

Ernth Mears no Mask, Bows at no Human Shrine, zeeks neither Place nor Applause: She only Asks a Hearing.

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Re-incarnation-Its Fancies and Follies.

BY WILLIAM EMMETTE COLEMAN.

III .-- CREDULITY AND FANATICISM.

"Unfortunately for the re-incarnationists, while the amount of speculation and hypothesi ravor de with any amount or spectration and hypotnesis and theory, the idle cobwebs of the brain, their facts are sparse and scattered, and for the most part apocryphal, while the small residuum that may remain after careful stifting, require a far wisser interpretation than they re-ceive from these dreamers of foolish and fantastic Thomas thorter.

"What idea more shocking to the feelings of a mother than that the child at her breast is not in reality her own, that its inner and true self is that of some man or own, that its inner and true self is that of some man or woman a stranger to her, and stained with what sins she knows not. The more, in short, I consider the doc-trine of re-incarnation, the more it appears to me to be composed purely of the irrational, the disgusting and the ludicrone, "--"V." is London Spiritu dist "I do not accept the dogma of re-incarnation, because opposed to my intuitions, to my teason, to my teachings from the Spirit-world, and to the laws of nature so far as I understand them. "-J. M. Prebles, M. D. Then the truth of the invalid appearing to the source of t

For the truth of their wild speculations and insane vagaries concerning re-incarnation. its advocates point to the host of communications in its favor received from the spirits of the good and great of earth. It is a cardinal trait of Spiritism, that any spirit, no matter how pure or exalted, can be "invoked," as they term it; and he is almost sure to come to earth, and answer any questions which his invokers may choose to put to him. We, accordingly, find the literature of re-incarnation full of communications from supposititious Jesuses, Johns, Swedenborgs, Socrateses, Channings, etc. It seems a little queer, that if re-incarnation be true, all these illustrious men are still in the "fluidic" region; that none of them should be re-incarnated in this or any other earth, and that, particularly in cases of those living hundreds and thousands of years ago, they should, despite the many individualities they have assumed in their various earthly lives since they lived under those names, still be known both on earth and in the Spirit-world by those special names. As the general rule is, according to Miss Blackwell, for spirits to be in control over and over at intervals of three or four generations, or two hundred years, Paul and Socrates must have had eight or ten distinct individualities on earth since they were Paul and Socrates; and yet they are still Paul and Socrates, and no one else. Again we know of no recorded instance of any spirit who being invoked failed to respond on account of being incarnated on earth; but, as spirits living in the body can be invoked and made to communicate through mediums by the Kardecian spirit-controllers, that would scarcely be a bar to their communication. Swedenborg and John the apostle, as we well know, were among A. J. Davis' early spirit-guardians, and Paul and Solon have communicated with him at times, while Galen has, often imparted to him words of wisdom; yet not a word in favor of re-incarnation have any of them ever spoke. Swedenborg and Bacon never hinted re-incarnation in their messages through Edmonds and Dexter; and many other wise and elevated spirits have revealed many of the arcana of nature, both in the material and spiritual universe, through Tuttle, Mrs. King and others, but never a syllable in advocacy of re-incarnation. At a re-incarnation scance held at Naples, among those spirits manifesting themselves were Cleopatra, Richard Cœur de Lion, Dyonisius of Syracuse, Abraham, Melchizedek, Jacob, Moses, David, Sennacherib, Daniel, Mary Magdalene, Paul, Peter, John, Jesus Christ, and most marvelous of all Alladin, the hero of the "Wonderful Lamp." Truly, a wondrous company! and all in the "fluidic" region too! None of them re-incarnated! Strange, passing strange! No doubt the unsubstantiality of the purported spirits was as complete in every case as in that of Aladdin, the mythical boy-magician. Wm. Howitt well remarks, regarding these counterfeit spirits teaching re-incarnation: "At least, before we credit these sham Tassos, Ari-ostos, Michael Angelos, Bacons and Frankline, we shall demand from them poems and works, discoveries and philosophies, equal to what they produced on earth. They must write, if not a new Divisor Commedia, a new They must write, if not a new Divisa Commedia, a new Gerusalemme Liberit, a new Orlando Furicos, a new Norum Organum, and a new Triumph coser the Light-ning, or works equal to them. Indeed, if they have pro-gressed in the infinite as we have reason to expect, they ought to bring things far greater. Instead of this, the vapid iwaddle to which they treat their dupes, is their condemnation, their stamp as impostors to all same in-tellate " tellects." A fervid re-incarnationist, and a devoted disciple of Kardec's, has published a volume purporting to be written by the twelve apostles of Jesus, and entitled "The Flambeau (or torch) of Spiritism;" its subject being the life of Christ. The following extracts thereform, well indicate the kind of communications from the Aposties, our reincarnation friends are favored with:

"We always took a small boy with us to clean our shoes. The Master liked us all to look well, and he was very particular that our shoes should be nicely blacked." "How can you call me an impostor?" said the Master turning round. 'Don t you see my curly yellow hair, and my nice blue blots? Would I have such things, do you think, if I were an impostor?' "We were very poor, and we sold little pamphlets of the life and doings of Jesus to bring us money. We made great haste to get to Jevuralom, for fear that the

newspapers should get hold of our coming and announc "The Master, after supper, joins in a round-dance with His apostles and Mary Msgdalene."

M. Roustaing, desirous of out-Kardeeing Kardec, has published an extensive work, in three volumes, entitled "The Four Evangelists," claiming to have been dictated at the command of Jesus, by the Evangelists themselves, assisted by the Apostles and John the Baptist. This book, he it understood, forms the chief basis of Anna Blackwell's "Philosophy of Re-incarnation;" and it is regarded by her and other Spiritists, as being in part supplementary to, and in part as superseding the works of Kardec. We thus perceive that Jesus and the twelve apostles are the boon companions of our re-incarnation brethren and sisters, and are the fountain-head of all their teachings and dogmas. Comment on such sickening superstition is unnecessary.

Speaking above of John the Baptist, Miss Blackwell would have us believe that Moses, Elijah and John the Baptist are all the same spirit, as manifested in three different incarnations; this idea being borrowed by her from Roustaing's "Four Evangelists." Inasmuch as, according to the Bible, Moses and Elias-after the death of John the Baptist-appeared to Jesus on the Mount of Transfiguration as two separate individualities, which statement Miss Blackwell accepts as true, it appears a trifle curious how this triplicate spirit was enabled to show himself in duplicate only to four living men. How did John-Moses-Elias contrive to divide himself into two distinct personalities, with two perisprits, though in Spirit-life he had but one perisprit? And again, as he was as much John, if not more, that being his last personality-as he was the other two, why did he not, instead of manifesting only twothirds of himself, exhibit himself as he really was, in triplicate unity, in three distinct individualities rolled into one? And in this manner furnish a striking confirmation of that inscrutable and awe-inspiring mystery of godliness, the Trinity! It is a remarkable fact, that all those persons claiming any knowledge of their own re-incarnation invariably assume to have been some one or more illustrious characters during their former lives. The mystery deepens however, when we find living on earth at the same time a number of different persons all laying claim to be re-incarnations of some one noted individual; and such cases are common. "The souls of famous men and women," remarks a distinguished medium, who has had quite a varied acquaintance with re-incarnationists, "would appear to cut up into more fragments than the wood of the true cross. I have had the pleasure of meeting at least twelve 'Marie Antoinettes,' six or seven 'Mary's of Scotland,' a whole host of 'Louis' and other kings, about twenty 'Great Alexanders,' but none as plain 'John Smith.' I would indeed like to cage the latter curiosity." Kardec's last incarnation, we are told, was John Huss, the religious reformer; a leading Spiritualist in England imagines himself to be Adam re-incarnated; and we can name three amiable ladies, now living in as many different cities; each of whom is confident that she is the Virgin Mary. A pleasant little lady widely known in Spiritualistic circles was once the wife of George Washington in some ancient re-incarnation and she claims two very prominent Spiritualist lecturers and a well-known railroad man as children by that early marriage; as these children have been favored by witnessing materializations of the "Father of his Country" within a few years it would be interesting to know if they recognized their long lost parent and if the meeting rekindled recollections of those childish days away down the centuries before America was known.

their female other selves. Or possibly our American re-incarnationists prefer to follow Mrs. Richmond's authority, she teaching that there is no change of sex during the numerous re-incarnations. The system as "improved" is so elastic that each follower can fit himself out to his own satisfaction.

As Spiritism* teaches that all human souls pass through the three "reigns" (as they call them), of mineral, vegetable, and animal life before entering the human, we have reminiscences by some re-incarnationists of their former mineral life. One of these sapient philosophers is fully convinced that in past ages he "slept in the bosom of the earth as the mineral sulphur." To this unfortunate circumstance, and the having been subsequently incarnated as a tiger, he attributed the fiery temperament he possessed. Still another remembers "having been of old, a piece of steel," and to keep these company we have the washerwoman who spoke of "the faint recollection she had of having been a queen." Thanks again however, to American genius, Mrs. Richmond has filed a caveat for a new and vast improvement over the vulgar three "reigns" plan of the French Spiritists. She has so arranged the re-incarnation machinery that the spirit starts on its round of one hundred and forty-four embodtments-she objects to saying re-incarnations--from the angelic sphere where it has always been a spirit.

A feminine re-incarnationist has given us the history of "the monstrous intertwinement of two completed souls. These souls pass a confused series of existences in various planets. They change from sex to sex. After a series of perplexities, always absurd. and often disgusting, the soul which happen

triad of the Babylonian and Assyrian reli gion. "Her mythical character is clear at every step from her birth to her apotheosis," says the eminent Oriental historian, Philip Smith. "She is the ideal of a female demigod, according to the Oriental standard. which is reproduced in Astarte, Derceto, Ceto and Dido." In other words, she is the Assyrian June or Venus, and as mythic in character as those famous divinities. (See also the works of Rawlinson, Oppert, Geo. Smith and Lenounant.) Miss Blackwell's first-known and greatest re-incarnation being shown to be that of a myth, all her subsequent ones may safely be regarded as fully as mythical.

three representing on earth the supreme

We are told a marvelous story of a French lady, whose only daughter dies when quite a child; another is born to her, who is named similarly to the first one; and the mother explains, that one day while holding the baby on her knee it suddenly spoke, and said: "Mamma, do you not know who I am? I am your little Mimi, and I have come back to you. Look at me, dear mamma, and you will see that I am really your Mimi." The mother, recovering from her surprise at hearing the infant speak, looked and saw that the features were, indeed, those of her lost daughter. Let' those credulous enough to swallow such Munchausen stories do so to their heart's content: I decline to be one of the number.

Miss Blackwell informs us of a young married lady, whose mother, a very superior woman who had reared her admirably, died a few years ago. Through a spirit(?) communication the young lady was informed that her mother would be born to her as her daughter in a short time. She has since

soners. In subsequent papers we will resume our researches into the beauty, the sublimity, and the grandeur of the doctrine of re-incarnation.

Fort Leavenworth, Kan.

A Haunted House.

To the Editor of the Beligio-Philosophical Jovenal: You have been so kind as to make room for some peculiar experiences of mine in your columns, which I may increase, and the publication of which have greatly interested my mother, who therefore places at your disposal the following narration, which has long been a matter of oral tradition in my family circle, and may interest a larger audience. Respectfully, etc.,

ALFRED BULL.

When I was about five years old, my father purchased some old houses in a small market town of Gloucestershire, England, one of which we occupied. The former tenants were known to my mother, but had died shortly before. No sooner were we settled down than my parents' sleep was disturbed by a ceaseless pattering over the boards in the bedrooms as if a little barefooted child were running up and down. Waking up at the noise, my fither would leap from bed and chase the flying footsteps, always to stop, bafiled, at the head of the stairway, where they suddenly ceased. As both he and his wife were what would now be called mediums, and had received equally curious testimony of the life immortal in the past, they became gradually accustomed to the footsteps, and attributing them to a spiritual source, ceased to notice them except by a passing remark.

Some months passed, and one bright summer morning, following my usual custom, I left my bed to nestle beside my mother and the baby. It may have been about six o'clock, the sun was shining brightly in at the windows, and I had scarcely settled myself comfortably in place, when I saw a woman standing by the left-hand side of the hed. Jumping to the conclusion that my daughter in a short time. She has since eldest sister was playing a joke upon me, given birth to a child whom she is convinced and with childish glee at my own quick is her own mother re-incarnated. Certainly comprehension, I slipped my right hand from under the clothes, ready to catch hold of her as she neared me. Never moving my eyes from the figure, I watched it as coming slowly down that side, and rounding the foot, it turned, showing the full face, that of a stranger, and came slowly toward my trembling, outstretched hand which I was too terrified to withdraw, when it suddenly vanished. A thin, spare face, with sharp, pinched nose, eyes deep sunken and set on heavy shadows, dark hair braided on the forehead. Fifty years have passed since I saw it, multitudes of other faces have come between that time and the present, but my recollection of it is clear as if seen but yesterday. Dressed as it was in a long white nightgown, a cap with deep full border, and with a white handkerchief tied under the jaws, coming a little over the chin, I had no fear nor conception of death at that time, yet well remember burying my head under the coverlet, while all the answer my mother could get from me was, "I saw a woman! saw a woman? But as my first blind terror passed, my mother coaxed me to describe the figure, and said to a neighbor, "Yes, it was Mrs. This was the name of the old tenant, and a story was whispered in the town of her past cruelty to an orphan nephew, who had died in childhood in that house, leaving her heiress to the property he would have enjoyed had he lived. Association of ideas and ramor alike suggest that he had been shut up, starved and beaten, in those upner rooms, and when trying to escape, naturally sought flight by the stairway. Fifteen years passed, the family circle was broken; death, marriage and distant pursuits, had left my mother alone in the old home, when awaking early one morning, she saw the same woman, dressed as when I beheld her, seated on the side of the bed, the cup border crushed as if the head had just been lifted from the pillow. Intently regarding her, my mother then turned her back on the unwelcome visitor, and prayed that she might be removed. Looking round again, she was gone. I believe the poor unhappy spirit was earth-bound, doomed herself to wander about the room in which she had caused the little innocent child to suffer. The miserable expression of that face, its appearance of profound sorrow, is a monrnful memory, yet I often recall it with feelings of deep thankfulness, considering it a great privilege, in this age of doubt and skepticism. to have looked upon a disembodied spirit, face ELIZABETH BULL. to face.

These American ladies, being ignorant, it seems, of the law of alternation in sex during our respective re-incarnations, as laid down by Kardec and Blackwell, confine their former existence to feminine incarnations. However, as we are in fact first male and then female, it behoves our sisters to look up their male alter egos, to complement

ed at that precise moment to be the woman, is summoned to earth. In her previous existences she has sometimes been married to her fellow-Tiresias, but, oftener has dispensed with the hymeneal knot. However, she continues to forget her much-incarnated lover, and weds with an ordinary mortal. A child is born, confusion, madder than the maddest intricacy of an insane mind, ensues. The discarded lover, watching his opportunity of revenge, has appeared on earth in the form of said child. Through the carelessness of a nurse, however, he is killed while still young. His mother-wife is reported to have married again, very recently, and to remain at present in an agreeable state of doubt as to whether she have not literally wedded her grand mother." Another feminine disciple of Kardec has elaborated a theory of emanations: "Disincarnated beings who wait their turn of material life are made up, we learn, of numerous souls, fitting one within another, like the ivory balls of China. Should one of this strange race of beings wish to communicate with mankind, he throws forth a soul, which throws forth another, which continues the emanating process until earth is reached. Then these curious links hand up and down the electric chain; they have formed their own communications and those of the human beings with whom they are in sympathy. The task finished, they unveil, and creep once more the one within the other."

Miss Anna Blackwell, we learn, claims to be both Semiramis and Jezebel re-incarnated; she also tells us of communications received from the spirit of one of her fathers, who was King of Abyssinia 3548 years before Christ, she being, at that time, his daughter, a wicked, ugly princess. Miss B. can scarcely be accused of modesty in her claims as regards her pre-existent states: two queens and a princess, besides a number of other incarnations-royal, no doubt, some female, some male-of which we are not told. Judging from the character of her female incarnations she must have been, as a male, Nero or Heliogabalus, Henry Khan or Judge Jeffreys. With regard to Semiramis, we are sorry to say, one little drawback exists: it is now definitely established, and it is universally accepted by Assyriologists, that Semiramis is not a historic character, but a pure myth; as are also her husband, Ninus, and her son, Ninyas, these

* The reader will constantly bear in mind in reading these articles, that Mr. Coleman regards the term Spirit-ram as synonomous with re-incarnation. It is quite common in this country for the words Spiritism and Spiritualiem to be confounded and used synonomously. In fact, the question is still an open one as to the differ-ence, but in studying Mr. Coleman's writin.s it will be necessary to follow his definition.-{Ev. Journan.}

is her own mother re-incarnated. Certainly it would have been better, it would seem, for the mother to have remained in Spiritlife, and watched over her daughter's welfare, than to become a helpless infant and he in subordination to her own child. Suppose the lady, who loved her mother very dearly, had failed to receive the spirit communication informing her of her mother's re-incarnation as her child, it is natural that, upon her passage to the Spirit-world, more or less confusion in the matter of identity would ensue when she discovered that her mother and her child, whom she looked upon as two distinct individualities, were suddenly rolled into one! A grandmother, we perceive, is liable at any time to be her own grandson, and the young lady may eventually find that she has been her own grandfather.

We are, in addition, favored with a curious story of a wife-murderer and his victim. The wife would not have been murdered, so Anna Blackwell asserts, had she not incurred, that penalty for having herself been guilty of murder in a former life; and, probably, says she, her husband who now murders her, is the one whom she murdered then! That is, if A kills B in one incarnation, fate and divine justice demand that in their next incarnation B must kill A; and this, to a superficial mind, might look as if the matter had been equitably settled. But no; if it is the law of nature, that any one who commits a murder is destined to be in turn killed in the next incarnation, as Miss Blackwell seems to hold, then as B kills A in the second incarnation, A must kill B in the third, B must kill A in the fourth; and so on ad infinitum. It is truly an extraordinary statement, that all persons murdered are so inurdered because they have been murderers in former lives! If this be a universal law, what produced the first murder? The first person killed could never have killed any one in a previous life, and the first murderer, certainly, did not destroy his victim to get even with him for having been previously killed by him. And so of the last murder; the last person murdered will be deprived of an opportunity to return VIII. or Pope Alexander VI., Jenghis in the flesh and kill his murderer, and the last murderer will not be liable to be killed in a subsequent re-incarnation. The lev talionis murdersome scheme of Miss Blackwell is, therefore, seen to be as weak and as ridiculous as the other extravagant and farfetched stories of re-incarnational dogma tists.

> The vast mass of superstition and fanaticism permeating the whole body of re-incarnationists and their puerile literature has been, in the foregoing morecaux spiritistes, rendered evident we think, to all unprejudiced, impartial investigators and rea

London, England.

Spiritualism is indeed making converts at opposite poles of thought. Last month we traced it leavening the doctrines of Mr. Spurgeon; now we lind it in the columns of the High Church Guardian. In a recent impression the following letter from Sir Charles Isham occupied the place of honor in the correspondence: " Having examined for thirty years the subject of occult phenomena, I am in a position to prove that the law of gravitation is daily overcome by a power-call it what we please--independent of either human or direct Divine agency. This has been clearly demonstrated by acknowledged scientists, professors in English universities and clergy of high standing, and within the last few weeks by Profesor Zöllner astronomer of Leipzic University." --- Spiritual Notes, London, Eng.

RELIGIO-PHILOSOPHICAL JOURNAL.

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

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EPES SARGENT - Dear Friend: This constant attend ance in promiscuous circles, often every night in the week, and many times, more than once each day, began after a time to produce sérious consequences. We were ignorant of the cause. I did not realize then the peril of my position. It is always the same when a sensitive is repeatedly brought in contact with conflicting and unsympathetic individuals. The fine instincts which guard the spirit are blunted and obscured, and a lower and coarser grade of influence at once occupy the prepared field. A repetition of the same causes, continually degrades until nothing but folly and deception remain. The over-tax caused an intense disgust for circles, and yet I yielded when the cager visitors asked me, for they brought with them equally eager spirit friends, against whom I could not fortify myself.

I was, however, approaching a change, of which I was wisely hept in ignorance. To the public circle I had been compelled to add one for myself. I retired to my own room, and wrote under the influence of one of those spirits who said they were especially near to me. One claimed to be an ancient Greek, one a German, one a distant relative; but as they were not known on earth, they refused to give their names, and have ever refused. They have been accurately described by many mediums and clairvoyants, and always the descriptions exactly correspanded. It was a delight to me to sit by the hour, and, as I wrote the thoughts that came streaming into my mind, watch the flow of the current, almost as if I was a compound of two individualities, one of whom wrote while the other passively observed.

I said at first, I knew what I was writing, and was doubtful. As an answer to my desire, for a time my hand was grasped, and I wrote without knowing what was written. This was especially the case at circles, when test communications were written. This second stage slowly passed again into the impressional, and when I was alone, a spontaneous flow of ideas through my mind, with ten times the rapidity with which they could be written, constantly taught me, by their originality, that they came from a power beyond, and greater than myself.

Looking over those years from the present, I do not think there was any effort made to cultivate style in composition, attention being directed exclusively to ideas. I was forbidden to publish anything I wrote, as it was said that the work was too imperfectly done.

All the time I gained from my labor on the farm, I gave to writing, and the new ideas opening wide fields for thought in my ardent mind, I began reading everything that came in my way with increased avidity. It is true, I could secure but few books, and these I read again and again. On a farm remote from town, where libraries were inaccessible, I had limited privileges in that direction. The little library at the Heights, was in a ruinous condition, and contained mostly volumes of travels and a few histories. My own books were, Rollins' History, Weem's Washington, Paley's History of Rome, Hitchcock's Elements of Geology. I had, at that time, attended school eleven months, six of which were at the district school, which time was made up of fragments of a week or two in a term; and five months at an academy, where I studied Latin and Greek, as preparatory to a collegiate course, which I was ambitions to take. I look at this time as wasted, and not to be counted in my school days.

My teachers now were my spirit-friends, and they were everready to instruct me Whenever a question was asked me, or a difficulty arose, they made all plain. In the pub-

sweet air in ecstacy. The peace, the quiet of love, the alliance with the superior thought atmosphere of spirit-life, the grandeur of that existence, contrasts so unfavorably with the sud realities, the barren facts of this, that often the latter is neglected as trivial, and mean. From the warmth and purity of the superior life, with its upselfishness, upsullied happiness, its communion with departed ones in thought impressions which drop like rain on withered fields-to awake to the selfishness, the grim, hard reality of an existence maintained by pain, presents a wretched contrast. For spiritual gain, the pendulum should swing ever more and more on that side, but for perfection of character it should maintain its equal oscillations.

I became, however, as most boys do, impatient of results-I had written nothing worthy of preservation, and socially I had lost position, and if I continued on, it seemed to me every avenue of preferment and honor would be closed. I was sacrificing my life on an unknown altar, and my early dreams were fast vanishing. When the influence rested on me I was happy and content; in the other life I was cast down to the depths with doubts. It was then, for the first time, I listened to a lecture, by S. J. Finney, who had just been developed in a circle, for speaking, and his words were like winged fire. They melted into the minds of his listeners, and even the scoffer was mute with wonder-What he said did not so much influence me, as the capabilities of man for spirit control, he illustrated. Could I be thus developed, and made the month-piece of despond. How little did I then know, for this man of golden eloquence, like all others, passed into the bitter despondency of the other life.

My spirit friends understood my thoughts better than I did myself, and gave me words of assurance. "Can I be educated and cultured by your influence, as I should be if a student? I can not yield my individuality. I cannot become an automaton. However grand the thoughts you may impress me to write; however great the good accomplished thereby, I will not consent to losing control over myself."

Then my spirit friends said to me, that my choice was wise, and they had no intention of using me simply as an instrument. They would be my teachers, and on my side I must do all I could to assist myself. Thus we entered into a compact, with promises and assurances on both sides, and, after this long interval, I can say I have done the best I could, failing often; but they have never failed in a single promise. They did not at first paint rainbows and flowers, or assure me of a mission; nor a pathway to wealth, preferment and worldly honors. On the contrary, they pictured hard labor, physical and mental, trials, loss of friends, pecuniary disadvantages, and the necessity of gnoring social life to gain the time they required. The only reward they promised was an education, and the possibility of correctly transmitting their thoughts. In fact, their promises were so small, I have met with constant surprise the efforts they have made. Continually is my gratitude increased, for their goodness and wisdom.

TO BE CONTINCED. (Copy-right Secured.)

WHAT IS TRUTH?

BY SELDEN J. FINNEY.

XVI.

This question is not, what is true, but what is truth in itself per se. It is not a question of factuality, but one which aims at the intrinsic and essential nature of the eternal principles of things. First, consideration: Is truth absolute, something in and of itself and eternal as a principle a law, or a power, or is it only relative to us, to intellect; perception by us of some relation between things them selves, and between things themselves and our consciousness. If it be a absolute, a reality, a noumenon, and not metely a phenomenon, then it is divine in itself-something in itself, though not necessarily detached from phenomenon, from all relationships. It may be absolute, an ens-realisimum, eternal and still be in relation to forms and facts. I do ask if it be divorced from all concrete being. It could not be truth unless it could manifest itself; and yet it does not follow that the truth when manifesting itself, is identical with the manifestation (?) or must we confound the noumenon with its phenomenon? Has man any capacity to determine absolute existence, its fact, then has he any power to ascertain the nature of such real being? Is truth absolute, or only relative? First, if truth can exist absolutely in and of itself, it would avail our intellect nothing, as knowledge, unless it come into contact with it. Truth, to be perceived by us must be related to us, must touch us, must become us. To us there can be no truth which does not some way relate itself to our being, to our consciousness. In this sense then truth may be called relative. But when it is remembered that we are, and that we are conscious beings, we perceivthat the primary truth of being itself as a basis, a primordial foundation of body must constitute ourselves, our very and proper selves. To be, is to exist; and hence if there be any original, primordial and essential truth, we must contain it, since we exist. It may be said, "Man himself is only a phenomenon, a purely relative being; like the shadow of a summer-cloud flying over the fields of life; and hence that real truthknowledge of eternal and permanent verities is to him impossible." That all our faculties of body, brain and soul can reveal to us only relative knowledge-knowledge of mere relations of phenomena, and not knowledge of real and eternal principles in themselves considered. If it be meant by this that all our knowledge is related to our faculties of knowing it, is not denied; for all we can know must be known by our faculties. But to say that all knowledge thus related to our knowing powers, is only knowledge of the relative and necessarily not any knowledge of things as they are in themselves, is to say that things do not reveal themselves as they are, but as they are not. But, even if this were so with regard to "things" objects which are not us, what can be said for this conscious self-cogniz ing being, this thinking substance and body that we are? Grant that through sense we know only the relative and dependent, does it follow that per se we do not know our ownselves as we are? Consciousness is to us the basis of all certainty, certitude. Is this basis itself uncertain? Then no certitude can exist for us. But this is opposed to all logic. We must take ourselves for granted even in the most intense negativism. We cannot doubt that we doubt. Even if we distrust our denial of all certitude, we trust this tertiary distrust. We find this elephant of pure negation at last must have another unlike elephant under it, s stand, and so all the way down to certitude.

the point. We know we see beauty out of us; we feel the spirit of beauty in us; but we find that neither the beauty we see, nor the beauty we feel comes from our volition. Hence this tendency of uncultured men to refer this to supernatural agency.

There is a grand unity displayed in the constitution and course of things, from whose infinite presence we cannot escape. Nature is a grand realm where the spirit of order, love, light and beauty displays its active presence and power. No super is either possible, necessary nor useful, for eternal love, order and beauty are all-embracing, infinite and adequate to our destiny,

Who does not feel that nature is a unite, an efernal oneness, a perfect one divine aim, streams through the ontire system of things. One grand purpose shimmers through the universal world, and from the minutest to the vastest sphere, holds its undisputed sway. It is only in the light of this idea that we can understand the nature, relationship, or function of any individual or class of beings.

But what furnishes us this idea; this law of all science? It is turnished by pure reason; is an axiom of our consciousness; a cognition apriori. Reason, is significant only on this idea; for consider reason, for a single moment, as acting on the phenomena of the world without this law of unity, each fact and form stands alone, isolated, independent, destitute, of all relationship and, therefore, of all significance. Science derives all its significance the intense thoughts of the Spirit-world, I would never | from this principle of unity; for science is the reduction of phenoma to law and order; but where each thing stands alone, of course, there can be no order and no law, for there being no relation there can be, no comparison, no stringing of facts upon the thread, cause and effect.

Reason could not act except on the principle of unity, for it must act only the idea of cause and effect; this is the significance of reason, cause and effect is the essence, and this is the only possible law of action. But, to destroy all relation is to break the chain of cause and effect, and thus to subvert the consciousness of reason itself. Consider the constitution of reason, and the significance of science: Science is the reduction of phenomena to their law and order of manifestations. The possibility of science, therefore, rests upon the idea of immutable law and order; but immutable law is possible, only in cause and effect, and hence science rests upon cause and effect, But cause and effect is the essence of reason, and since man has reason, cause and effect are cognitions aprori. So that reason itself is only the consciousness of the infinite love and order of nature. But as finite reason is derived and dependent, we at once conclude that there is an underived and infinite reason. Again, cause and effect are infinite in nature; but nature is eternal and infinite, therefore cause and effect are infinite. But as cause and effect are essence of reason, and as law and effect are infinite, so, therefore, is the essence of reason infinite. Hence the unity of nature..

All reason is a unity-a oneness, otherwise it would not be reason. It signifies onences-harmony, law, order, use Man interprets all things by himself, and as his reason overarches his phenomenal life, so does the infinite reason overarch the world. Man could not at all interpret the world, but through the assumption of a perfect correspondence between himself and that world. A common measure is the one thing necessary to secure to our effort success, and this common measure can be found only in the exact correspondence between man and the world.

Thus the finite and the dependent pre suppose the infinite and absolute. There can be no finite, only on the ground of the infinite. Every proposition takes something for granted. Reason takes its departure from an unquestioned basis. This point of departure is, to all menthe same identical, and no . to be doubted or demonstrated; for as we can lift no body but by planting our bodies on some adequate foundation, so our reason cannot solve any question but by planting itself on some undoubted, unquestioned and unquestionable basis. This basis is its own nature, is the intuition of the infinite, absolute reason. As our forms depend upon the infinite forms; so our reason depends upon the infinite reason; our reason can no more escape from the presence of this intuition of one, than cur bodies can escape from the influence of gravitation. We are dependent, and we cannot escape from the intuition of the independent. We are finite, and yet we cannot escape from the presence of the consciousness of the infinite. In the same way, from the constitution of reason, we infer a divine plan to the world For as cause, law and use are the elements of reason finite, so we cannot avoid the conclusion that cause, law and use are the constituent qualities of the infinite reason, and that hence there must be a grand end, an adequate use, a sublime purpose in the constitution of things. But, to take the world as it is, to study its entire series in the light of this idea, is now our function. If this idea be true in abstract, then we should find it equally true in the concrete. All truth seeks incarnation in forms and facts. Hence, we should find the illustration of the unity of nature in the entire organic series. We ought to see a grand plan actually ultimated; a consecutive chain of cause and effect binding all facts, forms and principles together, so that "if from that chain one link you strike -10 or ten thousandth, breaks the chain alike." Is this the fact? Is the entire organic series so linked, that no individual, or species, or genus could be spared from the grand system? "In the popular view of the organic world, each individual being is regarded as maintaining an existence independent and irrespective of all others, or, at most, only connected with its own race or kind. Without any apparent disturbance of the general system, this or that species or genus might never have existed, since it stands in no relation as being the product of others, nor as having been concerned in giving origin to others." But the unity of nature forbids this, and presents to us organic creation under an aspect of sublime granduer. each class of beings standing in an intercommunication or connection, with others, a part of a plan reaching from the lowest primative form up through ancient geological epoch, to the present historical era. The microscope reveals the fact, that the original substratum or material is slike, the primordial germ, or all organic beings, being the same in form; a simple cell, which, if it pass but a little way on in its course, ends in the production of the obscure cryptogormil plant, or, if it runs forward through the whole course of organic history, ends in the produc. tion of man. Again, the wonderful metamorphosis of the human embrvo is a fine illustration of the unity of nature, in as much as that embryo embodies in his history the embryo. logy, all the stages of the entire organic series. Nature in concrete, is hence as much a unite as reason in abstract. From the minutest mote in the sunbeam, to the vastest world on high, and from the minimum to the the maximum of force and mind, a divine spirit of unity, a sumtotal consciousness overarches the world.

What holds matter together, unless it be an instantial infinite, all-embracing spirit of love, law, light, order beauty, and what are all these, taken together, but an intelligent unity. Atom would run against atom, world against world, unless a unity of intelligence, consciousness, overarched them and kept playing notes in the same great harmonic order.

DECEMBER 7, 1878

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

Human Life.

BY MRS. MARIA M, KING.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: What is it? What is its object, what is its goal? A panorama, on which appear in succession, changeful scenes where lights and shadows commingle in such proportions as to give now a bright, then a gloomy aspect to the picture, forever moving on and finally lost sight of from the material side behind the curtain that separates the two states of existence. A stage upon which the actors appear in every variety of character, enacting in real earnest the tragic, the comic, the tame, the sensational, producing impressions as varied as the character of the acting, but often leaving the audience in doubt of the moral of the drama of which they have witnessed only the opening scenes. I pondered upon the problem of life, its vicissitudes,

its terrible realities, its poverty of blessing to the vic-tims of adverse fate, who seemed to me like chastened multitudes for whom there is little or no compensation for suffering in the present life, and whose wretchedness is a blot upon nature, a cloud that overshadows much of the real brightness in human society. I said in my heart, "After all, what is life, that men should be forced into it and compelled to bear its burdens?"

An answering spirit came to me, and arousing my spiritual faculties, brought me into rapport with himself, and made me understand that I should be his pupil, and should learn of him many things concerning nature and life, here and hereafter. He made himself master of my organization, body and mind, by the process of development through which he impelled me by his strong psychological power. I came to understand him as my master, my guide, to whom to give heed was to become wiser and better; and so I submitted to be guided in "a way I knew not" by a wisdom superior to my own.

Various and intricate, but of vast import, are the lessons he has taught me, bringing me to comprehend great truths by means of the experiences through which I have been led. By degrees my mind has been spirit-ually unfolded and enlightened by the educational process to which I have been subjected. At the first my guide revealed himself to me as worthy of confidence. He "talked with me as one talks with his friend." By turns he aroused all the emotions of my nature to their utmost intensity. He smiled on me, as it were from the heaven of heavens, with an overpowering heaven-ly influence, unutterable love breathing in his words as he addressed me simply thus, "My daughter, my charge," and my soul was melted into the depths of humility, as in the very presence of purity itself, while unspeakable joy filled my spirit, and I wept such tears as it is seldom given mortals to shed. For but a moment he thus unveiled himself to me, but in that brief space I had received a "baptism of the Holy Ghost," had been given a glimpse of heaven and of the character of my teacher, and the impression made on me was ineffaceable, the memory is a halo of light surrounding my life.

Anon he veiled his face, as a stern dictator leading me through devious paths of trial and perplexity, until I was fain to cry out against the stern discipline, as resistless as it was effectual to stir up the very depths of my nature.

I learned what that is which men call Providence. In emergencies I realized that he was God's angel to me, strong to support, and sure to point the way. My susceptibility to his impressions was a safeguard; and I learned that, even sometimes being "led into temptation," or in other words, being permitted to tollow a path that ended in disaster, was the surest way to some great good.

lic circles, I began to speak in the same manuer I wrote, except in deeper trance, at times almost unconscious. When the tippings failed to give all the information desired. I would become influenced, not by the spirit, who was communicating, but by my guides, and they would give the desired message. On lew occasions have I ever felt any other influence than theirs, and I have always shrank from such contact. It was my greatest pleasure to retire to my room and sit down with my pen. I might be physically weary and depressed, but as soon as I felt the influence fall on me. I entered a new life. The world faded out, and I reveled in the realm of ideas. I was conscious of a double life, and before I became accustomed to the rapid transitions, I could not tell which was real, and I was constantly confused, and often feared I might get into a permanent state of confusion of thought. There is certainly danger of this accident. The result depends on the knowledge and power of the controlling intelligence; and insanity might be produced by a too sensitive organization receiving the impression of spiritual and physical things with the same force.

In conversation with various mediums, they have spoken of this same double consciousness. It is often experienced by those who are not mediumistic, for there are two distinct and, of themselves, complete lives, blended in the mental existence of every human being. One is the physical life, rendered necessary by the wants of the physical body. It is held in common with all brutes. The life of physical enjoyment and desires; of eating, drinking; the passions. Were it not that this was the complement to the other, it would be indeed the night side of human nature, and, as it is, from it flows all the crimes, follies and corruptions of the world.

The other is the pure spiritual, which is above and beyond the cares of this life, and dwells in an ideal realm of purity.

In order to dwell on the earth, these two lives must blend, The body has its wants which must be supplied, and these are imperative. Hunger demands food, the body must be clothed and sheltered, as the first condition of spiritual growth.

There is not that imperative demand for conditions of spiritual development. Too often after the body is supplied, mental lethargy supervenes, or desire rules with the sway of a tyrant and physical life overlops and conceals the spiritual. Men live the lives of beasts, given over to the world.

At other times the spiritual gains such complete ascend ency that this world is forgotten in the blaze of ideality. An equilibrium between these states is the most desirable; man being a spirit walking the carth for a time robed in flesh, and thereby made amenable to earthly conditions. Mediumship in its higher phase is the capability of passing to the spiritual life, casting aside that of the flesh. All should cultivate this possibility, passing readily from one life to the other; and never allow the physical side to tarnish the purity of the spiritual.

Strange and mysterious complications of beings are suggested to the thoughtful medium. The rapid transition from one state to the other bewilders his understanding. He is dazed by the light of his spiritual gift. Perhaps he is not intellectually cultivated sufficiently to comprehend his inspirations. As he passes from the spiritual, he enters the physical, enervated and impressible. The utmost vigilance, a thorough knowledge of his condition are essential to prevent his falling under deleterious influences. Often to his highly wrought sensitiveness, the magnetism of earthly influences offers relief, and he plunges headlong into dissipation. Mediumship is, indeed, a state of peril to those who do not understand its laws; of intense enjoyment to those who ascend its mountain summit, and breath its

XVII. UNITY OF IDEAS.

1st. Whence?-Man is a stream whose inward source 18 not seen by sense. From infinite fountains life pours its crystal waters into us. We find at the last anyalsis of ourselves-at the bottom of our being-only these: knowledge, love, wisdom, the spirit of beauty; but how these came into us. We see that we are only spectators of the | trality, centrestantiality of all forms of matter, is a proof world, but how we came to this show, and for what this is i of the unity of nature, and of reason and injuition.

Again, if we consult consciousness, we get the same great lesson, viz. : Unity. Philosophy is the organic de. velopment of the soul of humanity; and how can philosophy be possible, except on the ground of the unity of ideas, the sentiments of the soul-in no way whatever.

The unity of ideas is also proof of the unity of nature; in man, the finite, with God, the infinite. Also, the cen-

Strange and unaccountable are the ways of God to men; so it is said, and so it seems until by spiritual light, man sees blessing in the hand that holds the rod -recognizes in the experiences of life a means of salvation from whatever of depravity inheres in his constitution. Horn to a low estate, man must necessarily work his way upward through difficulties all the more difficult for his ignorance and unspirituality, but which are the spurs to his progress, the steps in his ladder of ascent up the steeps to the summit of the mount of vision, when his eyes are opened to the real realities of life, and he becomes a student in a higher course, and to a different class of masters from his first stern tutors.

The unspiritual becomes spiritual under a discipline of trial and suffering, of the exercise of the emotional nature in a manner to take the strongest hold upon the spirit, to make the most lasting impression. By this means the grossness is eliminated from the being, at length, and spiritual forces enter in and take posses-sion; or, in other words, magnetic forces of higher grade are inspired into the individual and he becomes susceptible to the influences of spiritual beings and all higher forces by degrees as the nature is purified and raised to the plane where these can operate effectually. This is a lesson of my experience, studied through years of preparation, to comprehend the teachings of the spirit. I have observed and compared the experiences of others with my own; and though I do not always trace the studied method pursued by my teacher to prepare me for the exercise of mediumship, yet I believe there is more method in the discipline of life of humanity at large than is generally supposed; more interposition in the affairs of men by the powers above than most are disposed to admit. Else, what is the prerogative of the Universal Father in the world of humanity, what the office of guardian spirits? No fatalism is this that makes man subject to his superiors. An individual life is portrayed by that of a child un-der pavental supervision. It is that, in fact. Dependent children need the parent's care-not to dwarf bud-ding manhood by unwise meddling, but to shelter, to stimulate healthy growth by wise and judicious methods. The rain and sunshine do not more surely dispense their life-giving elements to vegetation, than do the rain and sunshine of spiritual influences fertilize the human soul. Silently as the dews fall in the solemn night are these genial forces diffused among men. Guardians who, being "touched with a feeling of our infirmities," having themselves been of earthly mold, are commissioned by high heaven as the immediate dispensers of elements of life and progress to mankind corresponding to the magnetic forces that are instilled. into physical nature as the instigators of life and growth, through the agency of the physical elements, as the sunshine, air and moisture. This is nature's divine order, propagated on to the spiritual plane.

No one's life can prove a failure in the strict sense, since there is a future wherein all will be instructed in the art of utilizing the experiences of life, past and present, as a means of progress. That "Book of Life," memory, is sure to be opened in judgment upon all; and as men con it over, they learn the significance of life as they never did before; and with awakened con-sciences they appropriate its lessons to help on in the work of complete regeneration.

t was led by the spirit to contemplate life in the spiritual state. He showed me how it corresponds with the first life, and what are some of the modes of instruction pursued there, and some of the employments of the people, their amusements, etc. 1 comprehended that the physical state is the cradle of existence; that the modes of life in the material, spiritualized, are the modes of life in the spiritual, the intelligence of men as it is developed, unfolding higher uses and methods with nature's elements, but which correspond with those discovered in the infantile state. I learned the sublime truth, that everything in the most insignificant as well as the noblest life, that teaches a knowledge of nature and its laws, is of eternal use. The activities of life are no more in vain than life itself, since they teach this in some degree to all. Man is one with nature, is forever to be; and the fellowship commenced through the spur of necessity in earth-life, continued Continued on Third Page.

DECEMBER 7, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

Education is only a process of develop-ment. It is the evolution of the mind-bud into leaf, flower and fruitage. By the law of growth implanted in the tiny childgerm, it works upward and outward, through observation, experience, memory and reflection.

Froebel's system of kindergarten, in recognition of instincts implanted in each little immortal, is an endeavor to assist their development, in a happy atmosphere, with proper helps and with no hindrauces. In the ordinary education of girls, are

the beautiful processes of nature, through which Deity works so mysteriously, taken as our example.

Every one can recall the names of delicately nurtured, refined gentlewomen, whose helpless loveliness is but a poor offset for their lack of correct training. A father might say to such a daughter, as

she left school, "My child, you are well-fit-ted to begin your career. According to the experiences of others, you are liable to re-verses; you may even encounter poverty. At all events, duties and cares will be yours, which you cannot avoid. See how nobly we have trained you to meet them!

"You can read a French novel, by skipping the idioms; you have memorize i a number of the scientific terms; have skimmed half a dozen books upon Belle-Lettres: can paint a rose which we can distinguish from a cabbage, and can execute a few marches upon your grand Steinway.

"But you have not learned one thing thor-oughly. You do not know the uses or values of the very things upon which your life de-pends. You are as ignorant of household, as of political economy: you know little of Physiology, nothing of Hygiene, of cooking, of the cutting and fitting of clothing, or of the keeping of accounts. But you have a finished education, you are an accomplished young lady." :

In a few years that fond father dies: the wheel of fortune turns; perhaps the cherished daughter becomes a widow, with little ones clinging to her helpless skirts. We see such cases every day in this great city. Even if she be one of the fortunate who remain in affluent circumstances, she becomes the victim of servants, and the prey of the selfish and cunning, who fatten on her helplessness.

These last few years of reverses have multiplied the usual number of unfortunates, and should teach us all the necessity of discipline, and of a complete knowledge of some one resource.

Emerson says, "Let us make our educa-tion brave and preventive. We are always a little late. The evil is done; the law is-passed, and we begin the up-hill agitation for repeal of that of which we ought to have prevented the enacting. What we call our root and branch reform is only mediour root and branch reform, is only medi-cating the symptoms. Our arts and tools give to him who bandle them much the same advantage over the novice, as if you extended his life fifty or one hundred years. And I think it a part of good sense to pro-vide every fine soul with such culture, that it shall not, at thirty or forty years, have to say, 'This which I might do,' is made helpless through want of weapons.'"

Education should furnish these weapons,

The ladies of the Children's Charitable Union, under the presidency of Mrs. Chas, P. Daly, have established a Kindergarten in the most thickly populated portion of the east side of New York city. They intend to gather the poor children of the streets into the school, and furnish them with food as well as instruction. It is particularly in. well as instruction. It is particularly in-tended to take charge of young children whose mothers work out by the day. The cost, daily, of caring for each child, is only two and a half cents. Prof. Felix Adler's society have a similar Kindergarten in operation on the west side.

Mrs. Elizabeth Thompson, of New York, now in Washington, has given Dr. T.S. Verdi five hundred dollars as a contribution to the fund for defraying the expenses of the Homeopathic Yellow Fever Commission which is to meet in New Orleans in a week or two. This commission is to investigatparticularly the alleged successful treatment by homeopathy, and collect evidence for statistical information.

A WOMAN'S DEATH WOUND. It left upon her tender flesh no trace, The murderer is safe. As swift as light The weapon fell, and in the summer night, Did scarce the silent dewy air displace. Twas but a word. A blow had been less base, Like dumb beast branded by an iron white With heat, she turned in blind and helpless flight

But then remembered, and with pitcous face Came back.

Since then, the world has nothing missed In her, in voice or smile. But she-each day She counts until her dying be complete. One moan she makes, and ever doth repeat, "Oh lips which I had loved and kissed and kissed.

Did I deserve to die this bitterest way?" From a "Masque of Poets."

A series of three concerts were given during the past week, for charitable purposes, in Chicago. The first at the residence of Mrs. Marshall Field, at whose residence Miss Carey sung: about nine hundred dol-lars were raised. The second and third, at which Miss Kellogg sung, at the residences of Mrs. Edson Keith, and Mrs. Geo. Pullman, at which concerts, about thirteen hundred dollars were raised. Both ladies very generously gave their services, as did other members of the Strakosch company by whom they were assisted. The tickets were sold at \$2 each.

New England Women's Club gave a reception to Lucy Stone in honor of her 60th birthday, and presented her with a beautiful gold watch and well-filled purse. Bouquels rich and rare were among the offer-ings, but probably nothing gladdened the heart of Mrs. Stone more than the cordial expressions of appreciation of her work.

There are now five ladies preaching in New England, who are regularly ordained ministers; two Orthogox and three Universalist.

SELF-SUPPORTING WOMEN.

There are nearly two million women in the United States who are obliged to earn their living outside of home. What mockery totalk to these toiling millions, scourged by poverty and weakness, about "woman's true sphere!"

THE QUEEN'S REVIEW AT ALDERSHOT. T, W. Higginson writes an interesting account of the review of English troops by Queen Victoria, for Woman's Journal, which concludes as follows: "And all this brilliant display was subject to a woman, In France, women are full as competent and, when the final salute was fired, every manage business as their fathers and gun was at 'present arms' for her, and in her honor the band played 'God Save the Queen.' There was something of real majesty in her manner as she stood up before her soldiers in acknowledgment of the sa-Inte. She is short, stout, with a rather heavy and not altogether pleasing faceeven as the pictures delineate her; but, in spite of all this, she has a dignity and bearing which amounts almost to grace. * * * But I am afraid it is true that England still prefers to be ruled by a Queen. I never find myself quite such a ruthless Republican anywhere else as in England, and yet there is a certain historic satisfaction, after the long subordination of women, in thinking that the wealthiest monarchy of the world -and in some respects the foremost-takes its orders from a woman's hand. FOREIGN NOTES. The Duchess of Leeds has been a member of the School Board of Stapleford for three years, and is very regular in her attendance.

Buddhas as saciors at all. As for Gautama, the last Buddha, being cotemporary with Christ," it is well known that he was born in the palace of his father, King Sud-dhodana, in the city of Kapilavista, more than six hundred years before Christ. It is equally well known, that he died a natural death at an advanced age, and was not crucified, as Mr. Graves states that he was, in his "Sixteen Crucified Saviors. There is much in this book that is no doubt historically true, and morally and spiritually important; but such errors as these are painful, and tend to throw doubt on all the rest, to diminish the value and power of the work, and to give unkind critics scope for slight and ridicule. They can only be accounted for by supposing that the author has studied Higgins and other authorities, good thirty years ago, but paid little or no attention to Max Muller, Wilson, Beal, Alabaster, samuel Johnson, and others, whose later works have given new light on Asiatic religions. Without their aid it is impossible to treat these matters in a manuer, and with information, that shall command respect from scholars, or be a safe guide to the people.

The remaining four hundred pages are filled with discussions of many errors of the Christian Bible, and with the views and opinions of the writer as to the best and most rational use to make of this book and of all Bibles. "What shall we do and be-lieve to be saved?" "Sects and Skeptics," "The True Religion," "Religious Recon-struction," and other topics, are treated with the earnestness and good intent that mark the character of the writer, and all this will be food for thought in the readers.

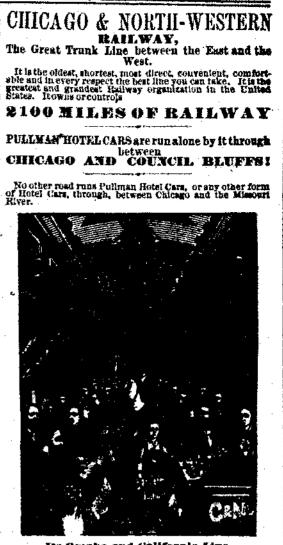
What the Phrenological Journal has to say

of Tuttle's Ethics of Spiritualism.

"We are immortal," the author says, in the opening of his book, "and can not blot out our immortality, whether in the hea-ven of happiness or in the hell of misery; we can not escape the flat of endless living," A little further on, he says: "A correct system of morals must be founded, not on any supposed reverence, or ancient form of faith, but on the constitution of man. It must be the result of a careful study of his physical, mental, and moral nature. No theory, however long received, is infallible; no revelation, however sacred, has the least weight against the demonstrated conclusions of impartial thought."

These quotations will be sufficient to furnish the reader a clew to the character of Mr. Tuttle's book. He does not, it is evident from these few sentences, show an accord with the declarations of orthodoxy, except so far as the idea of immortality is con-cerned. His language is clear and incisive; his issue squarely made; and standing upon Evolution as his vantage ground, he affirms as an inevitable conclusion, that "Man, never having fallen, needs no redemption." His analysis of mental phenomena is a correct one in the main, and his discussions of the relations of faculties, the offices and functions, are in most cases sound. Man's susceptibility of improvement is declared to reside in his moral faculties; the physical faculties, appetites, and propensities are, or should be, subordinate to the moral. When they are predominant, the result is necessarily deterioration. His view of the will agrees with that of Phrenology, in that it is dependent upon the action of all the faculties, and, therefore, the outcome or final determination of their inter-action. He discusses the relations of capital and labor: the rights of women; the duties of parents to children; the obligations of societies to individuals. We think that Mr. Tuttle has studied Phrenology, and to some purpose. The chapter on Self-culture indicates famiharity with our system, and, in fact, his insistance, "that the improvement of man, physically and morally, rests in and depends upon himself," confirms that opin on. Spiritualism is his religious doctrine; to it he owes his conviction of man's immortality, and from it he asserts his derivation of the belief that man should reform the inner temple of his soul, in order to have a healthy spiritual growth, and that we are not "living for ourselves alone, but for the good of all."—*Phrenological Journal.*





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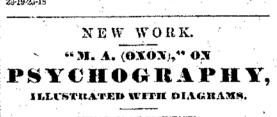
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brothers. In hotels, they have charge of the Bureau or office. They are cashiers, entrusted with great responsibilities, make rapid estimates and important calculations.

France, it is well-known, is the most economical, thrifty and industrious of all nations. Since her losses in the last war, and the immense indemnity she was compelled to pay to Germany, she has recovered prosperity and wealth at a rate which surprises the whole world. And by what means? Solely by the sagacity which gives a practical turn to the education of its inhabitants

Even the peasant children, sturdy, moon-faced, healthy little urchins, are taught to ply their fingers deftly from an early age. The neat seams of their tiny dresses, the very stockings they wear under their clumsy wooden sabots, are the result of odd hours taken from play and given to usefulness:

The Princess Louise is all for-Lorne.

Julia Ward Howe, and daughter, spend the winter in Egypt.

Miss Dods, of South Kensington, Eng., has just closed her first course of demonstra-tions in cookery, at the Hall of the Y. M. C. A., in New York City. These very simple, practical lessons are to be repeated.

Sojourner Truth is in New York City, She is supposed to be more than a century old. Her voice is firm, her pulse steady, her eyes need no spectacles. She says, "The Lord has made me over new."

The Chinese Minister to London has an agreeable wife whose appearance in English society has somewhat startled her native country.

Mrs. J. H. Bryant, of Benton, Alabama, during the prevalence of the yellow fever, cut her hair, forty-two inches long, from her head and sent it to New York to be sold for the benefit of the sufferers.

Miss Julia E. Smith, the surviving one of the two famous sisters of Glastonbury, Ct., is visiting Worcester, Mass., and had a public reception there on Thursday. Although eighty-six years old, the spinster stood on her feet for half an hour, telling the story of her cows and relating other personal experionces of her long struggle for the privileges of her sex.

An exchange for women's work has been established by the South Brooklyn Employ-ment Society at No. 122 Atlantic Avenue. All kinds of good work, ornamental or use-ful-paintings, embroidery, decorated pot-tery, fine sewing, and also preserved truits -are received and sold at the producer's own price, the society charging ten per cent. commission for expenses.

There is a very wealthy family who live a few miles out of Boston, who have eaten nothing but fruit and vegetables for years, who have not a servant in the great mansion house they live in, a woman coming in to do the heavy work. The family consists of three persons only—father, mother, and one daughter of about ten years, who is literally brought up in a glass case, her play-room, study and nursery all being at the top of the house, where walls and roof of glass, the continual sun-bath being considered necessary to the child's physical and moral health and well-being. The mother, former-ly a Normal School teacher and a great stu-dent, is the child's teacher, and with the exception of her daily airing in the hand-some grounds of the place, the little girl never goes out, and rarely does she over see another child.

An association has been formed in England to promote woman's knowledge of the law.

The Municipal Council of Paris has resolved to appoint women commissioners for the inspection of children in factories.

The German Ladies Association met at Wiesbaden the 2d, 3d and 4th of October. The fitness of women for the medical protession was one of the subjects discussed.

BOOK REVIEWS.

THE BIBLE OF BIBLES; Or, Twenty-Seven "Di-vine Revelations," Containing a description of twenty seven Bibles, and an exposition of two thousand Biblical errors in science, history, morals, religion, and general events; also, a deline ation of the characters of the principal person-ages of the Christian Bible, and an examination of their doctrines, by Kersey Graves, author of "The World's Sixteen Crucified Saviors," Boston: Colby & Rich. Chicago: For sale by the Religio-Philosophical Publishing House. Price, \$2.00; postage, 10 cents.

We give the full title-page of this new book, as the best means of showing its aim and scope. Its author is an earnest and industrious writer, a veteran worker for religious liberty. In one respect this work hardly makes good the promise of its title. We expected a good share of it would be made up of valuable selections from the "twenty-seven divine revelations," with fit references to the authorities quoted. But the brief space of only thirty pages is de-voted to these pagen gospels, with hardly a quotation of any length or consequence, and the history or sketch, of them inevitably very brief and imperfect.

The recent translation of the Hindoo Vedas into the English language" is spoken of. But a part of those most venerable books is yet in our language, and Max Muller is devoting his life in England to the vast work of their translation, which it will take years to finish.

Buddhism is a religion separate and distinct from Brahminism, with its own religious books and its own Bible. The Dhamma-phada, or Path of Virtue, held as canonical and the real words of Buddha. That is sacred among over three hundred million people, yet it is not named in this volume. while books of small moment and narrow recognition are put in the list; such as the Cabulists' Bible for instance.

Brahminism and Buddhism are strangely confused in these words: "The Vedas teach that every good act has its reward, and every bad act its punishment. Its disMagazines for December, 1878. not Before Mentioned.

The Eclectic, (E. R. Pelton, New York,)

Contents: The Fiasco of Cyprus; Animal Intelligence; The First Edinburgh Review-

ers; England and America as Manufacturing Competitors; Tantalus, Texas; Covins

Revenge; Slavery and Polygamy in Turkey; The Earth's Place in Nature; Hallucina-

tions of the Senses; Belshazzar; Macleod, of Dare; The Austrians in Bosnia: "Fred": A

Tale from Japan; Musical Poetry; Do We Well to Mourn?; The Earl of Beaconsfield;

Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains a full steel engraving of the Earl

Babyland, (D. Lothrop & Co., Boston,

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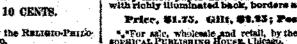
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Concluded from Second Page.

in the next, makes him, at length, master in the universe of matter and force, where none can say him nay, for at his will be will

wield the powers of nature as he does from

And so life, however dark its beginning,

and full of labors that seem to be for naught

but disquietude and pain, is to work out un-

utterable glory for all created in the image

of the infinite. Earth is but the starting point

of the soul's journey through an illimitable

existence, whose object is to unfold the per-

fections of divinity, and to exercise its at-

tributes for the furtherance of the designs

of infinite wisdom. What if clouds obscare

the morning of life? Yes, what if storms and fierce tempests finally wreck suffering

humanity on the shores of the better land!

There, to begin life anew under more favor-

ing skies, is far the weakest, the most sa-

vage and debased, as well as for the better

class, the boon nature provides when the fiat has gone forth-"It is enough, come up

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CHICAGO, ILL., DECEMBER 7, 1878.

The "Candid Examination of Theism, by Physicus.'

The great anti-theistic argument of Physicus-that on which he chiefly relics-is the eternity of matter and force. From this, he argues, that the self-generation of the whole complex of things, including the mind of man, is a necessary corollary. He says:-

"All and every law follows as a necessary consequence from the persistence of force, and primary qualities of matter. That this must be so is evident if we consider that, were it not so, force could not be permanent nor matter constant. For instance, if action and reaction were not invariably equal and opposite, force would not be invariably persistent, seeing that in no case can the formula fail, unless some one or other of the forces concerned, or parts of them, disappear. And as with a simple law of this kind, so with every other natural law and inter-operation of laws, howsoever complex such inter operation may be; for it is manifest that if in any case similar antecedents did not determine similar consequents, on one or the other of these occasions some quantum of force or of matter, or of both, must have disappeared-or which is the same thing, the law of causation can not have been constant. Every natural law, therefore, may be defined as the formula of a sequence, which must either ensue upon certain forces of a given intensity impinging upon certain quantims of matter, or else, by notensuing, prove that the force or the matter concerned were not of a permanent nature. The argument, then, that in the last resort there must be mind in external nature, that which it requires thought and reason to understand must itself be thought and reason',--this argument, I say, must now forever be abandoned by reasonable men.' Here we have the culminating point in the anti-theistic reasoning of Physicus. It is logically hollow, contradictory, and false. Without touching the multitude of complex questions involved in any theory which would attempt to explain the present condition of the universe, with unorganized matter as its sole cause or source, there are two considerations which are fatal to its logical claims. First, unorganized matter is inadequate as the cause of the various forms of organized existence. Second, we recognize in our own consciousness a form of existence higher than the material. Explanation of the higher by the lower is achieved only by the reversal of logic. Matter and force are postulated by Physicus primarily to account for motion; but in accounting for motion they are proved insufficient to account for existence. That which needs to have force exerted upon it in order to be moved, is not self-sufficient; and the same is true of the force which needs matter on which to exert its energy. Should it now be said that matter and force conjointly may produce intelligence, or that one of the two is competent to originate this high type of being, how can thought accept and interpret the possibility? Hume's despairing maxim, "Anything may produce anything," is either a mere bravado of skepticism, an avowal of absolute ignorance, amounting to an abandonment of the problem, in face of the natural demands of intelligence; or, there is that in the cause which is competent to produce the effect. in which case force, or force plus matter, is more than material, it is intelligence, it is Spiritual; and thus a personal intelligence becomes the fountain of dependent personality, and the materialistic position is abandoned.

Professor Newman further remarks, that Nothing is less intelligent than the attempt of Herbert Spencer and Physicus to cast scorn upon Theism as a development out of Fetichism. It is a confirmation to the Theist, a pride and not a shame, that mankind even in its lowest state has always discovered, that Superior Mind acts in the universe, and that man is not and cannot be the Supreme Being, even on this globe. Prichard lays down 'reverence for Unseen

Power' as one criterion of the species." To which we would add that this "reverence for unseen power," in the savage, comes from his knowledge--imperfect and unenlightened it may be, but still a knowledge-of Spiritual facts. He has had evidence himself, or the tradition of his tribe have impressed it upon him with the force of knowledge, that there are Spirits; and that they show a power and intelligence that are beyond the normal and mortal capacities of a human being. This fact lodged in the savage mind, begets that "reverence for unseen power," to which Prichard, the celebrated anthropologist refers, and which Professor Newman regards as characteristic of the species. It is simply an outgrowth from a knowledge of certain objective spiritual facts. This does not conflict with the supposition that it may also be an intuitive prompting of man's inner or spiritual nature.

Temporance.

Rev. Dr. Thomas' sermons are practical and to the point. No one can listen to them without being made better thereby. In his last Sunday's discourse on Temperance, alluding to stimulants, he well said that another fact or interest to note, is that man has come to know that some of nature's productions are more stimulating than others. They stimulate rather than nourish the system. These are tea, coffee, tobacco, opium and the like. And there seems to be with all the people of the earth a desire to use these articles. Man finds that the sense of pleasure is increased with the accelerated action of the system. He gets this increased sense of pleasure more readily by stimulation than by the slower process of nourishment through food. Hence he is inclined to resort to those things that afford present happiness. And not only this; man has learned the art of extracting the stimulating properties from all the products of the earth. He has learned to cast off the coarser properties of the grain and other foods, and retain only the finer and more concentrated. He has learned to make fine flour from the wheat, and sugar from the cane. His chemistry has taught him to extract the opium and the morphia from the poppy and the alcohol from the grain. Thus, not content with simple nature, not content with the modified action or stimulus afforded by nature's food and drink and air, man has gone to work and recombined nature's forces, and has provided himself with the means of an artificial stimulation by which the pulse beat may be quickened, the blood thrown upon the brain, the senses excited, and after this increased activity intoxication or sleep be produced. And once knowing this dangerous secret, the speaker continued; once experiencing this intensified form of pleasure, and having the means of producing it at hand, he is apt to grow tired of the slower movements of the natural, and craves the more active effects of the artificial. And herein is man's superiority over the dumb brute, and herein is his danger. The brute is limited in appetite and passion by instinct and by ignorance, or want of knowledge to enable it to make alcohol or morphine. Man has the higher gift of an improvable mind, of a progressive intelligence. Man is not limited so closely by instinct. He is not tied down to nature as it is; he can change its productions. And with this greater knowledge and liberty comes the greater danger. Not so narrowly conditioned by instinct and ignorance, he is cast out upon intelligence and reason and moral restraint and self-rule. By the proper use of these he may rise to higher forms of happiness. By their neglect or their abuse he may sink down below the ox that grazes in the field or the swine in the mire.

recitations in a most admirable manner. Miss Ella Ryel, of the lyceum, sang several sweet songs. She is a favorite, and was repeatedly encored. The instrumental music furnished by Pror. Palmer was delightful.

D0 SPIRITS CAUSE PRESENTIMENTS?

Remarkable Presentiment of Approaching Dissolution Possessed by Heller, the Magician-A Similar Instance.

These cases of presentiments set forth by an exchange, are, no doubt, looked upon by many who are not familiar with the sublime truths of Spiritualism, as special providences. It appears from the account given that the magician, Robert Heller, never laid claim to the possession of the power of second sight, which his sister of blonde tresses and regal carriage was advertised as having an inkling of, but Miss Heller laughed at death's approach until his scythe was within five minutes of its harvest, while Robert Heller had an early presentiment of what was in store in him. It was on Saturday that he arrived in Philadelphia, and on Sunday, in company with his business manager, Mr. J. Donnelly, he started toward Concert hall to perfect some arrangement preparatory to the season's engagements that he intended playing in that city. He had just received a letter from his intimate friend, E. A. Sothern, in which the impersonator of Lord Dundreary spoke of the trouble he had with his attack of incipient paralysis. Walking up Chestnut street, Heller suddenly experienced a twitching in his arm, and was obliged to stop. To his manager and friend, Mr. Donnelly, he said, "Sothern had an attack of paralysis, and now my turn has come." Six times in the short walk from the Continental hotel, at Ninth street, to Fifteenth street was Heller obliged to stop. Before Heller was noted as a quick-witted and quick-fin gered conjuror he achieved fame as a brilliant performer upon the piano, but it was long before his audiences smiled upon and applauded him. One night-an occasion that he never after tired of talking about-he played "The Last Rose of Summer" in such effective style that his listeners shouted their approval, and Robert Heller had won a lasting name. On Monday night, in Concert hall, when the entertainment was interrupted by his illness, Heller made his apology to the audience, and said, before dismissing them, he would give a brief performance upon the piano. His pale face and actions showed that he was suffering, but he sat down before the plano and played "The Last Rose of Summer" again and for the last time, and played, as his best friends unite in saying, as he never played it before, not even on that night when heachieved his first success. As he left the hall he said: "I will never play again."

Boris de Bodísco, the 18-year old son of the Russian diplomat who is among missing," along with his mother and elder brother, seemed to have a most distinct presentiment of the foundering of the ill-fated Pommerania. Before his departure from Philadelphia to New York, to embark it was noticed that he frequently spoke of his fear that the ship would go down. "Oh," said he, the night before he started, as he buried his remarkably handsome face deep in the long fur of his favorite little Spitz dog, Seymour, owned by a young lady friend-oh, Seymour, suppose our ship should sink and I should be drowned." Those who listened lovingly to his child-like fear recall distinctly now the shiver of the coming fate which passed over his noble frame. In answer to the question, "Do spirits cause presentiments," every Spiritualist will answer that they often do, and in a variety of ways.

nothing in the Episcopal church that prohibited belief in Spiritualism, that the Queen believed in the Apostolic creed in the church and that with this belief she was free to believe in Spiritualism and proclaim Out of seven other Episcopal divines interviewed, four took the position of Farrar, two declined to say anything, and one said that belief in Spiritualism was con-trary to the doctrines of the church * *

The Dispatch states in an editorial review of this subject, "that most of the crowned heads in Europe believe in Spiritualism, and those who are not believers in the Philosophy are favorable upon it."

The following from a London correspondent of the San Francisco Chronicle, would seem to present additional evidence that Queen Victoria is a Spiritualist:

"It is reported that the Queen has enrolled herself among the Spiritualists. Her majesty's lately deceased bosom-friend, Mme. Van der Weyer, was a believer in the 'occult science,' and was great at getting up scances at her own residence, the New Lodge, Windsor, and invoking the ghosts of Mons. Sylvain, Van der Weyer, and others of her quondam mundane acquaintances. Of course, to the Anglo-Belgium lady it was open to belong to any sect-is Spirit-ualism accounted a sect, by the by?-she chose; but even the law of Protestant succession' will permit the royal family to hold any creed short of that of Roman Catholicism; therefore the Queen's profession of Spiritualism, however much it may 'go against the grain' with that sturdy churchman, the Archbishop of Canterbury, the rationalistic dean of Westminister, or that stontly evangelical newspaper called The Rock, is scarcely likely to lead to trouble Spiritualism seems to be rather fashionable among crowned or once crowned heads. At the Tuilleries, while the second empire was in power, one heard of it frequently, and the Russian and sundry other royal houses have looked with an eye of favor upon it."

Naturalists and Supernaturalists-Sermon by Mr. O. B. Frothingham.

Mr. Frothingham discoursed in Masonic Temple, N. Y., on the subject of "Naturalists and Supernaturalists." In the course of his reasoning he said that faith must rest on some basis, ground or foundation. The Christians attribute the Chinese famine and other afflictions of the human race to godlessness, while the naturalists attribute them to over population and bad crops. There is a man (Mr. Murphy) preaching a crusade among us against intemperance. God bless it. The supernaturalists say it is the Lord's doings that have moved him; he is raised by God and works through the Holy Spirit. The naturalists merely remark that new powers have been awakened in him by perfectly accountable means. Nature causes the desolating flood and at the same time supplies materials to build a bridge on which to cross it; nature makes the tide to flow and the Tiber to overrun its banks; nature sends the miasma and the cure that banishes it; nature is at once the "bane and antidote" of all our troubles. Everything we have acquired or gained through faith in the capacity of nature to recover men and women from the error of ignorance is so much saved from the misconceptions of the supernaturalists Let, therefore, men rely upon nature, and the triumphs of the past shall be as defeats when compared with what shall be done in the future new heaven and new earth, new society, and habits whose beauties shall seem to put this age of ours into sackcloth. By faith in nature, the preacher went on to say. he meant that which is opposed to affectation, a deception which may be innocent, but which nevertheless is demoralizing. People say that we must be affected; for to tell what we think would be to split the world into pieces. The temple would be rent in twain from bottom to top if the liturgy were only to be chanted by believers in it. Recite no creed, have no religion that the heart does not believe in. It is better to say that there is no God than to say "yes, we believe," when we do not. Here the speaker further illustrated what he meant by affectation, citing how a decade ago the people affected to believe that they had money in their pockets, when paper rags were all their riches Now we are at the bottom of it all-poor. but we must be honestly poor. He wished the people had hard times in religion, so that honest men might be seen streaming in and dishonest ones streaming out of it. He would like to see a faith that honest men and women might respect.

DECEMBER 7, 1878.

I noticed that nearly every member responded to the general question, and gave a short sentence or motto, and that a large number prepared themselves for declaiming, and that this exercise was well done by all. н. т.

What Good in Spiritualism?

The Philadelphia Evening Telegraph gives this interesting incident. It appears that a pious clergyman in London has read the Bible hundreds of times, but cannot explain away a little coincidence of his recent experience. He was preaching in a church where he was not known, and was so impressed with the fact that it was the anniversary of the death of a favorite child, that he referred in his sermon to those who bore upon their hearts the memory of great sorrows. His reference to the matter was not more particular than this, but after he had done, a lady of the congregation sent word to him that she was very anxious to speak to him. He found that she was one with whom he had a very slight acquaintance, and unless she had made it her business to inquire into his past life she might be assumed to know nothing of what was upon his mind. Yet she had sent for him to tell him that she was a clairvoyant, and all the time he was preaching she had seen a little boy, whose appearance she described, standing by his side, and ever and anon stroking his hair.

Another Response.

Our readers remember the questions we submitted a few weeks ago to the Universalist clorgy, and the responses that we received. The following response from the venerable Rev. Moses Ballou, of Philadelphia, Pa., will be read with deep interest;

Questions 1, 2, 3: For many years I have investigated, as I had opportunity, what are termed "spiritual phenomena." A very great share of them were unsatisfactory. The remainder, especially those occurring among my own family relatives, have convinced me that under favorable conditions. there is occasionally "conscious converse" between persons in the flesh and "the socalled dead."

Question 4: The results of my experience and observation in regard to these things are a deeper conviction of the reality of all the essential truths taught by Christ, as interpreted by Universalists generally, and as preached by myself for forty-five years.

I hardly need to add that as I approach the end of my earthly journey, now very near, I regard the future with a heart full of serene hopes and a cheerful trust. Fraternally yours, MORES BALLOU.

Proposed Peebles' Purse.

A movement having its inception in Boston, has been started to raise a purse of one thousand dollars, to enable Brother J. M. Peebles to pay off the incumbrance which, he has been obliged to place upon his home. We have no doubt the Spiritualists of this city will be glad of an opportunity to assist in making up the desired amount. It is hoped that the money will be raised in time to offer it as a New Years gift.

Physicus is very ably answered in the Contemporary Review for October, by Professor F. W. Newman, who says:

"Physicus is simply false in fact when he says (indeed often repeats) that modern science has made the hypothesis of divine power superfluous. Divine agency, as in gravitation (which Newton justly regarded as a divine action), and in other forces, which cannot belong to brute matter, is no hypothesis but an undeniable present fact, and the belief of it is not at all superfluous. Moreover he becomes even ludicrously false, when he says that the doctrine of Natural Selection completes the whole chain of causes, and explains the evolution of the present world out of the chaos of different pebulæ, Forsooth the sexes rose out of one by natural selection! Eyes were made by natural selection. What drivel may not be blurted out under the pompous pretext of modern science!"

Mrs Emma Tuttle.

Alas! how many thus fall.

This talented lady gave her first enterainment before a Cleveland audience on Monday eve last, and met with a most flattering reception. She attempts what few elocucionists dare, to dress in costume and impersonate character, and the rapid transition she makes from comedy to tragedy, is not the least startling feature of her entertainment. 籠 🌤

In her closing impersonation of a Roman matron, reciting the terrible story of "Virginius," many of her German auditors enthusiastically compared her to their own great Janauschek. The Cleveland Leader thus speaks of her reading:

Mrs. Tuttle has during the past six or seven years devoted herself to studying the art of 'holding the mirror up to nature," and has attained especial perfection. She has very many friends in this city, and a large turnout was the result of the announcement that she would read. The many rounds of applause which she received showed that her audience appreciated her performance."

The Herald said: "Mrs. Tuttle's programme embraced many difficult pieces, In all she displayed a remarkably cultivated and versatile voice. On the platform she is gracefully at ease, and there is nothing in her manner or gesture to detract from the general favorable impression."

The success of the entertainment was rendered certain by the business management of Mr. Thomas Lees, who also gave

Queen Victoria a Spiritualist.

Elisha T. Jones, a reliable correspondent of the Independent Age, in the last number of that Journal, makes the following profoundly interesting statement:

It has been known for some time that Queen Victoria was in sympathy with modern Spiritualism, that she secretly favored the spiritual utterence of Canon Farrar, and Dean Stanley, and that Prof. Crooke has frequently received aid and encouragement from her majesty. Some two months ago it was whispered among the knowing ones in Windsor, that Queen Victoria had had spirit manifestations in her home and that of her private reception chamber there was a cabinet-made of walnut veneered with mahogony elegantly lined with silk by Michael De Pon, of Dryde Square. On the evening of the 16th a scance was held for materializations in this specially prepared chamber. Among the invited who attended were Abbey Jue Mons De Edwards, Lit-tle John Lord Eurehree and wife, Lord De Moy, wife and daughter, Mrs. Ebenezer Hinkel of Liverpool. Among many ma-terializations, Mme Van der Weyer, the late bosom friend of the Queen appeared-was recognized by the Queen and all present except Mons De Edwards, like doubting Thomas he wanted a sign-she instantly wrote on a slate which had been laid on a shelf in the cabinet, "you told me the last time I saw you in Grundy lane that you be lieved in Spiritualism, but just at this time you were afraid to proclaim it to the world," and you furthermore said "stop" cried Mons De Edwards." I believe it is you Mme Van der Wayer-I believe you are the veritable Mme Van der Wayer, please repeat no more of this conversation." The materialized spirit smiled and dropped the pencil; and stepping out of the cabinet three feet fully whispered good night and slowly demater-alized, disappearing through thefloor. There were other materializations, and three of them recognized by members of the com-The Queen has since expressed herpany. elf as a firm believer in the philosophy of Spiritualism ; only yesterday she said to Lit tie John and Mons De Edwards, I have enrolled myself among the Spiritualists. Some have thought that this would create trouble in the Episcopal church but this is not likely. Canon Farrar said when inter-rogated by Telegraph reporter. "There was

Cleveland Lyceum.

The Cleveland Lyceum has maintained itself against all obstacles, and held a charmed life. This has been mainly owing to the indefatigable energy and untiring zeal of its conductor, Mr. Thomas Lees, who has never failed at his post, nor for a moment cast aside the great burden of duty. and to the noble band of officers and helpers who have rallied around him. He is most emphatically the right man in the right place, and as a lyceum conductor has no superior. In this just praise of him we would not detract from the many others who work with him, for a more representative band of working Spiritualists it were difficult to find. The lyceum has become more and more useful and interesting, and the coming winter season gives assurance of unusual prosperity.

Beside the able conductorship, Miss Tillie Lees, with quiet unobtrusive manner. equally well performs the duties of guardian, and of the leaders I should have to name them all with equal words of praise. · Few societies are so fortunate in musical advantages/ The Russell family are not only sweet singers, but interested and zealous workers. Miss Ryel, who has from a child, been a member, is now an efficient leader, and her songs have become a feature of the sessions. Culture has not destroyed the natural grace of her voice, and her style is spontaneous and charming.

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

Dr. Samuel Watson and family have returned to Memphis.

Lyman C. Howe lectures in Binghamton, N. Y., December 2nd and 9th.

J. M. Peebles lectured in this city last Sunday, and will continue to do so during the Sundays of this month. We shall publish some of his lectures.

Mrs. Fannie M. Brown, clairvoyant and test medium, has permanently located at 135 Grand street, Jersey City, N. J., where she can be consulted in person and by letter,

Dr. Peebles' subjects on Sunday next will be; morning: "The Unbelievers' Damnation, and the Spiritual Baptism of Fire." Evening: "The Present and Future of Indiaits late Famine, its Magic and Wonder-Workers."

It is reported that Miss Stanton, who hung herself at Middletown, Conn., about two years ago, has appeared to Miss Barry, who was so affrighted by the apparition, that she took to her bed and has remained there eversince.

Capt. H. H. Brown and Mr. Vandercook have of late spoken and sung in Boston, Salem, Charlestown and Marblehead. They leave New England for New York about December 10th. Parties in the middle states who desire them address them at 135 Grand street, Jersey City, N. J. Western address, care of the RELIGIO-PHILOSOPHICAL JOUR-

Professor J. Edwin Churchill is about starting on a lecturing tour through Flordia, via New Orleans and Mobile to Texas. He proposes to lecture on the "Harmony of Bible Scripture with Spiritualism," and to heal the sick. He would like to hear from the friends along the route, and make arrangements for lectures.

Japan, says the Fortnightly Review, "seems to be a country where men never lose their temper, where women and children are always treated with gentleness where common laborers bow and beg pardon of each other if they happen to jostle accidentally, where popular sports do not inflict suffering upon the lower animals, where a paper screen is a sufficient protection against all intrusion, even that of burglars. and where cleanifiess takes such a high rank among social virtues as to be carried almost to ludicrous excess. Japanese manners are certainly very different from our own; but the Japanese are a thoroughly well-bred people.".

DECMBEER 7, 1878.

RELIGIÓ-PHILOSOPHICAL JOURNAL.

Dr. H. P. Fairfield has been lecturing with good success in Western New York for the last two months. The people are thoughtful and progressive in spiritual things, and the cause of reform is prosperous. The Doctor now returns to his home in Greenwich Village, Mass., and would like to receive calls and make engagements to lecture wherever his services may be required, East or West. Terms easy, very easy.

The Inspirational Poems, by Mrs. Nellie J. T. Bingham, delivered under the auspices of the First Society of Progressive Spiritualists, of the city of New York, are published semi-monthly by Albert L. Leubuscher, at No. 76 Nassau St., at \$1.00 per year, or five cents per number. They will prove of interest to every Spiritualist.

Reynold's Newspaper (London, England) November 10th, has nearly a column report of a speech delivered November 5th, at St. James' Hall, versus the present Lunacy Laws of Great Britain, by Mrs. Georgina Welden (nee Treherne). In the course of the address "she narrated," so says the account, at length the attempts against ber personal liberty, which she said had been made both in Paris and London, and to express her conviction that in an hour of peril the spirits had warned her of her danger in time for her to save herself.

J. Frank Baxter's appointments are as follows: For Dec. Sth, 15th, 22nd and 29th, in Troy, N. Y.; Tueşday, Wednesday and Thursday evenings, Dec. 3rd, 4th and 5th, in Glen's Falls, N.Y.; Tuesday and Wednesday evenings, Dec. 17th and 18th, in Baliston Spa, N. Y.; Thursday and Friday evenings, Dec. 19th and 20th, auticipated in East Dorset, Vt.; Monday, Thursday and Friday evenings, Dec. 23rd, 26th and 27th, in Albany, N. Y., and Monday evening, Dec. 30th, possibly in Readsboro', Vt. The month of January he will lecture in Brooklyn, N. Y. Parties desiring engagements during the week should address him at Maplewood, Mass., if possible within the next ten days.

IS SPIRITUALISM TRUE?--Emma Hardinge-Britten well says: "How do we prove this? You enter any court of justice to take human evidence, to assemble a certain number of witnesses, three of whom shall be acknowledged as wholly unreliable-wholly untruthful; you examine these separately, and despite their unreliableness, they shall each separately confirm each other's statements; and this is evidence which no court of civilization can reject-evidence which for hundreds of years has been accepted as testimony in all courts of judicature. Now enlarge upon your position; the fact that they shall confirm each other is no additional weight-none at all. It is deemed by the keenest analyst of human nature impossible that three persons separate from each other shall present the same circumstances exact-

Every housekeeper should purchase Dr. Price's A GREAT OFFER for HOLIDAYS ! Flavoring Extracts, for they are the purest and best-unlike all others.

SAFONIFIER, see advertisement on another page

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vortised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its effect.

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

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DR. M. W. CASE .-- A successful physician of many years' standing, announces in another col umn his system of treatment for Catarrh. The Doctor's inhalent, though based on scientific principles, borders on the magical—both as to the thing itself and the results attending its use. An examination proves the one, and testimonials from all parts of the country prove the other. 25 14.

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S. B. BRITTAN, M. D., continues his Office Prac-tice at No. 2 Van Nest Place (Charles street, cor-ner of Fourth), New York, making use of Electri-cal, 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 Dollars. 24.26.25.25

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

magnetized paper, from which great benefit will be derived. 25-6tf

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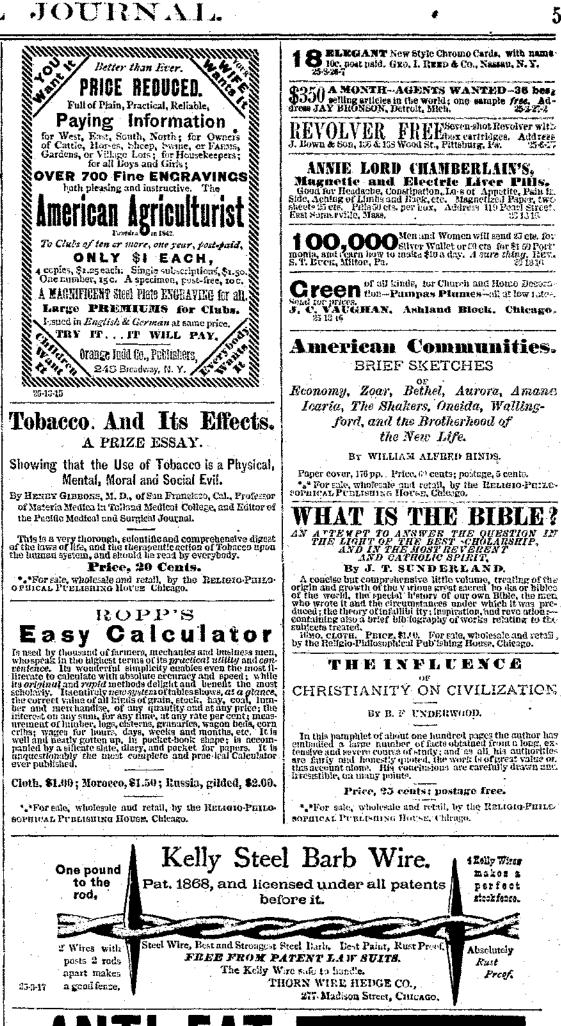
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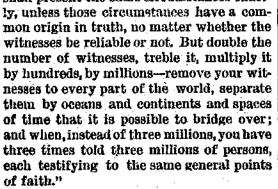
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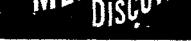
son, Indiana.



By an immense practice at the Workl's Dispen-sary and Invalids' liotel, having treated many thou-saul cases of these diseases peculiar to woman, i have been enabled to perfect a most potent and posi-tive remedy for these diseases. ve remedy for these diseases. To designate this natural specific, I have named it

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The term, however, is but a feelble expression of my high appreciation of its value, based upon per-sound observation. I have, while witnessing its posi-tive results in the special diseases incident to the organism of wormen, shugted it out as the elimax ar-erowning sem of my medical earcer. On its merits, as a positive, safe, and effectual remedy for this class of diseases, and one that will, at slit times and under all eirconsismees, act kindly. I am willing to stake my reputation as a physicilar i and so confident an I that it will not disappoint the most sampline ex-prediments for which I recommend it, that I offer and sell it under a POMITIVE SUCARANTEE. (For conditions, see pamphict wrapping bottled)



By its great and thorough blood-purifying proper-tics. He. Please's Golden Medical Discovery cures all Hummer, from the worst Scrofals to a common flotter. Pluspie, or Eruptica. Mercurial discase, interal Poisons, and their effects, are eradicated, and rigorous health and a sound constitution estab-blood, are commerced by this powerful, purifying, and interal rotsons and their effects, are eradicated, and rigorous health and a sound constitution estab-blood, are commerced by this powerful, purifying, and interal rotsons and Burger and the stars caused by bad interal rotsons and Burger and the stars for flow for an effect of the stars and the star-blood, are commerced by this powerful, purifying, and interacting task it mainfested its potency in curing for flow. Bore and Burger diands. The you field dull, drowsy, debilitated, have sallow cour of skin, or yellowish-drown spots on face or mouth, internal leat or childs alternated with int spheric, and tongue coaled, you are suffering from the flow of the start of those symptoms are experiment. As a remedy for all such cases, Dr. Pierce's fielden Medical Discovery has no equal, zo it effects perfect and radical cures. In the cure of Henchilts, Severe Cauge, and the medical faculty, and eminent physicians pronounce the greatest medical discovery of the age. Wille the greatest medical discovery of the age. Wille



THE CATHARIUS No use of taking the large, repulsive, nauseous pills, composed of cheap, entide, and bulky ingredients. These Pollets are correctly larger than manaral aceds. Being entirely vegetable, no particular care is re-quired while using them. They operate without dis-turbance to the constitution, diet, or occupation. For Januadee, Headache, Constipation, Impure Biood, Pala in the Shoulders, Tighten so it he there, Dizate in the Month, Billows attacks. Pala in the region of Kidaeys. Internal Force, Bland, take for the there enclus power of these Purgative Pellets over sr great a variety of disenses, it may be said that they are adams of the scansific presents of these Pellets They are sngar-coated and inclosed in plans hot the starts for these theoret without a first the many length of time, in any climate, so that they are always iteral and reliable. This is not the said they are sngar-coated and inclosed in plans hot the start in the care within the care with the said they are always iteria and reliable. This is not the care with plan of the deal the start we work the or the care with the of the same the start they are always iteria and reliable. This is not the care with plike put up in cheap worker or past-charat invest-for all diseases where a Lazative. Alterative, or Pargative, is indicated, there in the vargesta. It y. PlERCE, M.B., Poorth, Workes bispensary and Invalids 'Hotel, Buffalo, N. Y.



SYMPTOMS.—Frequent head-acts discharge failing bit threat-sometimes profiles, watery, which mucous, purulent offensive, etc. In others, a dryness, dry, watery, weik, or inflauned eyes, stopping up, or of struction, of the musal pas-sages, ringing in errs, dealness, hawking and cough-ing to clear the throat, ulcerations, scabs from ulcers, volce altered, nasci twang, offensive to reach, impaired or total deprivation of scribest to breach, indexed ziness, mental depression, hoss of arpettic, indexes iton, enlarged tousits, itteking cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

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FROM THE

AN EXPOSITION OF

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RELIGIO-PHILOSOPHICAL JOURNAL.

THE FASTING GIBL.

Further Remarkable Reports of Miss in an Envelope.

The New York San devotes nearly a page to her case, printing the statements of a large number of prominent clergymen and physicians who have visited her.

"I have known of Mollie Fancher for several years," said the Rev. Joseph T. Duryea, pastor of the Classon Avenue Preabyterian church. "I have seen her, and I have beatowed some study and considerable thought upon her. After I had become convinced that she really did the strange things that were told of her, I mentioned her in some of my discourses." Being convinced then that Miss Fancher prac-

tices no deception, how are her powers to be ex-

plained? "It is impossible to satisfactorily account for them. That she has most astonishing powers of seeing friends in different parts of the country and city, and of doing other almost incomprehensible things, I have not a doubt. The child cannot de ceive; she is beyond that; she does not wish to practice imposition. But her physical changes have in some manner released her mind from the imprisonment of the body, and she does with it what other mortals cannot do with theirs. Here she is deprived of hearing, then of sight, then of speech, her throat paralyzed—sealed up so that nothing could be passed through it—in such a state that you might as well expect her to swal. low a ramrod as a piece of bread; her abdominal organs in the same condition. The mind or spirit was absolutely confined. May it not with a mighty effort have burst away, and, once partly freed from the contines of the physical body, have been governed by other and higher laws than those that control it while under the bondage of the body? That men's minds are largely subject to their phy-eleal condition is well understood. Occasionally, as in this instance, under peculiar conditions, we find this power, which we call second sight or clairvoyance. What it is we have not yet ascertained, for the reason, possibly, that so few of the cases have been scientifically investigated; no critical comparisons of one case with another. have been made to discover the analogies. I think such instances should have the most wide-spread publicity of descriptions of their mental and physical phenomena. The more we know of them the sconer we shall solve their mysterics." Miss Fancher sees the images of those who have gone before her to the spirit-world?

"Miss Funcher unquestionably thinks that she sees them and communes with them. Yet this sees them and communes with them. Let this is not so incomprehensible as some of her other acts. She has known their faces upon earth. With increased mental powers naturally comes increas-ed im gination. I can readily understand how little increase of imagining it would require for you or for me to think in our dreams or out of them, for that matter, that we are talking with these who are deed. Man imagine litey are aick those who are dead. Men imagine they are sick while they are well, and imagine they are well while they are sick, imagine almost every conceivable thing, nevertheless, they always have had something from which to work. Miss Fancher may think she is in heaven, yet she has read enough in her bible to give hera basis for making a picture of heaven in her mind. While I do not say that she has not seen so called spiritual sights, I can see an explanation of why she thinks she has seen them. It is her power of sight of things upon earth that are concealed from the sight of others that puzzles me. Tests are made of the powers in which she has absolutely no foundation from which to work. How does she arrange and from which to work. How does she arrange and decipher the contents of a letter that has been cut into pieces and scaled within an envelope — a let-ter the contents of which those who gave it to her had not the slightest notion. Let's settle that be-fore we get into the merits of what it is possible may be produced by a heightened imagination, it's, the mean astonishing nearon mance." the more astonishing performance."

Miss Fancher's case is known to many in the neighborhood is it not? "It is; I very often mention it, and I teach its lesson. I like to see such peculiar manifestations

should be most happy to inform the world of what I have known and the conclusions I have reached concerning her, but without her consent I cannot do so. But I say that she has not a thought of imposing upon or deceiving anybody."

A strange circumstance has taken place within the past few days, and as all the facts have come directly under my notice, I feel impelled to give them to the public, although the subject is not new, and is well understood by many, perhaps more especially by the Medical Faculty. And yet there are a great many people who do not under-stand it, and many more who are unwilling to accept it as a fact. A young man of this town had his arm badly shattered by the accidental dis-charge of a gun, and amputation become necessary, as there was no possible chance to save the limb. So it was taken off, wrapped up carefully, pat in a box, and buried. The next day the patient complained of the hand paining him, said he felt it itching, and he wanted to scratch it. He then complained that the fingers were doubled up, and were cramped and uncomfortable. At last two gentlemen, members of the family, con-cinded to dig the hand up and examine it; which they proceeded to do, unknown to him or any one else. They found the hand just in the condition that he had described it. They straightened out the fingers, but were unable to straighten out the thumb. They wrapped it up, and laid it away carefully, and concluded to say nothing, and await results. They did not, however, put it in the same place. In a little while he commenced talking about his hand again, said that it felt different, that it was not in the same situation as before said that the fingers were now straightened out, but that the thumb was not, and in fact described all the conditions, which accorded strictly with the facts. And now, having stated the case, all of which statements can be verified by numerous witnesses, it seems proper to ask for an explana-tion; for, although I said at the commencement that the subject was understood by many, yet I am not sure the cause or theory advanced sufficient or satisfactory to an inquiring mind. When the matter was stated to the physician (or to one of them), he answered very readily that it was "sympathy." This was a very easy way to dispose of the matter, and to many would perhaps be conlusive. But we live in an age of inquiry, an age clusive. But we live in an age of inquiry, an age of thought, and with all due respect to the medi-cal faculty, I beg to suggest that they have not given the subject that consideration which it seems to demand. Perhaps they might be excus-ed on the ground that they have not the time, or that it is not within their province. Their time and talents must be devoted to matter. They deal with the *playsical body* and, scientifically speaking, they know of no other, and I presume it will not be questioned if I state that the Facul-ty, in a general sense, are what the world calls skeptical. So it is, as I have said before, an easy way, and perhaps a sufficient answer to most inway, and perhaps a sufficient answer to most in-quiring patients, to say that it is sympathy, when hey are asked an explanation of this strange fact. But let us consider for a moment this "law of sympathy;" let us weigh it in the balance, and see if it will fill all the requirements It is quite natural, perhaps, when one is deprived of a member, an arm for instance, that they should feel a pecu-liar sensation. It is hard to educate the mind to the fact that it is gone, and even sensations of pain, when there is no hand, might be explained by this sympathy. But when a person describes the position of the hand and flugers when the same is removed beyond all human sight, it is reaching out beyond the natural vision, and beyoud the natural body, and must be placed upon a different plane, and can only be developed by a different train of thought. Swedenborg has given a theory which while it may sound strange given a theory which while it may sound strange and inconsistent to some, is yet perhaps as reason-able as that one of sympathy. He claims (I think) that we have a spirit body as well as a natural body, a body that fills and permeates every por-tion of our organization. And although you may ent off the natural arm, the spirit arm is still there. Not being familiar with Swedenborg, I cannot say how far he carries this idea, but to ma it does not seem unreasonable. Here is proof me it does not seem unreasonable. Here is proof positive of an intelligence reaching outside and

Critical.

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The following is from a minister of the gospel:

* * * Iam poor as well as some others, but between myself and a neighbor, the JOUENAL bas visited us now for nearly a year. I have looked favorably upon Spiritualism for several years, and have embraced every oportunity to investigate that offered itself and I have long been convinced of the truth of the and I have long been convinced of the truth of the phenomena; but some points of the doctrine I could not fully endorse, but more especially some of the practices as tolerated by Spiritualists in the earlier part of its history. Then again, the idea of making a show of it, then calling it "primitive Christianity," and compare it to the ancient pro-phetic dispensation? Did ever Christ or his apos-iles exhibit for money? Verily, no! "Silver and gold have I none, but rise up and walk." Did the old prophets charge for the manifestations of their powers? Verily, no! Christ and his apoa-fles and the early prophets acted in the cause of fles and the early prophets acted in the cause of suffering humanity. But I am heartily glad, as every other lover of

truth, honor and purity must be, in view of the course pursued by the JOURNAL. Let the world know that Spiritualism repudiates all trickstering and tricksters. Let honest mediums be supported by contributions.

But there is another thing that has kept me from fully connecting myself to the cause: There used to be more than there is now, unsparing denunciations of the Bible, and ridiculing of "Old nunctations of the Bible, and ridicultog of "Old gray headed orthodoxy," and such like. Suppos-ing we are somewhat fanatical; suppose the Bible has some mistakes, and "things hard to be under-stood," but how many thousands to whom it is the dearest treasure upon earth. How many hearts have been made good and strong by its teachings? I just dropped my pencil and picked up the JOURNAL, and my eve dropped upon an article in

JOURNAL, and my eye dropped upon an article in which the author labors to show that no Jesus Christ ever lived and died as related in the Gospel. Such doctrines saps the Christian's hope. There may be many devout Christians honestly investi gating Spiritualism, with favorable views, who see ing such an article, would at once give up the search, saying, "If I cannot enjoy Christianity and be a Spiritualist, I will hold to Christ, who has been such a savior to me."

A SEEKER AFTER TRUTH.

Our Faith

Draper, in his valuable work entitled, "Conflict between Religion and Science," says:

"That the spirits of the dead occasionally revisit the living, or hannt their former abodes, has been in all ages, in all European countries, a fixed be-lief, not confined to rustics but participated in by the intelligent. If human testimony on such sub-jects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as it is to be found in support of anything whatever, that these shades of the dead congregate near tombstones, or take up their secret abode in the gloomy chambers of dilapidated castles, or walk by moonlight in moody solitude."

Before I became a Spiritualist, I was often start-led by the undoubtedly authentic accounts of appartitions appearing as they often do, at the mo-ment of death, but alse! I was only startled, not awakened thoroughly out of my materialistic sleep. I even read R. D. Owen's two remarkable works, and thought it all very strange; but as my church ignored such manifestations, I concluded it was not my province to decide the question whether the dead really do return to earth, or not. I felt intuitively that my loved ones were still alive, and perhaps were allowed to watch over my footsteps through life's devious pathway, but there the matter ended. Yet there came an hour when my widowed heart cried out for proof that my loved ones were not lost to me, and thanks be to Supreme intelligence, who is also a sympathetic Father, when I called, there came an answer; when I knocked, the door was opened, and I received the proof my soul desired.

The fact that Spiritualism comforts the stricken heart, has actually been brought forward by socalled ministers of the gospel for consolation as an argument against its claims. It may possibly be that the suffering, bereaved soul should be so e as to de fied; but with me the reverse was the case So tremendous were the issues involved, so great was the boon sought for, that it seemed too good to be true; and I was often skeptical to a ridiculous de-gree; and, truth to tell, I am often skeptical still But this is only in regard to certain objective phenomena, and to messages which do not bring with them some positive test. In regard to the marvelthe demonstration I have received has amounted to "proof palpable." The faith 1 rejoice in is founded upon facts, and faith without facts (or works) is MARY DANA SHINDLER.

reward is with you. Each kind act and cheering word moves on shead of you to meet you in the sweet bye and bye.

Notes and Extracts.

It is with our judgments as with our watches, none go just alike, yet each believes his own.

Envy is a passion so full of cowardice and shame, that nobody ever had the confidence to own it.

Watch sgainst constitutional weakness of mind and passion. See them in their vileness, and they will never break out into act.

Jesus says: "Give, and it shall be given unto you; for with the same measure ye mete, it shall be measured to you again."

The power that inaugurated Spiritualism is strong enough to bend, and shape it to all the di-vine uses for which it could be designed.

Spiritualism is gaining a strong hold in Mexico, and societies for the study of its philosophy are multiplying.

Fiction has been, is, and will continue a wondrous attraction. Can it not be utilized with special profit?

A striking feature with reference to this surprising growth of Spiritualism, is the immense obstacles which it has had to encounter.

John the Baptist, who was honored by Jesus^{*} approval, says: "Every tree which bringeth not forth good fruit is hewn down, and cust into the fire."

God and the angels open to man the windows of h-aven in succession as he is able to receive the light which streams through; and in accordance with his mental advancement.

Of all men, the Spiritualist is best fitted by his belief to enjoy the pleasures of social intercourse, and to revel in the beauties of the world around bim

In the first books of the Jewish scriptures there are no references to the fato of the soul. On the contrary, the very central idea of the Egyp-tian Bible is the Resurrection.

Every dewdrop which falls upon the plant, contributes to the beauty of the flower, Every event which transpires in the history of man, con-tributes a thread in the fabric of the fature.

It is well that we should all "be able to give a reason for the faith that is in us," and the more logical and clear, the more scientific our demonstrations, the better.

In Cuba an attempt was made to publish a spiritualistic magazine, but the proofs came back from the censor so mutilated that the project was abandoned.

Despite all hindrances, Spiritualism has grown until it is the most widely accepted of the somewhat numerous religions of the United States.

Dr. Koegel assures the world of anthropologists (Ausland, p. 1, 103) that he has seen and ex-amined men with tails in the Sunda Islands, specially among the Dajaks, and in the Moluccas

Some of the natives of India have remarkable spiritual phenomena in their midst, as described in the translation from Jacolliot's book in *Rifts in* the Veil.

It is repuisive to sound reason to think that the sins of the guilty should be laid on an innocent victim; that it is absurd to suppose one individual could bear an amount of punishment due to millions throughout eternity.

It has been asked, "If our caudal progenitors were covered with hair, their ears pointed and ca-pable of movement, and we ourselves still in possession of useless rudimentary organs belonging to other animals, why should not a child reappear with natural tail and proper muscles ?"

"I do not promise to believe to-morrow exactly. what I believe to day, and I do not believe to day exactly what I believed yesterday," says A. J. Da-vis. Build on these sure foundations, and what can disturb the future harmony and growth of the new religion?

The adherents of the new religion, Spiritual-ism, more generous and confiding, have been shamefully imposed upon by upprincipled adver-turers who showed the signs of an apostle among them, but who proved in the long run to be wolves in sheep's clothing.

DECEMBER 7. 1878.

Poices from the People. AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

A Baby Song.

"Sweet little Enid—how did you come here-Into this kingdom of tears and sighs? Did you wander out of some fairy palace? Or did you fall from the szure skies?

"Did you drop at our feet from a golden sunbeam! Did the great stork bring you? you creature small;

Were you cradied soft in the heart of a lily? Or bidden under a mushroom tall?

"That swaying bulrush is twice your stature— The supflower set by the garden door To the hollyhock whispers, "Was ever a baby So thay seen in the world before?" How did you come by all your beauty?

Did an augel lend you those sweet blue eyes? Did the fayfolk fashion those dainty fingers? And print that dimple for our surprise?

Did the ripe peach fall on your check and tint it? Did the jasmine whiten that forchead fair? Did the red rose blush on your lips for sweetness? And the silkworm spin you your golden hair?

Did the woodbirds teach you your wanton singing?

And the brook your laughter so wild and gay? Were your weo feet trained to those graceful

In some fairy ring where you chanced to stray?

"Sweet little Enid—or fay, or angel, We blessed your coming, we bless it still; For there was a void in our hearts, my darling, An aching void you were sent to fill.

'What do we think you?' You know who'll tell **\$08-**

Tempt her with flowers, your childish charms-What does she whisper? 'The sweetest baby That was ever given to mother's arms."" -Miss C A. Burke.

Olive and the Spirits.

A very amusing "interview" with the "spirits" is thus described by Olive Logan, in one of her letters: "I was snipping with E. A. Sothern and his sister, Mrs. Cowan, at their elegant home in Vere street last night, when in popped Horace Wall, from America. After supper some marvel-ous performances in the spiritistic line took place; the party which sat around a large table in the darkened dining room consisted of Mr. Sothren, Mr. Wirt Sykes, an Euglish lady named Mrs. Gordon, Moneure D. Conway, Mrs. Coway, Horace Wall, Mr. Bentley (the Asa Trenchard of the pres-ent run of "Our American Cousla" at the Haymarket), and myself. Then these things among others happened: A heavy music box, three feet long, left the room through locked doors, the keys of which Mr. Conway had taken the precaution to put in his pocket, and was heard playing outside up and down the staircase, now near and now re-mote. Ultimately it returned, and when the lights were struck the box was found to be in another part of the room from that in which we had last ieen it. When Mr. Conway went to unlock the doors, lo! the keys had been changed in his pocket, and the man servant had to be rung for to let ue out. Previously, hands had been felt on the ue out. Previously, hands had heen felt on the sitters' heads, a heavy brass hand bell had been rung, and the clapper pulled out of it; paper with paper laid in the centre of the table, was found to have writing upon it in these words: "We are all here. Stay! Ned Adams." Electric light danced about the wall and ceilidg; a Japanese fan left the mantle-piece and fanned us all in turns; the heavy oakan suppor table lifted and there was heavy oaken supper table lifted, and there was Mephistopheles to pay generally. Mr. Conway was pommeled in the breast from some unknown

Mollie Fancher's Miraculous Powers-Dr. Duryea's Experiences - His Theory-Deciphering Letters that had Been Torn in Pieces and Scaled

Strange.

source, and professed bimself as quite wonder stricken at the occurrences. No doubt, some reference will be made to this curious episode in Mr. Conway's hook on demonology, a volume of 100 pages, which he is now seeing through the press. For myself I can say that I don't know what to think about the matter. The whole circle of sitters sat foot upon foot, and with linked little fingers. There was no professional medium prescut, and there were several avowed skeptics."-

We are informed from reliable sources that Olive Logau is something of a medium herself and that her sisters are also, and further that the family know all about the subject notwithstanding Olive's assumed ignorance.

Is Spiritualism True?

A writer in the Worthington (Minu.) Advance, in answer to that question, says:

We received thirty communications through Mrs. Blade, independent slate writer. In broad day-light, with nothing but a small crumb of pencil the size of a grain of wheat to do the writing. Yet that little crumb moved over the slate and wrote intelligent messages with no visible hand touching it, while at the same time we went on talking to Mrs. Blade on a variety of subjects. We received sixteen communications through

Dr. J. V. Mansfield, at the Sherman House, in Chicago, from our father, brother, grandmother and other friends, and in every instance, the questions we asked were scaled up. Names were accurately given in every case, and past events referred to which left no doubt as to the identity of the spirit. In several cases the handwriting of the spirit was fac simile of the friend's writing while in the flesh We have these communications, and will gladly show to any one who wishes to see them.

We held a conversation with a spirit through the aid of Mrs. Hollis Billing, whose phase is the Independent Voice, at the residence of her husband, Dr. Billing, in Chicago. This was at noon-lay, and the voice came within two or three feet of us, and talked for fifteen minutes, answering our questions, referring to former communications and past events, repeating promises made through other mediums, giving names accurately, etc., and removing from our mind the last shadow of doubt as to the identity of this most beautiful and exsited spirit. Mrs. Hollis did not even know our name nor where we were from, and even if she had known these, it would have taken six months, time and cost has \$1,000 in moneyies have months' time and cost her \$1.000 in money to have obtained the facts to conduct that brief conversation. Remember that all the while Mrs. Hollis sat facing us, joining in the conversation in her nat-ural voice, while the independent spirit-voice spoke out of the air within a few feet of our ear.

We received through May Shaw, a girl in Chi-cago, dozens of communications from dozens of spirits, giving names, past events, etc., with a correctness absolutely overwhelming. This little girl, who never saw us before, told us our name, the names of dozens of friends in the spirit world and in the flesh, and described accurately the state of affairs here in Worthington, giving names of friends and foes, telling us what they were plan ning and intending, and foreshadowing the re-sults, many of which have already been fullfilled to the letter.

W. H. Chamey writes: I have just recover-ed from a long and dangerous illness, the result of on from a long and cangerous niness, the result or which has been to strip me of that armor of doubt wherein I have so long been incased, making me receptive to spiritual truths, and now I can once more proclaim myself a Spiritualist. To-day a new ers dawns upon me; from to-day I shall date my fareweil to Materialism, that cold and com. fortless doctrine of negatives, the very thought of which sends a shiver to the soul. Dr. James Keck, whom you may remember, is a very dear friend. He stiended me in my last illness and by his skill and attention won my respect and grati-tude. He has performed some wonderful cures of catarrh, given up by the polson doctors.

A. A. Wheelerk, a prominent lecturer, now stationed at Utics, N. Y., writes: I like the Joug-wal, and admirs the fearless; upble course it akes.

A second s

of the mind and body made public. They teach the difference of existence between the spirit and the flesh and the superiority of the one over the other. I followed her closely, and always with no more deep wonderment at her peculiar manifesta tions than admiration of the sweet, contented cheerfulness of her disposition, the purity and simplicity of her life, and her steadfast hope." Mr. Henry Parkhurst, of No. 173 Gates avenue,

Brooklyn, who is favorably known among scien tille men as an astronomer and a student, became interested in Miss Fancher's case early in its de-velopment. He has closely watched the changes in her condition, and has kept a complete record in her condition, and has kept a complete record of them. He has spent hours at her bedside, and, wishing to satisfy himself from a scientific basis, has made many tests of her powers, and has reach-ed many interesting conclusions. Mr. Parkhurst was at first inclined to suspect that Miss Fancher's power of second sight was derived from ability to bard minds. If was noticed the about a submark of the read minds. It was noticed that she rarely extend ed her vision beyond her friends, or some one who was in some way interested in her. "She reads their thoughts," said Mr. Parkhurst to himself. To prove or disprove this theory he made two tests. If I take to her a scaled letter, the contents of which neither myself nor any of her friends has any knowledge, and she is unable to decipher it, my theory will be strengthened, mused he. From the waste basket of a New York gentleman acquaintance he fished an unimportant business letter, without reading it, toro it in ribbons, and tore the ribbons into squares. He shook the pieces well together, put them into an envelope and seal. ed it. This he subsequently handed to Mrs. Fan-cher. The blind girl took the envelope in her hand, passed her hand over it several times, called for paper and pencil, and wrote the letter verba-tim. The seal of the envelope had not been broken. Mr. Parkhurst himself opened it, pasted the con-tents together, and compared the two. Miss Fan-

cher's was a literal copy of the original. Nevertheless, Mr. Parkhurst wished to make a severer test. He called two friends to assist him. In his house was hunted up an ancient report of a mining company that was yellow with many years of keeping. Turning at random to a page, the other gentleman standing too far away to be able to read the text, Mr. Parkhurst cut out a fragment of the leaf containing tabulated figures and beneath the tables explanations of them. He averted his face as much as was possible, that he might not know even to what the text or the fig-ures referred. Then he folded the fragment in his fingers, and with the sciesors cut it into score of pieces. Some of the bits fell upon the floor, and were allowed to remain there untouched. The others were put in an envelope by Mr. Parkhurat, and the envelope was scaled. Then Mr. Parkhurst and the envelope was scaled. Then bar, rarkfifts, handed the envelope to one of the gentlemen, who put it within a second envelope and scaled it, affixing a waxen wafer. In turn it was given to the third of the party, and he inclosed it in a third envelope in the same manner. Then the gentlemen went to Miss Fancher's room and ask-ed her to give them the contents of the envelope. She took it from them, passed her thumb rapidly over it several times, and then began to write. "It is nonsense," said she; "figures in which there are is honsense," said she; notice in which there are black places; words that are incomplete; senten-ces in which words are missing." But the girl wrote on. Some of her sentences skipped three or four words, and began with the last five letters of a word that had ten letters. The tables of fig-ures that she made contained blank places, but ures that she made contained blank places, but she wrote it out, and taking it with them, the gen-tlemen went back to Mr. Parkhurst's. The orig-inal fragment from the pamphlet was pasted to-gether, the parts that failen to the floor and had not been put into the envelope being desig-nated with an ink mark. The comparison reveal-ed that Miss Fancher had made a faithful copy of the contents of the envelope, even to writing the parts of incomplete words that had been cut in two by the sciences, the other letters of the word two by the reissors, the other letters of the word having fallen to the floor. Sentences, too, had been rendered unintelligible by the same process; but they were written just as they appeared after mulliation.

Your tests have convinced you that there is not Imposition ?" "I am more than satisfied that Mollie Fanche

never attempted deception. What she does is in the greatest simplicity, and never with desire that others than her few intimate friends may know of She is exceedingly sensitive to publicity.

beyond the natural body. A thousand different terms may be used to define this intelligence. It may be called spirit, soul, mind; and indefinite as all these terms may be, the fact is nevertheless apparent. It stands upon a foundation of evidence that cannot be overthrown. There is some-thing more in man than is visible to the natural sye There is a personality, an entity, a spirit-

being that surgeons cannot carve up or destroy. Dismember the physical body as they may, this spirit still exists. And is it too much to think that may continue to live on after the whole physical being has passed away? But if nothing else may be drawn from these suggestions, if we throw aside all moralizing and theorizing, the physical fact still remains that a dismembered limb should be properly cared for. J. J. W.

L. R. Palmer writes: There is a good work-ing society of Spiritualists here in Atlanta. A few of us met together last June, and organized ourselves into the First Society of Spiritualists of Al-lants, and we have rented a nice little hall that will hold about three hundred people, and since the first of September we have been holding meet-ings every Sunday and thus far have had a lecture every Sunday evening since. Mr. Geo. W. Kates, formerly of Cincinnati, Ohio, and conductor of a children's Progressive Lyceum, and who is well known to the Spiritualists of the West, has given us several highly interesting, eloquent and in-structive lectures Mr. Kates and family are making Atlanta their residence for the present. Since October twelfth, we have had in our midst that stalwart, fearles, eloquent and earnest expon-ent and advocate of the Harmonial Philosophy, Col. J. W. Eldridge, of Memphis, Tenn. who brings along with him his intelligent and highly gifted wife. Col. Eldridge has given up a good and lucrative law practice, that he might enter into the areas of Spiritualism as an inspirational speaker, and as such he ranks among the first. He lectured on the evening of November 14th in DeGreve's Opera House, to a large and appreciat-ive audience, that was held spell bound during the entire lecture. Col, Eldridge is a clear, logical and pleasing speaker and delivers his lectures in such a happy manner, that no candid mind, no matter how orthodox he or she might be, could take offense. Mrs. Eldridge has been giving slt-tings for the curides, the skeptical and the bellev-ers, for the past monthe, and it is the united testi-mony of the Spiritualists here, that she is the best independent slate-writing medium that has ever visited Atlanta, of whom we have any knowledge, and we can kindly and cheerfully endorse and rec-commend Gol. Eldridge and his gifted wife to the public, as being all that is claimed for them by their friends, earnest and valuable workers in the cause of progressive reform. From Atlants they go to New Orleans, stopping at Mobile and several other places before reaching there. After the departure of the Colonel and Mrs. Eldridge, our society drops back upon its home talent for entertainment until the angel world sees fit to send slong some one else, which we are carnestly hoping will be soon, "for the harvest is already ripe and the laborers are few.

The Oldest Man in the World,

The oldest man in the world is said to be Mignel Solis, now living in Bogota, in the republic of San Salvador. His age or time of birth is not given, but Dr. Louis Hernandez writes that his name appears on a list of subscribers to the Franciscan Convent of San Sebastian, in 1712, so that he must not be far from one hundred and seventy years of age. His hair is perfectly white and plentiful, his skin like parchment, and he is still able to work. His eyes are bright and his conversation distuct. In accounting for his longevity, he says, "I have never, to my recollection, eaten more than once a day; on the first and fifteenth of ev-ery month I fast rigorously from all food, but drink a great quantity of water. I always eat my ford and the part of the first and the food. food cold. I have never committed the least ex-cess in driuking." If this is a fair statement of the course of his life, it may be thought by some that he has not gained much, excepting length of davs. after all.

M. G. Highley writes: Don't give up the good fight sgainst dishonest mediums; tests must be resorted to, and honest mediums will give them willingly.

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Spiritualism in Oregon.

Spiritualism on the Pacific coast is taking a strong hold. E. S. McComas, of Portland, Ore-gon, says: At the request of my friends I am in-duced to say that I attended the scance given by Doctor and Mrs. McLennau at Dr. Hyde's room, No. 141 First street, last evening. I have no in terest or desire to exaggerate or overpaint the manifestations there given and witnessed by quite a respectable assemblage of, in most instances, in tire strangers to me.

Soon after entering the room Mrs. McLennan s stranger to me, took a seat at the stand and at once wrote "My dear sir, I am glad to meet you here to night. Litt. and the children are all well, and expect you home Sunday. Your mother in spirit, Elizabeth Welsh." I will here add that "Litt" is a family or pet name by which my wife has been known by intimate friends from girlhood, and Elizabeth Weish is the name of her mother, and that I have been very uneasy, having heard by telegram, dated the twelfth, that my wife was quite sick. In addition as a test to me, the names of my father and sister were given and also the name of Dr. McMichael, a spirit friend whose name will readily be recognized by Spiritualists of Grand Ronde valley. A large number of names and communications were read, each of which was recognized by persons in the andlence. After this the lights being extinguished, Dr. McLennan sit ting in the centre and surrounded by about twen ty persons, manifestations were given and communications received, that to be realized, would require the presence of the investigator.

The Spirit of a Murdered Man Makes the Murderer Contess.

The Osceola, (Iowa) Sentinel says:-Some months ago, John Stough, of Marshall County, was found dead in a field-murdered. John Da-kin, with whom Stough had some difficulty, was arrested for the crime, was tried, and ten days ago was sentenced to the penitentiary for life. From beginning to end he declared his innocence. After he was sentenced, an Italian mamed Frank Ross, came forward and confessed under oath that he murdered Stough, and that Dakin is wholly inno cent. Ross says on two different occasions the spirit of the murdered man has appeared to him and has forced him to confess. He gives all the particulars of the murder, and says he is willing to suffer the penalty for the crime. Dakin will be granted a new trial or be pardoned by Governor Gear.

Another interesting feature in this case is nar Another interesting feature in this case is nar-rated by the Marshall Times:-Last night there came into the office of H. C. Henderson a gentle-man accompanied by his daughter, aged seven-teen, resding in our city. This young lady had dreamed three times in succession that the man convicted of Stough's murder was innocent, the face of the real murderer appearing to her distinction and dram the raccontines for an distinctly in each dream. She recognizes Ros the man whose countenance was presented to her in the dream, and this before Ross' confession.

The Court, jury, attorneys and all are now satis-fied that Dakm is innocent, that Ross is the mur-derer, and that he is not insane but tells the truth.

Mirs. Mary M. D. Sherman, Adrian, Mich. This well-known psychometrist says: Frieud, you are doing a grand work, and though it is hard to fight spainst obstacles as you do, yet the staff up-on which you lean is too strong to break; fear not but go on in the even tenor of your ways, living your own life and doing your own work as none other than Juo. U, Bundy could do. Verily, your

The stream that issues from the fountain is precisely of the same nature as its source. If the fountain is pure the stream will be the same, though while tracing for itself a separate exist-ence, it may contract impurities connected with the country through which it has to flow.

Could any one having any sense of mortality worship a Being who is represented as instigat-ing the slaughter of thousands and thousands of people who had done him no harm or nobody else? and if they had, this was not a very benevolent way of reforming them.

Each individual can only do his share, and if each really did this, attended to those cases of real distress which came particularly under his notice, we should no longer see so much misery and crime, especially in the great centres of civilization.

John, in closing his gospel, says: "This record was written that ye might belleve that Jesus was the Christ, the Son of God; and that believing ye might have life through his name;" but he makes no allusion to any sacrificial office of Christ.

Longiellow has breathed the spiritual conception into the rythmical form of his verse in the following significant lines:

"All houses wherein men have lived and died Are haunted houses. Through the open doors

The Larmless phantoms on their errand glide, With feet that make no sound upon the floors."

Small acts of kindness, how pleasant and de-sirable they do make life. Every dark object is made light by them, and every tear brushed away. When the heart is sad, and despondency sits at the entrance of the soul, a trifling kindness drives away despair, and 'makes the path cheerful and pleasant.

Whon Jesus was asked to teach how to pray, he at once gave a model prayer. Now, if ever there was a time to teach man how he should be forgiven his trespasses and sins, this was it; and accordingly he does teach it, for in that prayer he says: "Forgive us our trespasses as we forgive them that trespass against us." Mark the con-clusion, —his forgiveness depends on our forgiveness of others.

Mrs. Emma Hardinge-Britten says: "I know, for I have proved it, that honest skepti-clam and civil demands for full proof, have never injured medial powers, or marred demonstrations of spiritual agency; on the contrary, the Misses Fox, Messrs. Redman, Conklin, Koons, Jennie Lord, D. D. Home, and hosts of others in the open-ing of the manifestations, not only submitted cheerfully to every test kindly proposed, but glady aided in suggesting new modes of testing spirits, and often proposed experiments to prove the power, which the sitters would never have asked for."

St. Augustine says that "answers to prayer come not only from members of the true church. but also pagans, and Jews, and heretics, though abandoned to various errors and superstitions. These answers to prayer, however, they recieve either from seducing spirits (who nevertheless can do nothing, unless they are permitted by God, who supremely and ineffably decrees what is to be allotted to each), or from God himself, elther for the punishment of their wickedness, or for the consolation of their misery, or for admo-nition to seek eternal salvation. But no one really comes to salvation and to life eternal, unless he have Christ for his Head."

The Voice of Angels says that a band of advanc-ed immortals, known as the Spiritual Congress, comprising the most highly unfolded minds of the spiritual spheres surrounding our earth and its sister plauets, is applying its almost limitless re-sources and power, in all the various departments of human thought and action, for the purpose of bringing about such a culmination of circum-stances and conditions affecting all peoples, such stances and conditions aneching an peoples, such a universal crisis of affairs, as to compel the civil-ized world to perceive that its only possible salva-tion from utter downfall and collapse into a worse than barbarism and anarchy, is in the abandon-ment of those "principles" (if they may be so called,) and methods which form the basis of the present civilized system, and the general adop-tion and establishment of such radically new and normal elements as shall inevitably give peace and rest to our long-suffering planet.

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DECEMBER 7, 1878.

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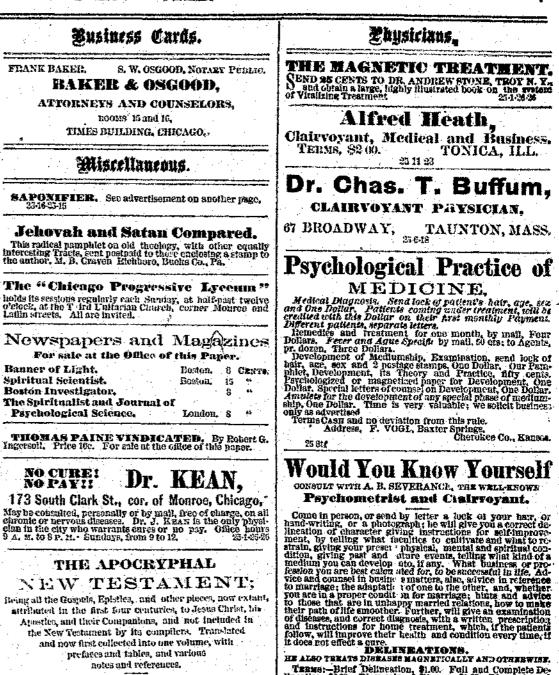
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DORUS M. FOX.

The Spiritualistic Tramp, Possessor of II limitable Suavity, Monumental Assurance, and Two Hundred and Fifty Pounds Avoirdupois.

The readers of the JOURNAL know full well that when it is deemed a duty due to them and to the Spiritualistic public for us to use the scalpel, that duty is never shirked, however disagreeable it may be. We greatly prefer of course to have the current move on smoothly and to show only the good and the beautiful in Spiritualism, but we recognize the fact that a newspaper devoted to the exposition of Spiritualism should expose those who assume its garb for selfish and vicious purposes, that it should be a news paper, and should contain every thing which can in any way instruct or benefit its subscribers.

Some years have elapsed since the man whose name stands at the head of this article rose like a rocket in the Spiritual heavens, and coming down like a stick, sank out of public notice among Spiritualists. Consequently there are thousands among the new accessions to our ranks who do not know this man, and are liable to be deceived by him. Therefore we deem it our duty to place before the world some incidents illustrative of his character, accompanied by such running comments as are needed for a full understanding of his "true" inwardness." We must first apologize for not having done it sooner, and particularly do we humble ourselves before those of our subscribers whom he has caused to mourn the loss of their money since he started the Spiritual Offering.

Fox's public connection with Spiritualism has been one of the many grevious burdens that have weighted down the movement.

Passing over his career in Michigan, where many know him to their sorrow, and also over his earlier connection with Spiritualism, we can find enough within the past few years to satisfy the reader of his true status as a man.

Some few years since he was publishing a Spiritualist paper in Michigan, and having very thoroughly borrowed all he could hope to there, he moved to Chicago with his family and paper, having with him here Miss Nettie Pease as an assistant. Things went on swimmingly for a time, but eventually it became necessary for him to tramp again.

From the fact that Fox is now, and has been for some years, living with Nettle Pease as his wife, it is to be presumed that for some cause, he was divorced from the wife of his youth and the mother of his grown up children.

The next thing of any special public importance in his history, occurred in Boston, some particulars of which we will give farther along.

In the winter of 1876 Fox appeared in the city of Toronto, Canada, and made himself known to prominent Spiritualists of that city as a staunch Spiritualist, and stated that he intended going into the real estate business. He advertised for a furnished house. Finally, he found an opportunity to buy a gentleman's furniture cheap, but at this point it transpired that he was without money. He called upon some of his new made acquaintances to go security for him, and such are his persuasive powers that he soon accomplished the transfer of the furniture. Not long after this transaction the innocent Canadians began to have doubts as to the honesty of Fox. Scrutinizing his transactions, they were found suspicious; thereupon information was sought from various places in the United States as to the character and standing of this smoothtongued, genial yankee. The information from all quarters was of a strikingly similar character; we will therefore only give a portion of that from Boston, as some would consider that the most trustworthy. BANNER OF LIGHT PUBLISHING HOUSE. No. 9 Montgomery Place, Boston, Mass. BOSTON, May 16th, 1876, DEAR SIR: - In reply to your favor of the 12th inst, we would refer you to the inclos-ed slip, which we cut from the Boston Sunday Herald. A careful perusal of the same will answer your inquiries.

HIS PLART PUBLIC ADVENT IN BOSTON Was signalled about a year and a half ago by a business sign at No. 15 Pemberton square, announcing that he was areal estate agent and conveyancer As a convey-ancer he is said to have bee. a great success, and that he managed to convey a great deal of property belong-ing to others into his own hands, without rendering a quid pro quo, but of this more anon. A CONFIDING LADY IN THE COILS.

A CONFIDING LADY IN THE GOILS. Last spring, or early summer, a lady residing in New-ton street in this city, alteritised a house in Somerville, owned by her, for sale, and Fox an wered the advertise-ment, and those claiming to have been eye and car wit-nesses reaste the story: She called on Fox, and after some talk, during which he impressed her as a plous and trustworthy man, authorized him to sel the house. Owning the furniture in the house in which she lived, and having an equity of \$1600 in the real estate, and de-sifing to realize on the same, she advertised house and furniture for sale. Again Fox answered her advertise ment, and again she called upon him at his office in Pemherton square. He liked the property; thought he orgit to have a homestead, proposed to buy it for a family nest; proposed to give the lady \$1,000 in cash, and and second mortgages on property in Newton and Ma-plewood, telling her that, there were no incumbrances on either estate except the first mortgages, when in fact orph: to have a homestead; proposéd to buy if for a family next; proposed to give the lady \$1.600 in cash, and and second mortrares on property in Newton and Maplewood, telling her that there were no incumbrances on effect estate except the first mortgages, when in fact (so say informants) there were two strachments on the Newton property, and fox, being defendant in suits on the second mortrares on the property of the said that it was relievable in these was paid. Informants say that the Newton property was represented to the vorth \$4000, and the property in Maplewood \$7.000. The property in Newton was recently sold by auction to ratisf the first mortgage or attachments, one or both, eaving the farst mortgage (\$3.500), and notice has been served on the first mortgage (\$3.500), and notice has been served on the lady that the interest on the first mortgage (\$3.500), and notice has been served on the lady that the interest on the first mortgage (\$3.500), and notice has been served on the lady that the interest on the first mortgage (\$3.500), and notice has been served on the lady that the interest on the first mortgage (\$3.500), and notice has been served on the lady that the interest on the first mortgage (\$3.500), and notice has been served on the lady that the interest on the first mortgage (\$3.500), and notice has been served on the lady that the interest on the first mortgage (\$3.500), and notice has been served on the lady has the interest on the first mortgage (\$3.500), as the spectruly in the total has a served has been served on the set of the first mortgage (\$3.500, and notice has been served on the lady and she being shout to visit the first mortgage (\$3.500, and notice has the interest on the first mortgage (\$3.500, and notice has been served on the lady and she being about to visit the set she that the interest on the first mortgage (\$3.500, and notice has the interest on the first mortgage (\$3.500, as the set she with the strong that here the set she the set she the set set into the set set set of g

The Herald account then goes on to tell how a young man from Maine fell into Fox's hands, and got away some \$3,500 poorer, making him a bankrupt.

FOX WELL TIXED.

FOX WELL FIXED. Those a bo claim to know, say that Fox departed for Chicago robed in a \$55 suit of clothes, for which he for-got to pay a leading clothing firm. In his pockets he is said to have had about \$ 10,00, and for baggage a large stock of boots and shoes. On arrival in thicago he stock of boots and shoes. On arrival in thicago he stock of boots and shoes. On arrival in thicago he stock of boots and shoes. On arrival in thicago he stock of boots and shoes. On arrival in thicago he stock of boots and shoes. On arrival in thicago he stock of boots and shoes. On arrival in thicago he stock of boots and shoes. On arrival in thicago he shoes of boots and shoes of the shoes of the shoes of the shoes of the spider in saying, "Will you walk into my par-lor!"

CREDITORS ON THE ANXIOUS SEAT. Soon after Sir Reynard had ensconsed himself in the western Sydom, his eastern creditors and victims began to inquire after him, and, finding that he could be in-dicted for swindling, measures were taken to bring him to justice, and on Friday last an indictment was lound against him by the grand jury for Suffolk county, for swindling the lady pre iously referred to Chicago offi-cerv were immediately telegraphed to to arrest Fox, and did so. A requisition was obtained, and Saturday, De-tective Ruox, of the State force, departed for Chicago to escort the sly Fox back to the "Hub." It is whispered that past and coming examinations will reveal more swindling, at aw-bail and false try ns-fers of property, than did the trial of the late Costello ring. There are several parties implicated with Fox, who are thought to have been too's and catspays of him and of others in the meshes with him. That he has en-deavo ed, so far as he could, to compensate them by Soon after Sir Reynard had ensconsed himself in the deave ed, so far as he could, to compensate them by transfers of property to them, for their allegrance to him and their services in doing his dirty work, and as straw-bail for him in various litigations, is conceded by these acquainted with the parlies. In letters to his counsel, of recent date, he centiads counsel that he (Fox) has always paid him fet's and borrowed money promptly, and begs of him to ship his (Fox's) furniture to his wife in Chicago, in his counsel's name, and then send her an order on the railroad company for it.

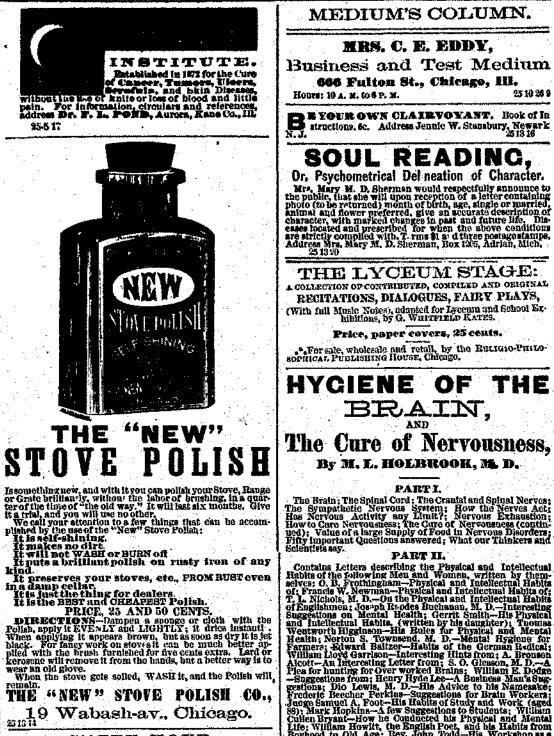
wife, so the Colonel was tolerated, merely, until his course became intolerable through his collection and absorption of funds; going in debt for house and lot, extensive repairs, and furnishing, involving his friends, who were doing their utmost to pay hall rent and keep up their weekly lectures.

Not only were his friends involved, but through their character for uprightness and fair dealing, others, such as furniture dealers, brick layers, etc., became involved likewise, until (as I am credibly informed) he found it impossible to live longer in Springfield. And even now my heart fairly bleeds for that poor dear woman, a perfect lady and a first class speaker, as we regard her. know-ing that she has suffered more than a thoughtless public have ever dreamed, or cared to know. Nor can I say that I have ever known anything derogatory to the character of her husband other than the facts already given, unless it be the astonishing persistency with which he will follow up a friend already victimized by him, in order to raise the funds to leave the coun-try. * * * I do not know how many others have been victimized, but on one occasion I made some inquiry of a furniture man with whom I have had much dealings, and have always found correct, and he told me Col. Fox had a bill there of about one hundred dollars, with about twenty dol-lars paid on it. It was over due many months, and he was about to proceed against him for collection. 1 went to another small dealer in furniture, and learned there was an unpaid bill over due, and the poor man, a Swede, was really needing his money to replenish his stock, but could not get it, A painter and paper-hanger told me of a num-ber of bills uppaid, beside his own, and all over due, and no prospect of making any collections from him.

So far as Mrs. Fox is concerned, I have never heard any objections of any kind against her, save the fact of her consenting to the ligatures that tie her to a terrible incubus of over two hundred and fifty pounds avoirdupois. As a lady and a lecturer, she is personally very popular; and I would be very sorry indeed, should any thing be said or done, to give her a single pang to add to the already intolerable burden she has to Truly yours, bear.

Rochester, New York, is now cursed with the presence of this leech, but we trust our efforts will save Spiritualists and the public generally from further losses by this compound of Pecksniff and Oily Gammon. We have given only a portion of his biography but sufficient probably to place our readers on their guard. We recollect years ago a poor decrepit old man in Michigan, wrote us most pitiful letters telling how he had loaned Fox a few hundred dollars, all he had to depend on in the world and could not get a cent of it. We also call to mind a once prominent Spiritualist in Philadelphia, who is \$1,200 poorer for making a loan of that sum to the sly tramp.

Since Fox's return from Canada, he has constantly and with much advantage to himself used his wife as a shield and by keeping her to the front, and by hanging on to her a pron-strings, has long averted the expose we now in discharge of our duty to the Spiritualists of the country, give him. The use of his wife's name as the editor of the Of fering, was a most transparent trick of the old Fox, yet we refrained from exposing this, his latest scheme for again worming himself into the confidence of the Spiritualists, and only when gaining confidence he boldly puts his imprint on the magazine, as its publisher, do we feel at liberty to give this fragmentary sketch of one of the most cunning and unprincipled men that ever crippled a good cause.



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DECEMBER 7, 1878.

25 10 26 9

MRS. C. E. EDDY,

Respectfully yours, COLBY & RICH, per Tuttle.

Accompanying the above letter was a two column slip from the Herald, of December 12th, 1875, from which we extract sufficient to show Fox's proclivities towards crookedness. Well did our friends of the Banner of Light say: "A careful perusal of the same will answer your inquiries." We should rather think it would:

A FOX-Y TALE,

CROCKED REAL ESTATE THANFACTIONS - BOOUS MORT-GAGES-MERCHANTS MOURNING FOR THE LOSS OF THEM PROPERTY-THE SWINDLES ARRESTED.

GAORS-MERCHANTS MODENING FOR THE LOSS OF THEM PROFERTY-THE SWINDLEN ARRESTED. The managers of the Judicial theatre have underscored at old drama called "Swindling," and it is stated that one D. Morion Fox will assume the leading role. * " It is announced by those who claim to be familiar with the text of the play that act ist, scene ist, will in-troduce the "stat," D. Morion Fox, who will appear as a stout, well-preserved, rather good-looking man of smooth speech and invinualing ways, and having astrong penchant for making pious professions and extracting sbekels from the pockets of the credulous and confiding humanity. Just where Sir Reynard first saw the light. or how and where he was cultivated in the bloom of youth, his historians do not aver, but they do say that he has appeared in various parts of the western country, and that be attracted considerable attention among housiers, pork-packers and tillers of the vast domain, midway of the "Hub" and the Pacific slope. A wealthy gentleman doing business on State street says, that the man with the Dame which implies cratimess was once called upot by vigilantes in a town in Wisconsin, and was by them solicited to "go," and stand not upon the order of his going. His biographers state that some ir regularities laid at his door c.apled with the carnest appeal of, the vigila. tes, induced him to take a Hyely walk out of town. Madame Rumot, claiming to have hang upon his own lips, says that he relates of himself that he once held an important position on Theodore's Golden Age, and that he knew all about the Beecher-Titon emetic, and that he knew all about the Beecher with it; she of that he was doing a large business in Chi-cay of the time of the great fire, and that the big blaze incked up \$125,000 worth of his cartily subtance. His references to his attraggies, losses and sufforings are add to have been very tonching, almost sufficient to melt the heart of a sto c, and wring tears from the drycet form-tains. His pathelic powers are said to be immense, and as an

1. S. C.

ME. CONWELL'S STATEMENT.

As Mr Conwell's name appears in connection with Fox, as conneel for the latter, it is but just that the fol-lowing statement made by him should be granted space. Col. Conwell was interviewed in regard to his connec-tion with Fox's affairs, and emphatically cisclaimed all connection with, or knowledge of, Fox's fraudness transactions. He was Fox's alto ney merely. He al-ways had perfect couldence in Fox until since he left the city. Since he has found out his trae character, he has refused persistently to have anything to do with him —has even refused to open letters received from him. The Colonel stated that Wox had cheated him as much as any one else, and to day is owing him \$35. The very any one else, and to day is owing him \$95%. The very day Fox left the city, be (the 'cionel) lent him \$200, for which he showed the reporter Fox's note, dated No-vember 1. * * * * * * * *

By some means Fox succeeded in getting through the meshes of the law, but as this country had by this time got very warm for him, though now the dead of winter, he, like many another "persecuted innocent," made tracks for Canada. The Queen's dominions proving an unprofitable place for the display of his genius, he is next found in St. Louis, where he starts the "Spiritual Offering," and finally left that city when he had squeezed all he could out of it. The following extract from a letter written by a reliable business man, will throw some little light upon this part of his career:

ST. LOUIS. Mo., Nov. 21st, 1878. * * * I find he is a Fox by nature as well as by name. He borrowed money here from every man he could, and he never paid a cent back that I can hear of. He borrowed some several hundred dollars here from various parties, whose names can be furnished. His whole game was gouge while he was here. want all such driven out of the Spiritualist ranks; they only injure the cause. It is no wonder the intelligent people keep aloof when such men come to the front.

Yours, etc,

The letter below will give some idea of his standing in Springfield, Mo., where he went with his Offering after leaving St. Louis:

* * * Nov. 20th, 1878. * * * I will give you some of the facts in connection with the career of our quandum Col.-D. M. Fox, whilst a citrzen of Southwest Missouri: The Spiritual Offer-ing was the medium through which I learned they were coming to Springfield, but through whose solicitation I do not know. But on hearing our dear good sister Nettle Pease Fox, like others I felt anxious to have them with us. She wore well-not so with the Colonel-but as formerly the infidel husband was sanctified by the believing i

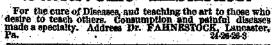
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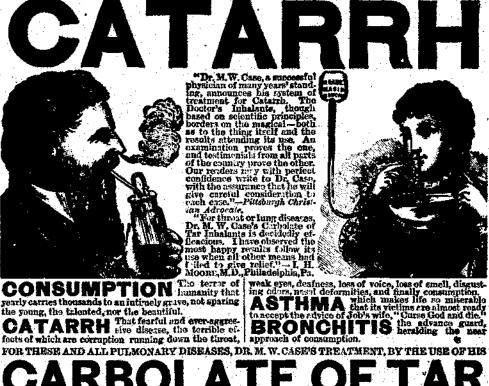


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