosom of old Mother Nature, and ascribing praise and glory to the Infinite Father of us all. Washington, D. C.

f*Does not Gen. Edwards mean "physical" instead of "spiritual"? It seems as if the former would be the proper word.]

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CHICAGO, ILL., NOVEMBER 30, 1878.

To the Clergy of all Denominations.

Ever since the year 1848, certain phenomena have been common, for which a large class of investigators can find no other solution than the Spiritual. We do not regard these phenomena as peculiar to our times: they have occurred in all ages of the world's history and among all the tribes of men on all inhabited parts of the earth's surface. The Hebrew and Christian Scrip tures refer to them frequently, and we find a remarkable similarity between the modern occurrences and those recorded in the Bible. That Jesus, like modern Spiritualists, believed in the continuous existence of man after the dissolution of the earth body, and that his disciples believed in his own re-appearance in a materialized form after his crucifixion, must be well known to you. In direct reference to the post mortem existence of Abraham, Isaac and Jacob, he says: "God is not the God of the dead, but of the living."

The phenomena to which we refer, and which, in spite of all attempts at imposture, are now regarded by millions in this country and in Europe as fully entitled to acceptance by science as psychological facts, are:

1. Indications of supersensual intelligence, manifested in clairvoyance, prevision, mindreading, and a display of knowledge greatly transcending the normal capacities of the

supposed medium for the said display.

2. Physical phenomena, such as the independent movement of objects, playing on musical instruments, materializations of hands, and even forms, visible and tangible, and often recognizable as simulacra of departed friends; audible, distinct, and consistent speech under conditions where imposture is believed to have been impossible; speech proceeding sometimes from visible forms, and sometimes it would seem, from invisible.

3. Independent writing. Perhaps there is no phenomenon in the list more fully confirmed than this. / Under the title of "Psychography," a volume from the pen of a clergyman, a Professor in the London University, has recently appeared in which the most ample testimony is given to the fact that independent writing, while the slate was held by the investigator himself, has been frequently known to take place in broad daylight, and where fraud was utterly out of the question. Eminent men of science, like Alfred R. Wallace, Sergeant Cox, and Professor Zoellner bear witness to this and many equally inexplicable phenomena. The late Baron Guldenstubbe, an educated and sincere man, and himself a medium for the phenomenon, is the author of a book entitled "La Realite des Esprits, et le phenomene mervelleux de leur ecriture directe," in which he relates numerous instances, in which writing was produced without human agency, and gives facsimiles of the messages received. The Rev. Wm. Mountford, a Unitarian clergyman of Boston, Mass., was well acquainted with the Baron, and not only testifies to his high character and great erudition, but relates instances wherein he witnessed unequivocal proofs of phenomena in his presence, inexplicable except under the spiritual the-

What we wish to learn from you is this: Admitting the phenomena to be true; do you regard them as proper subjects for scientific investigation? One of your number (the Rev. Dr. Bellows of New York) angrily denounces the whole subject, and gives a bad name to those persons who would seriously investigate it. The Swedenborgian clergy, while admitting the spiritual character of the phenomena, discourage all experimental study of them, and seem to hold to the belief that only wicked spirits are privileged to communicate with the laity, The Roman Catholic authorities very generally admit that the phenomena are gennine, but disapprove of all that take place outside of the shadow of the church. Nearly all the leading Catholic journals and reviews now concede that the Spiritual or demoniscal character of the phenomena, is not only proved by the recent manifestations, but confirmed by all the traditions of the church

itself. If our modern mediums have been lifted into the air, so were St. Francis d'Assisi, St. Therese, and many other Catholic saints.

In Germany the subject has begun to attract the earnest attention of philosophers and men of science. Immanuel Hermann Fichte, son of J. G. Fichte, the contemporary of Kant, and one of the greatest of Germany's great names in the field of philosophical research, has, in the last edition of his "Anthropology," emphatically expressed himself in favor of our facts and our hypothesis. A book from his pen, intended, as he writes, "to correct or combat the erroneous ideas and prejudices against Modern Spiritualism," is now in the press of Brockhaus of Leipzig.

Professor Franz Hoffman, of Wurtzburg, Germany, editor of Baader's philosophical works, writes April 8th, 1878: "The force manifesting itself in so called mediums, of producing ideas, can but be a spiritual one. Either the ideas written down by the medium emanate unconsciously from the inper self of the medium, or from other spiritual beings. A fusion of both may take place, with either of the factors predominating. By far the majority of cases point as their cause to spiritual beings beyond this world, and mostly to departed ones from earth life." Hoffman is now Professor of Philosophy in the University of Wurtzburg. American newspapers were swift to denounce the medium Slade as having been caught in a fraud in the slate. writing experiment in England, in 1876, by Messrs. Lankester and Donkin. The same newspapers have been very slow to inform the public that not only was Slade honorably acquitted by the law, but that his ignorant accusers have been shown to have been over hasty by the proofs of psychography given the present year in Germany and Russia, under the eyes of Zoeliner, Professor of astronomy at Leipzig, Samuel Bellachini, the "Court Conjuror," Professors Techner, Weber and Scheibner, Professor Boutlerof, of St. Petersburg, Mr. Aksakof, imperial counselor, and the Grand Duke Constantine. Professor Boutlerof says of the phenomena: "The recognition of their reality will very soon be the inevitable duty of every honorable observer, and, finally, of all humanity." Feb. 20th, 1878, the Grand Duke Constantine, in presence of Messrs. Aksakof and Boutlerof, "himself obtained writing on a new slate held by himself alone." At another sitting writing in six different languages was got on a single

But if well-authenticated facts are want ed they can be supplied to an extent, at which those not familiar with the subject, cannot fail to be astonished. The only way to get rid of them is to assume, as several so-called men of science do, that all such facts must be rejected on a priori grounds as impossible, whatever the amount of testimony in their behalf. This is a convenient but not a wholly conclusive way of dealing with facts outside of one's experience, or recognition. The a priori judgment that led Bacon, Luther, Melanethon, and other great mento speak quite as contemptuously of the Copernican system as Carpenter, Youmans, and others now do of testimony in behalf of spiritual phenomena, proved to be a mistake; and those who now denounce all evidences of spirit action as unworthy of attention may in the end find that their opposition is equally unscientific and wrong.

Belief in a future life is waning and dying out on all sides, except among Spiritualists and those sects that admit the reality of spiritual phenomena. Science is regarded by many as not science unless it assumes the confident tone of an extreme Sadducean Materialism. Our young men widely feel the influence of all this. Some of the leading writers for the most popular London reviews-Professor Clifford, Frederic Harrison, Morley, and others-openly and sarcastically reject the hypothesis of a God and of human immortality. Professor Newcomb proclaims to an assemblage "for the advancement of science" at St. Louis, that the inquiry whether men have souls, is not a scientific one. The speculations of these writers readily find a place in the "American Popular Science Monthly"; but few and far between are the replies to which admis-

under these circumstances, is it wise for those who still hold to a belief in immortality, to discourage those investigations into objective and supersensual phenomena which promise to throw such light upon psychology as shall make it veritably a science; and that shall prove that the great seers of the past, with the "babes and simpletons," who accepted their report, and believed that their loved ones had only "gone before," to be parted from them but a little while, were right in their receptive attitudes, their intuitions, and their hopes?

We respectfully ask you to give us your views on the questions here raised; and to show us why, if our phenomena are genuine, as we hold them to be, investigation into the laws accompanying them, and the deductions legitimately drawn from them, should not be prosecuted with all the zeal and diligence we can give to a subject so fraught with the most momentous issues?

Mr. Applebee's lectures, at Hooley's theatre, are exciting a wide-spread interest. Last Sunday evening an admission fee of 10 cents was charged, and \$125 was taken at the door. The subject was the "Influence of Biographical Studies on the Conduct of Life," and was illustrated particularly by the career of Edgar Allen Poe. Mr. Applebee is a fine elocutionist, and his rendering of "The Raven," "The Bells," and "Annabel Lee" was received with the heartlest applause

Liberal Leagues.

In another column we publish a letter from Mr. H. L. Green, on the Liberal League As he states, there was a division into two leagues at the late Syracuse meeting—some seventy going with the old society and some fifty with the new. The "bone of contention," as we have stated before, was the "Comstock law." or United States statute to prevent the circulation of obscene literature, and other immoral matter, through the mails and otherwise. The majority favored its repeal, leaving State laws on the matter standing the minority's amendment, to limit the unjust power of such men as Comstock. On this point a war of words between the Index, Mr. F. E. Abbott's Boston organ, and the Truth Seeker, Mr. D. M. Bennett's New York organ, has been waged for some time—the first for amendment, the last for repeal, and both magnifying the difference as it seems to us. At Syracuse the minority had names of such men as Judge Hurlbut, of Albany, and B. F. Underwood; the majority has Elizur Wright and others well known; but the division cannot but weaken all and injure a movement that has done some needed and good work. All will judge for themselves which League, if either, they will endorse and help.

There is a tendency among some of the repealers of the Comstock law, to praise writers of bad books, who are unjustly persecuted. E. H. Heywood, for instance, webelieve, should not be imprisoned for the expression of his opinions, vet we see small need of lauding a man who is an avowed advocate of the wretched and unnatural "social freedom " theory. We give friendly warning to some good people in that League that they may be demoralized by a bad "free love" element. and beg to suggest that as soon as liberals, of any class, lower the tone and standard of morals, either by mistake or intent, their power for good and for spiritual growth is gone. "First pure, then peaceable," is good

Scripture, and good philosophy. The leading idea of the Liberal Leaguethe taxing of churches, the ruling of the Bible and sectarian prayers out of schools, and all minor steps for equal right of conscience and separation of Church and State —is good, and all right thinking people can unite on it. The pitiful fact is that but few of these Leagues have had any life. When they have had life they have engaged in the discussion of liberal opinions and in free thought on religious matters. When this can be done in a spirit of mutual respect, all is well, and Spiritualists and Materialists can act together, but in most cases the tendency has been to look down on Spiritualism with complacent toleration, or treat it with jocose slight or open contempt. This has been, we are informed, not only in the Leagues but in so-called Free Thinker's Conventions. We gave Mr. Green ample space to advertise the Watkins' Convention last summer, and his intent might have been good, but the platform of that Convention put materialism to the front, and gave Seaver of the Investigator and others scope to joke and make flings at the Spiritual philosophy, which had scant hearing from its able and faithful advocates who were present; not half, for instance, of Mr. Peeble's address that we published being delivered there, he giving part of his hour to Elder Evans, and J. P. Mendum protesting against the "waste of time" by the Elder in telling his spiritual experiences, which half the audience, largely Spiritualists and fair-minded free-thinkers, wished to hear.

The yearly meeting of Spiritualists and Liberals at Elmira, near Watkins, was put over last summer to fraternize with Watkins, and the result was such that they will not make the mistake again, especially as their attendance has been over ten thousand—more than four times as large as the Watkins Convention, which was not equal in number to several large meetings of Spiritualists.

itualists. For the separation of church and state, for practical reforms, and for mutual statement of opinions in the spirit of mutual respect. Spiritualists can well unite with either orthodox or materialists, but so far our experience with liberal leagues and free-thinkers' conventions, has not been encouraging. With our large numbers, and our ideas and experiences of spiritual life, very dear and precious to us. it is not wise or well to join with those who incline to overslaugh us, or treat us with pity or contempt. Let us build up our own meetings, keeping up fraternity and free speech with all just and open-minded persons, but keeping ever in mind the life and growth of the great Spiritual movement, and let us reciprocate all truly fraternal efforts of Liberal Leagues and other associations for the common good.

Woman and the Honsehold.

In response to a long continued and widespread desire that the JOURNAL should devote some space to such subjects as appropriately come under the above head, we this week make a commencement, as will be seen on our third page. Mrs. Hester M. Poole has kindly consented to bear the burden of supervising the matter, and we have no doubt she will at once receive the active aid and sympathy of every reader.

While we intend that every column in the Journal shall be of interest to women, yet the setting apart of asmall place in which may be made a weekly record of woman's wants and progress, will no doubt be hailed with pleasure. Only a limited space can be occupied and no long essays nor extended discussions can be permitted. Short, concise and pithy letters and items of general interest going to make up a record of current events, will have the preference.

The Faith of Jesus.

Mr. O. B. Frothingham preached in the Masonic Temple, New York, on the "The Faith of Jesus." Among other things he said that an obvious distinction must be made between faith and belief. Belief belongs to the region of rational criticism; faith to conscience and conviction alone. Many may be great believers, but lack the inward consciousness of faith and failin it. Many may possess a Quixotic faith that would enable them to project an image on generations after their death and yet be indifferent believers. The essence of power goes with faith, and the men who have moved the world have not always been wise or of profound understanding, but of unshakable faith. Jesus was one of these. and His immediate disciples, as well as the Apostle Paul, were thrilled all over with the force of His personal magnetism. Yet 150 years after he lived there was in Christianity hardly a trace of the personal character of Jesus. All the interests of Christtendom were concentrated to the building up of a dogma and the establishing of a church. The Roman Church put a banupon the acquisition of scriptural knowledge, and the Reformation unclasped the covers of the Bible, showing to the world the revelations of the New Testament.

Christ's character was simple and sincere, without spot or blemish. He did not preach one gospel and live another. There was an entire agreement throughout between the man's character and ideas. As a contrast with the actions of Christ the speaker related an anecdote of a well known Massachu setts socialist, who said that it was all well enough to go among the poor if it were not so offensive to the nostrils. The preacher claimed that Jesus never said such a thing as this. The great Master sat among the poor with the same dignity and composure as though he were with kings. He took the leper by the hand and the degraded woman was not insulted by him. No complaint was ever addressed to him in vain. All his invectives were against those who kept men down-against the Pharisees who robbed them, so that the rulers in Israel turned their backs upon him. Mr. Frothingham here related the story of the wealthy Pharisee who invited Jesus to dinner, and how the notorious woman went to the house, threw herself at his feet, washed them with her tears, dried them with her hair and anointed him with precious oil; how the master of ceremonies regarded her actions with scorn, and how Jesus cast no unkind look at the fallen creature. He said to the wealthy Pharisee:-"I came to your house a guest, and you have given me a place at your banquet; but this woman, whom you all scorn, has given me more than you would for she has given me all she possessed: therefore her sins, for she is a sinner, are forgiven."

A Timely Reply.

Ingersoll, in one of his lectures, having said that this life was all he could attend to illustrating by saying, if he had a farm be wanted it here on the earth, and not in the clouds, Hudson Tuttle replied:"I, too, want my farm here on earth, and not in the clouds, but I want the clouds also. I want the clouds to distill the soft dew, and to bear on their broad shoulders the life giving rain to my growing grass and grain. and slake the thirst of my herds and flocks; I want the clouds to spread their protecting mantle over my fields against the scorehing sun of summer; and I want them to bring the soft snows to protect against the bitter frost of winter. I want the clouds to beautify the sky, and reflect in loveliness the rays of the rising and the setting sun. Half the beauty of the world would be gone without the clouds; they lift the soul upwards on the wings of aspiration. I rejoice that there are clouds and that while the farm on earth is good enough for the mortal man, in the clouds there is a grander reality. If it were otherwise, if the human heart were given its intense longings, its exquisite sensibility, its delicate cords responsive to every touch of feeling, only to be torn, lacerated and bled at the grave of the loved. I would scorn the pitiable farm of earth, despise this sham called life, hate the force called love, and believe there was neither benevolence, wisdom or intelligence in the universe. There are clouds, and they give all value to my farm; without them it were not worth the having. There are clouds, and by them my spirit is exalted above this earth, to the contemplation of infinite realities."

Canada's commercial maritime interests already rank the fifth among the nations of the world, surpassing those of France, Spain, or Germany, and are increasing at the rate of 50,000 tons per annum. Her immense canal locks are designed to pass vessels of 1,500 tons burden. The lake fleets comprise in all 3,000 vessels, one-half of which are barges ranging from 200 to 1,000 tons burden each. In railroads Canada ranks eighth in the scale of nations, having 5,700 miles in actual operation. Her fisheries, not including Newfoundland, employ 1,400 vessels, 22,000 boats, and 52,000 men, and over three and a half million dollars capital.

Memorials to Congress are being circulated, praying for the establishment of an industrial bureau, to have special charge of all industrial and trade interests.

It is claimed that there are 3,000,0000 of laboring people out of employment in the United States.

Beecher on the Bible.

In one of his late sermons in Brooklyn, N.Y., he took the position that the books of the Old Testament were suitable to the child-like requirements of that time. If the sun was declared to move around the earth in the early age, science which now taught that it stood still was not to be discarded because it did not conform to the Bible. As to the six days' creation, a prophet rose who showed by the structure of the earth that it must have taken thousands of years to develop it. The creative work was not one of days, but of periods which might have been ages. The vast idea was that creation was by the word of command, instantaneous. The bends of the globe were showing that the method of God in the origination of the world was one of successions, and that one thing grew out of another, and unfolded. Science, rightly so called in its ascertained facts and words, was as much the voice of God as the voice of Sinai. Fact was God, and showed what he designed, and it was blasphemy for a man to deny its divine obligation. The speaker claimed that the process by which you brought out a picture seemed to be the process of creation; first an outline and a blur, and then afterward, as the race developed, fullness and completeness. We had not yet come to the end of inspiration. The whole thing as described in the Bible, even in the face of modern reprint, was grand and beautiful. It was a fact that the world did not spring from chance, but by method which was di-

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

Dr. C. P. Sanford is again in the field for the fall and winter campaign. His permanent address is Minneapolis, Kansas.

Prof. Wella Anderson of 18 Ogden ave., is again at home and in better health than for years. He is still engaged in drawing, and also is said to be quite successful as a healer.

Rev. John Tyerman has just finished a successful course of lectures at Detroit, from whence he goes to Buffalo, N. Y., where friends can address him until further notice. He is to be in Boston the first and second weeks in January, 1879.

Captain Gray, of St. Louis, an account of whose development we published some time since, is making highly satisfactory advancement and getting fine manifestations. His friends are confident he will have full form materializations before spring, under "test conditions," too.

The editor of The Magazine of American History announces that the February number will be exclusively contined to unpublished Washington matter, comprising original documents, letters and notes. The editor will be glad to hear from any person having material of this character who may desire its publication.

J. Pritchett, a prominent citizen of Dana, Ill., has had very interesting and convincing manifestations, through the mediumship of Mrs. Simpson, of 24 Ogden ave., of the same nature of which a lengthy account was furnished a short time since. Mrs. Simpson seems to be gaining many friends. Mr. Pritchett wishes to recommend her to all investigators, as the manifestations were produced, he says, under the most strict test conditions.

It is very certain that, in John Wesley's conception of Christianity and of Methodism, conduct and experience were the chief things, and a formal creed entirely secondary. Dr. Stevens, the Methodist historian, says of Wesley: "That he makes no theological opinions requisite for membership in the church, and recognizes no creed but the universal symbol of the early church, the Apostles' creed, and this only in the administration of baptism."

Ex-Register Hibbard, so long known in this city in connection with bankruptcy proceedings, attended Comstock's matinee the other day and subscribed twenty-five dollars towards the support of the society then formed for the suppression of obscene literature. That was good! Last week the United States Grand Jury sitting in this city indicted the virtuous Hibbard for crooked ness. That was good, too!

W. F. Jamieson's Appointments.—Six lectures just closed in Bushnell, Ill., Nov. 13th, 14th, 15th, 16th and 17th; five lectures in White Hall, Ill., Nov. 21st, 22nd, 23rd and 24th; seven in Havana, Ill., Nov. 26th, 27th, 28th, 29th, 30th and Dec. 1st. Six in Yates City, Ill., Dec. 3rd, 4th, 5th, 6th, 7th and 8th. Debate with Rev. J. Hughes (Universalist) in Bushnell, Ill., eight evenings, Dec. 10th. 11th, 12th, 13th, 17th, 18th, 19th and 20th. Address 172 and 174 Clark street, Chicago, Illinois.

In this city last week, Mrs. Anderson and daughter were tried by the authorities of the Methodist Church, of which they were members, for leasing a lot on which was to be erected a building to be used for a beer saloon. The jury returned a verdict of guilty with a recommendation of mercy and forgiveness. The ladies having made an unproductive and heavily taxed lot self-supporting by the lease, will probably be able to endure the result with christian fortitude, especially as they are forgiven and still reap the profits of the sin for which they have been forgiven.

FREE! Recollect the JOURNAL is sent free for the remainder of 1878 to all new, yearly subscribers. Friends of the JOURNAL, now is the time to show your good will and strengthen our hands for the Herculean task before us. Specimen copy sent free to any address.

Valuable Holklay Gifts—Books.

Everybody wants to make some fit holiday present to their friends and relatives. Books are always acceptable and appropriate-good ones cost no more than poor. Substantial, eloquent and inspiring books cost no more than senseless trash, or sectar. ian folly.

Get the best progressive works, as helps to spiritual culture and most choice and acceptable presents in the coming holidays. Such testimonials of esteem and affection open the hearts of those to whom they are given, and make them receptives of the truths they contain.

Look at our list of holiday hooks-all choice in thought, rich in style, full of wisdom and inspiration. Pooms beautifully bound and their fine setting, fit for the rare gems they enclose. Essay, biography, spiritual science, historical lore, selections from the seers and thinkers of many lands, and other golden treasures of thought that link us to immertality, and help our freedom, wisdom and grace.

Let every one who wants a holiday book, pass by the commonplace volumes that are so plenty, and send to us for some of those mentioned below, or to be found in our regular book list.

CHOICE BOOKS FOR HOLIDAY PRESENTS, Poems of the Life Beyond; Choice Selec-

tions, by G. B. Stebbins. Poems of The Inner Life, by Lizzie Doten.

Poems of Progress, The Voices, by W.S. Barlow. A Tale of Eternity, by Gerald Massey.

Proof Palpable of Immortality, by Epes

Planchette, The Despair of Science, by Epes Sargent. Chapters from the Bible of the Ages, by

G. B. Stebbins. The Ethics of Spiritualism, by H. Tuttle. The Arcana of Spiritualism,

Startling Facts in Modern Spiritualism, by Dr. N. B. Wolfe. The Debatable Land, by R. D. Owen.

Footfalls on the Boundary of Another World, by R. D. Owen. Threading my Way, Autobiography, by

R. D. Owen. Around the World, by J M. Peebles. Our Planet, by Wm. Denton. The Soul of Things, by Wm. Denton. Psychography, by M. A. (Oxon).

Arcana of Nature, by H. Tuttle. Physical Man, Career of Religious Ideas, by H. Tuttle. Visions of the Beyond, by H. Snow.

Principles of Light and Color, by E. D. Rabbitt. What is the Bible, by Rev. J. T. Sunder-

The Clock Struck One, by Rev. S. Watson.

The Bhagayad-Gita. Hygiene of the Brain, by M. L. Holbrook. Scattered Leaves from the Summer-Land,

by B. T. Young. We might continue this list indefinitely, but refer our readers to our catalogue and book advertisement in another column.

THE WILD AND RIDICULOUS VAGARIES taught as solemn verities by the re-incarnationists, as shown by Mr. Coleman, are indeed shocking. Our readers will constantly bear in mind that Mr. Coleman claims to represent facts just as they are, with no coloring of his own, and stands ready to fortify every statement he makes if assailed. Absurd as these re-incarnation notions may seem, they are in one form or another the foundation stones on which the teachers thereof build their entire spiritual superstructure. Mr. Coleman in his first paper. asks the pertinent question why it is if such things be true that Mrs. Richmond does not proclaim them from the public rostrum, instead of insidiously instilling them in private. It does not suit her purpose to so proclaim them. She desires first to so innoculate a large number of respectable and intelligent people with the deadly virus, that when she shall venture to teach the demoralizing dogma from the public rostrum, she will have already built up a constituency to sustain her in her course. She dreads premature public discussion of the subject above all things. The subtle manner in which she leads along her vic-

"The Prophetic Conference."

tims, and step by step prepares their minds

for what she wishes to instill, cannot be ex-

celled by the most experienced diplomat.

On Sunday, the 10th, Bro. A. A. Wheelock spoke to his society in criticism of the late Conference in New York, where distinguished divines exchanged views upon the subject. The Utica Daily Republican, of the 11th, gives a full synopsis of the lecture. After reviewing the preamble and resolutions of the Convention at some length, Mr. Wheelock said:

Wheelock said:

Anyhow, what care we for the belief of the reverend gentlemen of the "Prophetic Conference;" we want knowledge. And I stand here as a Spiritualist to declare what I know absolutely; and could I not tell you what I know heyond all doubt, my tongne would be as silent as the grave. The ignorance and stupidity of these grave doctors of divinity in declaring their belief in the second coming of Christ in the fiesh, as he ascended into heaven, were something approaching sublimity in their densences. Their great mistake was in accepting literally the words of the Scriptures, and expecting the advent of Jesus in the fiesh, when it was ment that this coming would be in the spirit in a renewed outpouring of truth upon the minds of men. Christ was truth—a manifestation of truth. Jeaus was merely a man like you and me. But Jesus was a medium, and to those about him, who wondered at his works, he constantly answered by saying that he had a power they knew not of. And so he had. But Jesus was not God, for God was never seen by morial eyes. Jesus possessed God like attributes, as do men to-day, for all virtue is God-like. The man who talks about a physical body going to heaven is as sensible as the man who tells about stones flying about and sailing around in the air; and both of them have an institution prepared for them here to the westward on the hill. There is abundant testimony in the new Acriptures to the death of the man Jesus the medium, and we are even is abundant testimony in the new heriptures to the death of the man Jeans, the medium, and we are even told that to make it more sure the soldiers pierced his

side with a spear. Beyond a doubt, the medium Jesus was dead. And according to the infinite law, decomposition seized immediately upon his body, and no power above or below could rescue it from the universal fate of all material substance. Still we are told that this same body accorded into heaven in the sight of the apoetles—and will again return to the earth even as it went up—a etatement which even a school-boy who knew the rudiments of physiology would greet with derisive laughter. You need not wook for the coming of Christ in this manner, for he will come only in a spiritual sense, as the truth. What we all want is the truth. You need not watch and pray for the coming of the truth, as they tell us the church should watch and pray for the coming of the bridegroom. It would to you as much good to sit down and watch for your dunner. Nor yet will it avail you to pray for it in a softly cushioned seat in a retired corner of some church. You must work if out by yourself, by the labor of your own hands. You must be up and doing, and striving like men and women after that higher life—after truth. Work hard and earnestly after absolute knowledge, which alone satisfies the soul, and thus gathering and gleaning a little day by day you will gradually learn—not how to die, for death will take care of itself—but how to live.

Mr. Wheelock's address was listened to with close attention from beginning to end. ntion from beginning to end.

EVENING TALKS by Giles B. Stebbins. We are happy to announce that Bro. Stebbins has arranged to give a short series of parlor lectures, in this city. The South Side course will commence first, beginning Wednesday evening, Dec. 4. The second lecture in this course will be on Saturday evening, the 7th. Mr. and Mrs. Perry, of No. 1033 Prairie avenue, have kindly consented to the use of their parlors. A pleasant time as well as growth in spiritual culture, may be anticipated. For tickets or further particulars, apply at the office of this paper. Mr. Stebbins will be in the city on Monday next.

Dr. J. M. Peebles will lecture at the Unitarian Church, corner of Monroe and Lastin streets, during the Sundays of December. We expect to see it crowded with attentive

Bishop A. Beals is engaged at Waukegan and Whittier for December.

A Beautiful Holiday Present.

Babbitt's Principles of Light and Color being one of the most beautiful works of the day, and having a large number of superb engravings, would make an admirable holiday present to a thoughtful and progressive person. Prof. L. M. Wiles, who is at the head of the College of Fine Arts of Ingham University, N. Y., says: "It is a valuable acquisition to my Art Libraryshould be in the possession of every artist and scientific man." Sent postpaid to all quarters by the Religio-Philosophical Publishing House, at \$4. In style and size it is a \$5 book.

The December number of the Magazine of American History (A. S. Barnes & Co., New York, Chicago and New Orleans) completes the second year of this valuable periedical, in which instruction is happily combined with interesting and even amusing historical details.

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. 29th.

A good time may be expected. Come and bring your wife. Good speakers and music in attendance. By Order of Com.

Business Actices.

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Who whote it?—The question is, who wrote "The Little Belle of Bloomingdate," the realistic story of New York Revolutionary life now running in the Chaistian Union, of New York? We are told it is by one of the most eminent of American writers, and that we have six months to guess

Wr are happy to learn that the New Gospel of Health, by Dr. Stone, physician to the Troy Lung and Hygienic Institute, is having such a rapid sale, notwithstanding the dearth financial, that the fourth edition has been called for and is just issued. Such an instructive work, treating largely as it does upon the vital and imponderable forces as the only reliable means of curing diseases or securing health, should be possessed and read by every person.—Bainer of Light. Price, cloth \$2.50, postage eighteen cents. Paper, \$1.25, postage twelve cents. The above mentioned work for the content of the lower is for sale at the office of the Journal. 1t-25-13

S. 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 infirmities 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 Dol-lars. 24-26-25-25

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 Ductor 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 na-ture to throw off disease. Those desirons 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

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SAFONIFIER, see advertisement on another page-

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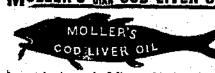
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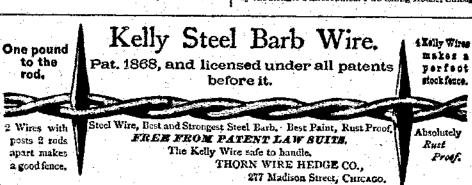
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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Work for Humanity.

BY MARY DANA SHINDLER.

O my brother! O my sister! Pause awhile, and pender well, Listen to the starving people, Hear the mournful tale they tell! Then, with prayers, and tears, and pleadings, Strive to mitigate their woe, Let your righteous humane feelings Into one grand current flow-Flow to cleause and purify, Like a river rushing by, And bearing on its bosom wide Full many a wreck from time's dark tide.

O'my brother! O my sister! We must all be born again; For the old ideas are failing, And the new birth comes with pain. We must nerve ourselves to bear it, Bear the prison, sword or fire, And with strong and firm endeavor, Raise the new-born structure higher. All around us rulns lie, We must use them cautiously. And with many a new-found gem, Build the new Jerusalem.

O my brother! O my sister! See the dawn of freedom's day! Now, while hope afar off beckons. Let us labor while we may-Labor for the new evangel; Labor for God's helpless poor, Do the best we can-for surely Holy angels could no more-Fearing neither pain nor loss, Taking up each heavy cross; Oh, greater glory cannot be Than working for humanity.

Professor Zoeliner's Experiments with Dr. Slade.

The Spiritual Reporter of Manchester, publish es the following extracts from a work by Herr Zoellner, Professor of Physical Astronomy at Leipsic University, translated from the German by Es-

The Professor being anxious to see more of the

"The Professor being anxious to see more of the temporary disappearance of objects, a sitting was held May 5th, at eleven a. m., at which the following extraordinary phenomena took place."
"Ready Immediately for a trial, Siade asked Mr. Von Hoffmann to give him some book; the latter took an octavo volume from a little bookshelf against the wall. Slade laid it upon the slate, held the slate under the edge of the table, and immediately drew the slate out without the book. We searched the cord table thoroughly inside and out searched the eard table thoroughly, inside and out the little room was also searched, but all in vain, the book had vanished. After about five minutes we took our places again at the table, with a view to further manifestations. Slade opposite to me.
Von Hoffmann between us to my left. We had
scarcely sat down when the book fell down on to
the table from the ceiling of the room, giving my car a sharp rap as it passed. The direction in which it came appeared to be an oblique one, from a point above. Slade while this happened was sitting before me with both his hands quietly on the fable. In our next morning's seance, in clear sun-shine, I was destined to be the witness, quite unexpectedly and without preparation, of a much more striking manifestation of this kind. I had taken my place as usual with Slade at the card table, opposite to me stood, as had often been the case in other experiments, a small round table near the card table. The height of the round table was 77 centimeters, the diameter of the top 48 cen-timeters, the material is birchwood, and the weight is 4.5 kilogrammes. Perhaps a minute might have lapsed after Slade and I had seated ourselves and laid our joined hands on the table, when the round table began to make slow swaying movements, which we both plainly saw by its round top, the lower part of it being hidden from us by the top of the card table; it laid itself down under it, with its three feet turned towards me. Slade appeared equally ignorant with myself as to what we had et, and for about a minute nothing further took place. Slade was just about to resort to the elate in order to ask the 'spirits' what else was going to happen, when I thought I would examine more particularly the position of the table lying under the card table. To my own and Slade's great astonishment we found the space under the card table quite empty, and the table, which a minute before we had present to our senses, was not to be found anywhere in the room. In the expectation of its resppearance we sat down again at the card table, Slade close by my side at the side of the table opposite to that in the neighborhood of which the round table had stood. We had been sitting perhaps five or six minutes in breathless anticipation of what might be about to happen, when suddenly Stade again affirmed that he saw lights in the sir. Although I, as usual, could see nothing of them, I yet involuntarily followed with my eyes the direction in which Slade's head kept turning, our hands still lying as before on the table, and my left leg almost constantly touching Slade's right leg in its whole extension, as naturally followed from our both sitting on the same side of the table; Slade, still looking upwards in different directions with growing astonishment and expectation, sek-ed me if I did not see the great lights. I answered decidedly in the negative, but raising my head in the direction of Slade's looks towards the celling of the room, behind my back, I suddenly saw, at a height of about five feet, floating down on to the card table the hitherto missing table, with its legs turned upwards. Although we involuntarily, to avoid being hurt by the falling table, moved our heads to one side. Slade to the left and I to the right, we were yet both so smartly hit on the side of the head before the round table settled on the card table that I felt the pain fully four hours after it occurred."

A Spiritualistic Possession.

James Emerson, at Willmanset (Chicopee), has a young woman visitor at his house who, in spite of her disbelief and that of her relatives in Spiritualism, is turning out a medium of the first water, She went into a trance four days ago, when she said: "My name is Julius N. Ives: I died at Cromwell, Conn., September 15; I am happy and wish my friends written to; I shall be seventy-six years old December 1st." In reply to Mc. Emerson's inquiry afterward, the Cromwell postmaster wrote a few days ago that one Julius N. Ives came from Middletown, January 18, and died at Crom-well September 15th, age seventy-five. This girl has never been in Cromwell, and says she never knew a man by the name of Ives. She has at other limes given names of deceased parties whom she subsequently said she never knew, and dates which, on examination, proved correct, Mr. Emerson, who is not a Spiritualist, says the young woman's comb and hair-pins will at times go suddenly "kiting off" about the room, and he avers that her shoes and stocklegs have been taken off by invisible means, as he and a friend held her hands, she betimes given names of deceased parties whom she ing unconcious during the operation. The medinm is twenty-one, rather stout and not at all nervous. She is a Second Adventist, and is claim-ed to be "down on the spirits."—Springfield, Mass,

L. M. Harrington writes: I admire the grounds you have taken regarding fraudulent me-diums. You have a hard tack for the reason frauds have been powerful, petted and encouraged over since the birth of Spiritualism. It is a misfortune the position you have assumed was not taxen by journalista years ago.

MOLLIE FANCHER.

A Dector of Divinity's Account of Her Marvelous Condition-Twelve Years without Food-Her Supermutural Powers of Vision.

The interest that has been aroused recently in this city in the remarkable case of Mollie Fancher, will insure an eager perusal for the following letter from Dr. West, principal of Brooklyn Heights Seminary, which we are kindly permitted to publish. It was written to a lady of this city in answer to the city of the city in answer to the city of the cit to inquiries as to the facts of Miss Fancher's con-

dition:

BROOKLYN, Oct. Sth.—Dear Madame: You request me to write a brief sketch of Miss Mollie Fancher, in answer of the many inquiries which have doubtless been made by those who have exawined the beautiful specimens of her needle-work which have been sent to your loan exhibi-tion; which were wrought during a most extra-ordinary illness of more than twelve years' dura-tion. To give anything like an adequate account of this remarkable girl would require a treatise.

of this remarkable girl would require a treatise. This I cannot attempt.

Miss Mary J. Fancher was born in Attlebourgh, Mass., Aug. 16th, 1848, and was educated at the Brooklyn Heights Seminary under my care. She was a sweet girl of delicate organization and nervous temperament, and was highly esteemed for her pleasing manners and gentle disposition. She was an excellent scholar excelling in helles She was an excellent scholar, excelling in belles lettres studies; but her delicate health led to her removal from school a short time before the gradnation of her class in 1864. For three years I lost sight of her, till I learned from a Brooklyn paper of her singular condition, which resulted from a

remarkable accident.

Her aunt soon after called and invited me to visit "Mollie." as she is familiarly called. I did so March 4th, 1867; and from that time to the present, I have been an intimate visitor of the family. I have kept a journal of my visits, and noted all that was important which came under my observation. I have used all the sagacity I possess to detect any fraud or collusion, but I have never seen anything to excite my suspicion or my confidence in her integrity. She is a lovely Chris-tian girl, and shrinks from any public exhibition of herself

I will speak of her mental and physical condi-tion. May 10th, 1864, she was thrown from a horse and severely injured. First her physical. For twelve years or more she has lain in one posi-tion on her right side. For nine years she was paralyzed, her muscles only relaxing under the influence of chloroform. For the last three years she has been in a new condition—the limp instead of the rigid. Her muscles are so relaxed that her limbs can be moved without the sid of chloroform. While passing into this state her suffer-ings were intense. For days it did not seem possi-ble that she could live. Her eyes were open and staring. For nine years they had been closed. Now they are open, and never closing day or night; They were sightless. She could swallow, but take no food; even the odor of it was offensive. During this twelve years' illness there have been times when the had not the use of any of her continues. times when she had not the use of any of her senses. For many days together she has been to all appearance dead. The slightest pulse could not be detected—there was no evidence of respiration. Her limbs were as cold as ice, and had there not been some warmth about her heart, she would have been buried. During all these years she has virtually lived without food. Water, the juices of fruits and other liquids have been introduced into her mouth, but scarcely one of them ever make their way to her stomach. So sensitive her this corresponding it will not refer anything. has this organ become it will not retain anything within it. In the early part of her illness it collapsed, so that by placing the hand in the cavity her spinal column could be felt. There was no room for food. Her throat was rigid as a stick. Swallowing was out of the question. Her heart was greatly enlarged. Severe pains passed from it through her left side and shoulder. With slight exceptions she had been blind. When I first saw her she had but one sense—that of touch. With that she could read with many times the rapidity of one by eyesight. This she did by running her fingers over the printed page with equal facility in light or darkness. With the finger she could discriminate the photographs of persons, the faces of callers, etc. She never sleeps, her rest being taken in trances. The most delicate work is done in the night. She performs none of the ordinary functions of life, except breathing. The circulation is sluggish, and as a consequence

there is very little animal heat. She longs to die, but says she cannot, as there is nothing to die. Such is a brief statement of her bodily condition. Second. To me her mental state is more extraordinary. Her power of clairvoyance, or second sight, is marvelously developed. All places in which she takes any interest, are open to her mental barriers. Distance imposes no barriers. No retirement, however secluded, but yields to her penetrating gaze. She dictates the contents of scaled letters which have never been in her hands without the elightest error. She visits the family circles of her relations and acquaintances in remote places, and describes their attire and their occupations. She points out any disorder of dress, however slight, as the basting thread in the sleeve of a sack which to ordinary sight was concealed by the arm. Any article which has been mislaid she sees, and tells where it can be found. She discriminates in darkness the most delicate shades of color with an accuracy that never errs She works in embroidery and wax without patterns. She conceives the most beautiful forms and combinations of forms. She never studied botany or took a lesson in wax-work, and yet she never mistakes the forms of leaf or flower. Leaves with their ribs and veins, their phylotaxis; flowers with calyx, corolla, stamens with their an-thers, are given with a most truthful regard to nature. Holding pen or pencil in her left hand, she writes with extraordinary rapidity. Her penman-ship is handsome and legible. She once wrote a poem of ten verses in as many minutes—her thought flowing with the rapidity of lightning. In cutting leaves for velvet pen-cushions, like the sample sent you, she held the scissors by the knuckle of thumb and fore-finger of the left hand, and bringing the velvet with thumb and finger of her right hand, she cut the leaves as shapely and without ravel as though they had been cut with a punch. These leaves do not differ in size or form more than leaves growing on tree or shrub. In the early part of her sickness she cut more than two thousand such leaves. In April, 1875, she worked up twenty-five hundred ounces of worsted. To December, 1875, she had written six thousand five hundred notes and letters. She has kept an account of all the expenses of the family during her sickness. She keeps a daily journal, except when in trances of longer duration than twenty-four hours. In passing into the new condition, three years ago, of which I have spoken, she for-got everything that had occurred in the previous nine years. When she was able to speak, she in-quired about matters that occurred at the begin-

ning of her illness—the nine intervening years were a perfect blank to her. But I must take leave of this subject. The incredulous will not accept it—and it is not surpris-ing. Miss Fancher is not to be judged by ordinaty laws. The state is abnormal-a species of modided catalepsy, which has deranged the ordinary action of mind and body. It is a rich mine for investigation to the physiologist and the psychologist; and with them I leave the case.—J. Charles

B. West in Buffalo Courier. John Vivian writes: You may rely on my taking the Journal, so long as I have the means of paying for it; I can offer any medium or lec-turer (you can indorse), a few weeks board and a little pecuniary assistance, provided one should deem it expedient to visit the neighborhood. I never saw a Spiritualist, and of course never heard a lecture on the autiect; but I have heard it asserted that Spiritualists can be numbered by millions in the United States; if so, I am led to ask with the Rev. W. Haskell: "Can they not, among so many, establish a missionary fund?" It would cost each one but a very small amount (say a chilling) annually, to send out forty or fifty reliable mediums and lecturers, for the dissemination of

what I consider a glorious philosophy. J. C. Parker writes: I love to read the Jour war above all other papers published, and I bless the day it first came in to my hands, and may the angel-world sustain and strengthen you in your noble efforts to eradicate all errors and build up our great and glorious Harmonial Philosophy, is the prayer of your humble subscriber.

Extracts of Lotters From a Spiritualist to an Orthodox.

by J. P. Snipes.

Dear John:—Your very interesting extract received. Nothing surprises me. I am not prepared to believe hearsay, but to see anything. The newspaper item seems written by one who would inquire, yet smile with half faith and half doubt, but believing more than he now desires to have known for fear of the Jews—public opinion. If I should have the exerc testimony of the multi-I should have the sworn testimony of the multi-tude of citizens who declare they saw the form of an angel in the heavens, I would sconer believe the 150 citizens were not all drunk, than I would the single skeptic who was not present. If the angel were said to have appeared with wings, I should doubt, for evoluted humans do not require them. But if the 150 people say they saw the wings, then I should have to say that the siry form assumed the wings to complete the idea in the mind of the looker on just as in materialization, they can assume the sea shows a transitive recognized. looker on just as in materialization, they can assume the age, shape, etc., most easily recognized by their friends, generally as last seen and best known by their associates on earth; still I see no necessity for the appendage any more than there is in punishment that is not remedial. If the 150 concur in the the statement, it is remarkable in two senses; I, the spirit materialized itself most regressity; 2 and therefore was seen ulainly by the perfectly: 2, and therefore was seen plainly by un-clairvoyant eyes. You remember when Christ is said to have appeared to his few devoted friends, though the sympathy between them was strong, yet some of them denied the statement of the others that they saw him. Some were clairvoy ant, and some were not, and to convince the latter, especially on another occasion when he ma-terialized himself to such perfection as to be permitted to be handled like spirits are now, he called for a piece of broiled fish and ate it before them, and disappeared; a not very refined dish or test, one would think, for the Godhead, to satisfy the curiosity of a few Jews. But how rational in the light of modern manifestations. At the Eddy's in 1811 and allegations are supplied substances. Philadelphia and elsewhere, material substances are accepted in like manner by the appearing spirits, and matter and spirit disappear together

into the unseen elements.

A few years before the latter day marvels, Andrew Jackson Davis, while yet a youth, was inspired to prophesy these things which have since come to pass and now the spirits themselves prophesy that ere long they will appear in public prophesy that ere iong they will appear in public, without conditions of any particular light and andiences, and address the people. The mother of the Eddy boys in Chittenden, Vermont, according to good authority, has already appeared before their family and friends, and spoken for twenty minutes. So you see the ministers of the heavens are preparing themselves and us for their recep-tion; and it would be better for us if we would be as respectful to our "dead" as we are to the living. All animals in creation have sensation or feeling before they have knowledge, if they ever do have what we call knowledge; so of the human angel; knowledge and progress are higher attributes than feeling; truth is higher than authority, unless it is authority based on knowledge. it is authority based on knowledge.

Here is a specimen of orthodoxical poetry which I cut from the New York *Herald*:
DIED.—Suddenly, on November 2nd, Maria, beloved wife of Alfred F.—, aged 66 years, four months and nine days.

"Death has been here and gone away A mother from our side, It was in the morning of May, And too young for her to die. She hung around her children's necks, As if on earth to stay; But our Savior would not hold her back,

But took her away." I will not reply to your orthodoxy, for your arguments are based on faith in things or supposed things of which you have no proof. One state-ment however, I will demur to; you cannot reject one part of the Bible, and accept another part, and call the whole God's word. I agree with you if you mean that the whole is not all, and the only revelation that God ever influenced man to write. There was much beauty, truth, ignorance and supersti-tion, among men in those days. For instance, I do not believe in the God who in Judges. I chan. 19 verse, is described as follows: "And God was with Judah, and he drove out the inhabitants of the mountain, but he could not drive out the inhabitants of the valley, because they had charlots of iron." Suppose I should make some such statement of the Almighty, in the valley of Virginia, of the federals and the rebels?

Some independent thinkers say the Christian religion began in a dream, and ended in a murder Mary dreamed; Christ was murdered. What think Mary dreamed; Christ was murdered. What think you of the morals of your infallible basis of bellef as recorded in numbers, 31 chapter, especially verses 15th, 17th, 18th, 25th to 47th, inclusive? Prove all things, hold fast to the good, no matter where you find it. I have sent you spiritual papers; lay your prejudices on the shelf, and read them. Reject what is unreasonable just as I must reject the statement that God is beaten by iron. What a narrange Cod he must have been to that enlight narrange. row God he must have been to that enlightened age. You continue to write as if heaven were a walled up place, and you must have a ticket from the church of your selection to let you in. Are not these conflicting creeds man-made, and based on the same evidence? Heaven and hell are conditions. The Spirit-world is without end, not two walled-up places, one for the good and moderately good, and the bad and the moderately bad. All souls are immortal, but their condition is not the same, nor the same eternally. We have the same privilege, and the more disposition to improve our condition there than here; still there is as much lifference in the degrees of development there as

in this sphere of life. It seems so strange that preachers and people will talk and shout so much over the statement that Moses and Elias appeared, and were recognized by two companions of Christ hundreds of years after their death, though we do not know how after their death, though we do not know how they knew them, nor how they disappeared, unless as materialized spirits do to day; and yet, as mod-ern worshipers of ancient marvels, they snub the facts that their intimate friends and relatives may appear and he recognized, and that if they cannot appear in bodily shape, they can impress and identify themselves as "one of the brethren," ministering spirits, not only to the heirs of salva-tion, a chosen few, but to all the children of a coming father. For one, I should much prefer coming father. For one, I should much prefer the modern miracles, with my own eyes, and the testimony of living friends.

The Eddy boys are the humble instruments of

marvels as great as anything in the records of an-cient Spiritualism, i. e., in the Bible, or any of the sacred books before it; and one has as much divinity as the other.

You evidence a growing faith when you ask me to invoke a friend of yours, but a stranger to me. Spirits have their various missions, and are not always in one place, but naturally in any place where their sympathies lie, that is with their friends. Strange spirits have to learn to control an instrument before they can use it, as it is with us in playing on any musical instrument. Like us, they learn learning; they have knowledge, and having knowledge, they have power.

Cometh a Blessing Down.

Not to the land's expansion, Not to the miser's chest. Not to the princely mansion, Not to the blazoned crest; Not to the sordid worldling, Not to the knavish clown, Not to the haughty tyrant, Cometh a blessing down;

But to the one whose spirit Yearns for the great and good; Unto the one whose storehouse Yielded the hungry food; Unto the one who labors Fearless of fee or frown: Unto the kindly hearted Cometh a blessing down.

Im 1772 Swedenborg prophesied that in eighty years there would be on the earth wonderful phe-nomens of a spiritual nature. About the same time Mesmer declared that a subtle fluid pervaded the universe, and acted on the nervous system of

animated beings. Im 1880 cases of clairvoyance attracted much

THE LIBERAL LEAGUE MOVE-MENT.

A Word to the Journal Renders.

As you are aware, there is a division of the Naonal Liberal League, and we have now two national Liesgues in place of one. At the Syracuse "Congress" immediately after the election of President, which resulted in a vote of seventy-six for Hon. Elizur Wright, and fifty-one for F. E. Abbot, Mr. Abbott and some forty other detegates seceded and organized a new National Liberal Leggue. League. All I have to say about the new League is, I hope it will prove a success. But those who remain in the old League desire to see that prosper to a far greater extent than it ever has before, and we desire to interest in its welfare every class of liberals in the United States. We wish the Liberals of America to make it their own organ-ization, and go to work and build up local Liberal Lesgues in every town where ten or more Liber

als can be got together.

The trouble with the League movement hereto-The trouble with the League movement heretofore, has been that the masses of the liberal
public have not been so much interested in it as
they should be to insure its success. Many have
seemed to be of the opinion that it belonged
to a certain class of Liberals or to a select few.
We now desire to do all in our power to disabuse
the thereto of that idea. the Liberals of that idea.

And allow me to add that by a vote of the National Liberal League any person or persons forming a local League, will be entitled to retain five dollars from the charter fee to pay for the trouble of organizing, so that in fact a charter for a League will cost but five dollars. Now friends of "the entire separation of church and state," can we not all join hearts and hands in this movement and make it a grand success.

H. L. Green, Chairman Executive Committee N. L. L.

A. B. Harrison writes: I am well pleased with the way the Journal is conducted. You are on the right course, in exposing shams and tricks practiced by unprincipled persons calling themselves mediums. What we want is a few well attested facts to reclaim the skeptes which church dogmas have made.

THE GREAT SIN. .

The Non-Mormon Women of Utah Appeal to Their Sisters Throughout the Country.

The following was lately adopted at a meeting of non-Mormon women in Salt Lake City: To Mrs. Rutherford B. Hayes and the women of the United States:

It is more than thirty years since polygamy was planted on the shores of great Salt Lake. During these years Congress has utterly failed to enact efficient or enforce existing laws for the abolition of this great crime, and we believe that more of these unlawful and unhallowed alliances have been consummated the past year than ever before in the history of the Mormon Church, Endow-ment houses under the name of temples are being erected in different parts of the Territory, costing millions. It is impossible to ascertain the exact number of polygamous marriages, for they are consecrated in these endowment houses, an institution no Contile is permitted to enter; where the brotherhood and the sisterhood are bound by oaths so strong that even the apostates will not reveal them, and to maintain which, witnesses on the witness stand unblushingly perjure themselves, and on a jury violate all the considerations of oath and

duty.
We call upon the Christian women of the United States to John us in urging Congress to empower its courts to arrest the further progress of this evil, and to delay the admittance of Utah into Statehood until this is accomplished; and we ask you to circulate and publish our appeal in order to arouse public sentiment.

The appeal of the non-Mormon women in «Utah should strike a responsive cord in the hearts of the people throughout the country. Polygamy is one of the twin relics of barbarism, that now remains as a blotch in one territory, and it should be eradicated at once. The committee in Utah are actively at work agitating this question, and the clergy of the entire country will be served with an address and form of petition, by mail, as soon as possible.

It is earnestly requested of the press everywhere throughout the United States to give these proceedings the benefit of their circulation, that the subject may be agitated, and the people be prepared to act.

The Bouble.

Speaking of the "double" in a late issue, reminds me of some of my experiences. About five years ago I resided in Brooklyn, and attended a developing circle in New York City. A member of the circle asked me if I intended to be at the meeting on a certain evening. I replied that I thought I should not, but I would endeavor to be there in spirit at nine. I promised to be sitting in a rocking chair in the scance room. This arrangement was to be kept secret, and he to note what would occur.

Having retired at 8 P. M., in Brooklyn, I was asleep at nine o'clock. The circle being in session at the latter time at New York, two clairvoyants simultaneously remarked that I was sitting in the rocking chair. On the night in question I saw my own body lying on the bed in Brooklyn, asleep, and I was also standing up looking at it. I then knew I had been in New York City, but did not remember the route I took. Bear in mind there were two exact representations of your corres-rondent in Brooklyn at the same time. The arpondent in Brooklyn at the same time. The appearance in New York may be said to be only a clairvoyant sight of my spirit, but how do you ac-count for my two selves in Brooklyn? At all events it shows the power and freedom of the spirit during sleep.

Just previous to my coming to Chicago from New York, a friend residing in Newark, N. J., twelve miles from New York, intended to accompany me here. One morning at six, and previous to my informing my friend that I would make the journey, I arose and said I would go to Chicago. The next day my friend called, and immediately said: "You are going to Chicago, for you came to Newark yesterday at aix A. M., and told me so; in fact, I saw you as plain and as palpable as ever I did in my life." This was before I had told the party of my decision.

Since I have been here, I have twice been seen

in circles by clairvoyants, instructing spirits how to get control of mediums then present; on both occasions I was in bed salesp. These occurrences may be trivial to students of the spiritual philoso-phy, but I send them as cumulative items of evi-406 West Madison street.

A Romance of the War.

A gentleman well acquainted with Col. Realf and an ardent admirer of his poetry, relates a story told by him while the two spent a night in conversation, criticism and recollections, so dear to men of his kind, over a cosy fire and warm decoc-tions. He spoke of the night before the battle at which Gen. W. S Lytle fell. The two (Realf and Lytic) lay together in the general's tent. They were both given to writing poetry at such times, and each had an unfinished poem on hand, and they read and criticised each other's efforts humorously for some time, when said Lytie:
"Realf, I shall never live to finish that poem."

"Nonsense," said I, "you will live to write vol-umes of such stuff."

"A feeling has auddenly come over me," contina received has auddenly come over me, contin-ued the general solemnly, which is more start-ling than a prophecy, that I shall be killed in to-morrow's fight. As I spoke to you I saw the green hills of the Ohio as if I stood among them. They began to recede from me in a weird way, and as they disappeared the conviction fisshed through me like the lightning's shock that I would never

see them again."
"I railied him for his superstition, but the belief

had become strangely impressed upon his mind, and he succeeded in so far thrilling me with his own unnatural fear that I begged him to finish his poem before he slept, that such fine work might not be lost to the world.

"In the small hours the general awakened me from a slumber into which I had fallen, to read to

from a slumber into which I had fallen, to read to me that beautiful poem, which must live as long as our literature survives, beginning:

"I am dying, Egypt, dying;
Ebbs the crimson life blood fast.

"My eyes filled with tears as he read. He said not a word as he concluded, but placed the manuscript in his pocket, and lay down to sleep.

"Before dawn came the call to arms. When I next saw poor Lytle, he was cold in death among heaps of slain. I thought of the poem, and, searching the pocket where I had seen him put it, drew it forth, and it was forwarded among other things to his friends."

Meeting of Spiritualists.

The eleventh Annual Convention of the State The eleventh Annual Convention of the State Association of Spiritualists of Minnesota, mot in Fletcher's Hall, in Farmington, and was called to order at three P. M., by the President. The Secretary being absent, Mrs. Carpenter, of Farmington, was chosen to fill the vacancy. No lecturer having arrived and the number present being small, the afternoon was spent in conference. Friday evening we had a lecture by Susie Johnson. It was full of cheer and encouragement, assuring us that although we were few in number, we should that although we were few in number, we should receive a blessing, and be benefited by coming to-gether. On Saturday morning, after spending an hour in conference, we had the pleasure of listen-ing to another lecture from Miss. Johnson. Sat-urday evening the time was spent in a conference of one hour, followed by the reading of a poem by

Miss. Johnson, and a lecture. Sunday morning the time was devoted to bustness and conference. Sunday afternoon the meeting met at the usual hour. Up to this time it had been characterized by a spirit of duliness and a lack of enthusiasm, seldom witnessed at our conventions. After listening to a short address by Mr. Flower, of St. Paul, and another by Mr. Emperor of the property of the pro Mr. Flower, of St. Paul, and another by Mr. Emery, of Farmington, Miss Johnson gave a most soul-stirring appeal in behalf of Spiritualism, its claims upon us, and our responsibilities regarding it, showing us that too many had failen into a state of indifference and inactivity, because they had become fully satisfied of the fact of immortalshould meet their loved ones gone before and enjoy their society. This fact had made them happy, and they had sat down to enjoy it, forgetting the responsibilities resting upon them and the ity, and had within them the assurance that they the responsibilities resting upon them and the work they ought to be up and doing. The words were uttered with a force and carnestness which carried conviction to every soul, and many were moved to tears. Indeed we had a pentecostal sea-son, being filled with a spirit of love, and a desire to go on towards perfection. Sunday evening was spent in conference of one hour, and another good lecture by Miss. Johnson, after which we separat-ed with our hearts filled with love, and a firm re-

solve to do all in our power to spread this gospet of peace and good will to man. The following officers were chosen for the en-

President, T. C. Kilbourne, Lakeville; Vice-President, Mrs. Hanson, Minneapolis; Secretary, Mrs. M. A. Carpenter, Farmington; Treasurer, Porter Martin, Farmington. Executive Board, M. T. C. Flower, St. Paul; L. Jenkius, Farmington; Mrs. Emma Young, Farmington; Mr. Wales, Min-neapolis, and Mr. Robinson, of the same place. Mrs. M. A. Carpenter, Secretary.

Premature Burials.

It is a fact, as strange as it is said, that so many persons are buried before they are thoroughly dead. The reason is perhaps that much ignor-ance still prevails in regard to what is real death. ance still prevails in regard to what is real death.
Even physicians, who should know better, have
frequently pronounced a person dying or dead,
when it was only a fainting fit of long duration,
with cessation of circulation and respiration. The
sign of death commonly believed in, is to place a
mirror on the face of a person, and observe if any
moleture is condensed on that portion of glass
area the month or to the a string tightly around a finger and notice if it swells up. The molature on the mirror and the swelling up of the finger, are, to be sure, certain signs that death has not taken place, while they are the result of continued, however weak, respiration and circulation; but the fallure to observe any such results is by no means a guarantee that the person is dead, because there are numerous cases of a trance state in which respiration and circulation had totally stopped, and after many hours, and even days, were restored. A person in such a condition gives no signs of life whatsoever—no auscultation can detect the slightest trace of the beating of the heart; it is only a suspension of those functions of life, which certainly are also the first symptoms of the beginning of death, but do not constitute death itself, which takes place sometime afterward.

If now, this real death does not follow, and the functions of respiration and circulation, from some unknown causes, are restored to the individ-ual, he soon regains his consciousness; and if, in the meantime, the relatives, ignorant of the above facts, had too much confidence in the physician who declared the patient dead, and listened to the advices of the undertakers, who are always anxious to finish up their jobe, so as not to be cheated out of them, the poor patient has been buried alive. and his feelings, on awakening in the narrow cof fin, buried in the earth beyond help, are a most horrible thing to contemplate. Real death does not commence before the lingering vitality has been so far extinguished that the ordinary chemical processes and reactions between the different parts constituting the body take place without hinderince. If we have a soul or spirit which can exist, independently of the body, this spirit cannot be come free from its entanglements in the material body before this body begins to decompose and loses its vital functions entirely; before that time unconsciousness prevails. We hold, therefore that death begins with unconsciousness, and that if there is an after life of the spirit, the real death or departure of this spirit only takes place when decomposition of the body begins, which alone decomposition of the body begins, which alone constitutes the real death of the body, while the soul is gradually set free, or evolved from the decaying body. The sure sign of this decomposition is not the odor, as many sick persons emit bad odors even during life; but it is the visible signs of decomposition, which are a greenish discoloration, first appearing on the abdometr or in the region of the stomach. This sign is absolutely certain, and if we had the power, we would have a law enacted forbidding the burial (except in cases of prevailing dangerous epidemics) of any individual in which the sign had not appeared. Ex.

An Honest Exponent.

The spiritual philosophy of the future life, or Spiritualism, as it is called, is a subject claiming the attention of inquiring minds in all parts of the world. An insight into its teachings can do no injury to any truly vital principle of any religious creed, but on the contrary will strengthen in some minds, the all-important belief in existence after where mere faith seems an unsatisfactory foundation on which to base such belief. The RELIGIO-PHILOSOPHICAL JOURNAL, published in Chicago, Illinois, is an old established and honest exponent of the teachings of Spiritualism, and the publisher, John C. Bundy, will mail a copy free to any one desiring him to do so.—The News, Alvinston, Ontario, Nov. 1878.

A M. Bradbury writes: I am a firm believer in the Harmonial Philosophy, and have been ever since I commenced investigating its truths, some twenty-five years ago. I am pleased with the method taken by the Journal, in putting down frauds. I hope it may be successful in this, as it was in wiping out free loveism, for which I think all credit is due to it.

The Catholics have eighteen seminaries, one hundred and tweive professors, and eight hun-dred and seventy-nine theological students in the United States—they have more of each than any other sect in the country.

Im 1796 Dr. Gall began to teach that mental power and moral qualities were indicated by the external form of the human skull, and this led to much discussion of the relations of mind and mat-

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Q. Can any one know when and how far their feelings and thoughts are moulded by the psychic atmosphere in which they move, or by spiritual impressions enforced by s positive will for a special purpose?

A. No! As yet we can conceive of no way wherein man is competent to measure the unlimited expansion of thought and feeling; neither can he by psychic forces or soul intelligence, define its origin, yet we believe there are those with sufficient will power, if rightly understood, who could obtain absolute knowledge of the fact for special purposes by the way described.

Q. Are all the influences that reach and direct us from the Spirit-world, subjected to the overruling wisdom which always ultimates in good?

A. They are. The overruling wisdom or divine intelligence which we call God, is the fountain-head from whence comes all influence and inspiration through individual spirits, subjected to his will, sent to us for a special purpose, and attended with his

Q. Is individual re-incarnation a reality? If not, whence the impressions of some previous existence, and the ante-natal memory

claimed by some? A. We emphatically answer no. Re-in-carnation is but a false conception of the mind, resulting from influences and impressions from ancient spirits who once existed, who can engrave facts relating to their previous lives, so tangibly upon the subject's mind, that it becomes a reality to him, he believing that he existed in numerous forms

Q. Does the spirit remember everything in its past experience? If so, will not evils committed forever blot the mortal page, and harass the sinner?

A. The evils committed in the body are ever visible to the eye of conscience, and cannot be blotted out until we have paid due penalty in good acts and deeds, that will Apally obliterate the stain upon our souls, and that make us pure and clean.

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Spiritualists are often asked, "Why is not every one a medium." It is interesting, in connection with this inquiry, to refer to certain scriptural passages. Paul asks (1 Cor. 12: 30): "Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" See also the following (1 Cor. 12): "Concerning Spiritual gifts, brethren, I would not have you ignorant;" and (4), "There are diversities of gifts;" also (7), "The manifestation of the spirit is given to every man to profit withal: for to one is given by the spirit the word of wisdom; to another, the gift of healing; (10), to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues."

There is a singular unanimity among re-

turning spirits on certain essential points; and we may conclude that the few eccentric spirits that would contradict these almost unanimous reports, do so either from ignorance or from wantonness and mischief. Whenever or wherever the departed have been able to communicate, they have taught that the change called death is merely a birth into another condition of life, and the real man is the spirit; which spirit has an organized form, composed of sublimated material, with parts and organs corresponding to those of the physical body; that this pro-cess of physical death in no way essentially transforms the mental constitution or the moral character; in no way affects the man's identity; and that after death he finds himself in the spiritual world, which has substantial realities, objective as well as subjective.

The dectrine of a spiritual body seems to have dropped out of the current "evangelical" creed, which, judging by the way it is usually expounded from the pulpit, prefers to think of a departed person as a disembodied nothing, exercising a power of thought. But it is bardly necessary to say that the slighted doctrine is thoroughly and essentially scriptural, and that it harmonizes with all the analogies of the most advanced science. "We contravene," says Cha-yce, an eminent French physicist, "no known law of science, chemistry, physics, mechanics, etc., in admitting the existence of an ethereal or electro-luminous organism."

The doctrine is continuity itself; and with it immortality, or no death, takes on its true etymological meaning. Thus is preserved to us the God like faculty of "looking before and after," of which hope and memory are images; and this is essential to the full idea of the soul, whose possessions are not complete, nor its enjoyments secured, without the past, equally with the present

and the future. And thus it is that all thoughts are registered imperishably in the spirit's memory; for, as Swedenborg rightly tells us, there is an internal and an external memory, and in the former are preserved every act and thought of our lives. This is the dread book of judgment, in the mysterious hieroglyphics of which every idle word is recorded. The powers of the memory, under abnormal excitement, prove by analogy that this may well be. Reliques of sensation may exist for an indefinite time in a latent state in

originally impressed. Yes, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away, than that a single act, a single thought, should be loosened or lost from that living chain of causes, with all the links of which, conscious or unconscious, the free-will, our only absolute self, is co-extensive and co-present. The marvels of the memory ought alone to be enough to convince us of our immortality; for in this faculty impressions inhere and persist which are inexplicable under the theory of materialism, involving a constant flux and removal of the molecules of the organs of thought. Only the existence of a spiritual organism can account for these

RECITATIONS. Spirit of God, immortal Love! Whom we, that have not seen thy face, By faith, and faith alone, embrace,

Thou wilt not leave us in the dust; Thou madest man, he knows not why; He thinks he was not made to die; And thou hast made him; thou art just. Our little systems have their day; They have their day, and cease to be; They are but broken lights of thee,

Believing where we cannot prove:

We have but faith; we cannot know; For knowledge is of things we see; And yet we trust it comes from thee, beam in darkness; let it grow. Let knowledge grow from more to more,

And thou, O Lord, are more than they.

But more of reverence in us dwell: That mind and soul, according well, May make one music, as before, But vaster; we are fools and slight; We mock thee when we do not fear: But help thy foolish ones to bear,-

Help thy vain world to bear thy light. INVOCATION.

Thou knowest what we do most require even before we ask it, omnipresent Spirit! But it is thy will that we should seek thee. since he who would find must seek; that we should love thee, since he who would be loved must love; that we should know thee, since he who would know must feel delight in knowledge. Save us from the deadness which would not seek, or love, or know from that skepticism of the emotions, which can look out upon this universe of life and glory, and doubt that there is Supreme Mind and Universal Love behind it all: that there is One who readeth and understandeth it all; One in whose infinite providence there is compensation and comfort, and ultimate joy in existence for every frailest child of humanity; for every creature that owes its life to God. Help thou our unbalief Spirit of all heavity and love! our unbelief, Spirit of all beauty and love! Teach us to know ourselves, that we may control ourselves. Save us from the blindness of passion; from all unworthy appetites, all unrighteous anger; all Pharisaical dealing with our fellow-creatures. In detesting the wrong, may we have compassion on the wrong-doer. In hating all meanness, treachery and tyranny, may we keep the heart free from the bitterness of a merely personal resentment. Draw us ever nearer to thyself, O God! and make us worthy of our immortality. Amen.

HYMN. Come, Holy Spirit, heavenly Dove, With all thy quickening powers; Kindle a flame of sacred love In those cold hearts of ours.

In vain we strive to rise; Hosannas' languish on our tongues, And our devotion dies. Dear Lordi and shall we At this poor dying rate?

In vain we tune our formal songs.

Our love so faint, so cold to thee, And thine to us so great? Come, Holy Spirit, heavenly Dove, With all thy quickening powers. Come, shed abroad thy saving love,

And that shall kindle ours. BENEDICTION,

May the love of God be shed abroad in your hearts. May you learn even now and here to live the life eternal; that life in whose light the things of this world assume their true relations; and gladness comes to us from the culture of all the good affections, from advance in knowledge, and from a holy zeal to serve and elevate our race. Help us in all our good resolves, O gracious Spirit! Amen.

Vivid Mental Representations.

A writer in the Fortnightly Review says: Sir Isaac Newton could call up a spectrum of the sun when he was in the dark by intense direction of his mind to the idea of it "as when a man looks earnestly to see a thing which is difficult to be seen." Dickens used to allege that he sometimes heard the characters of his novels speak to him; and a great French novelist declared that when he wrote a vivid description of the poisoning of one of his characters, he had the taste of arsenic so distinctly in his mouth that he was himself poisoned, had a severe attack of indigestion, and vomited all his dinner-a most pregnant proof of the power of imagination over sense, because arsenic has scarcely an appreciable taste beyond being sweetish. Artists sometimes have, in an intense form, the faculty of such vivid mental representation as to become mental presentation. It was very notable in this extraordinary genius, William Blake poet and painter, who used constantly to see the conceptions as actual images or visions. "You have only," he said, "to work up imagination to the state of vision, and the thing is done." The power is, without doubt, consistent with perfect sanity of mind, although it may be doubtful whether a person who thought it right for himself and his wife to imitate the naked innocence of Paradise in the back garden of a Lambeth house, as Blake did, was quite sane, but too frequent exercise of the power is full of peril to the mind's stability. A person may call up images in this way and they will come, but he may not be able to dismiss them, and they may haunt him when he would gladly be rid of them. He is like the sorcerer who has called spirits from the vasty deep, and has forgotten the spell by which to lay them again. Dr. Wigan tells of a painter whom he knew who assured him that he had once painted three hundred portraits in one year. The secret of his rapidity and success was that he required but one sitting, and painted with wonderful facility. "When a sitter came," he said, "I looked at him attentively for half an hour, sketching from time to time on the canvas. I wanted no more: I put away my canvas and took another sigter. When I wished to resume my first portrait, I took the man and set him in the chair, where I saw him as distinctly as if he had been before me in his own proper person—I may almost say more vividly. I looked from time to time at my imaginary figure, then referred to the countenance,

the very same order in which they were | and so on, just as I should have done had the sitter been there. When I looked at the chair I saw the man. * * * Gradually I began to lose the distinction between the imaginary person and the real person, and sometimes disputed with sitters that they had been with me the day before. At last I was sure of it, and then—and then—all is confusion. I suppose they took the alarm. I recollect nothing more. I lost my sense -was thirty years in an asylum. The whole period, except the last six months of my confinement, is a dead blank in my memory.
Or if the person does not go out of his mind, he may be so distressed by the persistence of the apparition which he has created as to fall into melancholy and despair, and even to commit suicide. "I knew," said the same author, "a very intelligent and amia-ble man, who had the power of thus placing before his own eyes himself, and often laughed heartily at his double, who always seemed to laugh in turn. This was long a subject of amusement and joke, but the ul-timate result was lamentable. He became gradually convinced that he was haunted by himself. The other self would argue with him pertinaciously, and, to his great mortification, sometimes refute him, which, as he was very proud of his logical powers, humiliated him exceedingly. He was ec-centric, but was never placed in confinement or subjected to the slightest restraint. At length, worn out by the annoyance, he resolved not to enter on another year of existence—paid all his debts, wrapped up in separate papers the amount of the weekly demands, waited, pistol in hand, the night of the 31st of December, and, as the clock struck twelve, fired it into his mouth

Funeral of Dr. Mazuzan.

COMMUNICATION FROM DR. D. P. KAYNER. By request of Dr. Jacob Mazuzan, of Grant Park, Ill., just passed to Spirit-life, I attended his funeral Thursday, November 21st. The Doctor had long been a resident physician, and was well and widely known and highly respected. Although a firm and earnest Spiritualist, his kindness, his up-rightness and his devotion to his profession.

had won him the esteem of all who knew

him. By his patients he was universally beloved. The Baptist Church at Grant, three miles from his residence was kindly placed at the disposal of his friends and the services were held at that place. The beautiful edifice was packed with earnest listeners, and we discoursed to them fifty minutes on the philosophy of Spirit-life, proving inductively and deductively to them, immortality. Pointing them to the open doors of spirit-communion with the loved ones gone before, I drew a picture of the abiding affection of the human soul and its desire to work for those left behind; then showed them, as the spirit came from the Infinite Fountain of Life, gathered the materials wherewith to form a body from the minerals and gases, built them up for its own purposes and uses, and when the spirit—the entity-could no longer make them available, cast them aside as the wearer throws aside an old worn-out garment, and putting on its spiritual body, went out into the fields of everlasting life, or according to the Bi-ble, "returned to God who gave it;" no soul

could ever be lost. I then drew them a picture of one passing out and on to the other side, who was developed in purity, love and goodness, and illustrated the results of unselfish acts of kindness upon the individual spirit by the respect paid to one who had given his life for the benefit of others; after which I conducted them to the Sphere of Justice and showed them that there they would each open the record of their lives and read the exact results of every act thereof, where they would sit in judgement on their own soul and award a just compensation "for every deed done in the body."

The pictures of life drawn, the presentation of the traits of our departed friend, the assurance that he had not gone far away from the mand the appeals I made to them to do as Jesus did after his death in the body, to work for the release of spirits from the dark prisons of ignorance, brought the manifestations of thought to every brow and tears to nearly all eyes in the house. Like Samson, in his death he slew more errors than in all his life. When I last saw him he said he should labor to have a church opened for me to speak in, in Grant. He has accomplished it.

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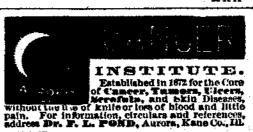
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