Ernth Gears no Mask, Bows at no Suman Shrine, Beeks neither Place nor Applause: She only Joks a Bearing.

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INO. C. BUNDY, EDITOR.

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Re-incarnation - Its Fancies and Follies.

BY WILLIAM EMMETTE COLEMAN.

III .- CREDULITY AND FANATICISM.

"Unfortunately for the re-incarnationists, while they favor us with any amount of speculation and hypothesis and theory, the idia cobwebs of the brain, their facts are sparse and ecattered, and for the most part spocryphal, while the small residuum that may remain after careful affileg, require a far wiser interpretation than they receive from these dreamers of foolish and fantastic dreams," "Thomas rhorter,
"What idea more shocking to the feelings of a mother than that the child at her breast is not in really her 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 doctine of re-incarnation, the more it appears to me to be composed purely of the irrailonal, the disgusting and the ludicrous."—"I' is London Spirite list
"I do not accept the dogma of re-incarna'ion, because opposed to my intuitions, to my reason, to my teachings from the Spirit-world, and to the laws of nature so far as I understand them."—J. M. Peobles, M. D.

For the truth of their wild speculations and

For the truth of their wild speculations and insane vagaries concerning re-incarnation. its advocates point to the host of com-munications in its favor received from the spirita of the good and great of earth. It is a cardinal trait of Spiritusm, 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 bundred 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

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-incarn-

syllable in advocacy of re-incarnation.

ation:

"At least, before we credit these sham Tassos, Ariostos, Michael Angelos, Bacons and Franklins, 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 Disias Commedia, a new Gerusalessum liberia. E new O-lando Furisse, a new Novum Organum, and a new Triumph over the Light, sing, or works equal to them. Indeed, if they have progressed in the infinite as we have reason to expect, they cought to bring things far greater. Instead of this, thy vapid twaddle to which they treat their dupes, is their condemnation; their stamp as impostors to all sane intellects."

A fervid re-incarnationist, and a devoted disciple of Kardec's, has published a volume purporting to be written by the twelveapostles 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 Apostles, our reincarnation friends are fafored 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." blacked." How can you call me an Appostor? said the Master turning round. 'Don't you see my curly yellow halr, and my nice blue bloots? Would I have such things, do you think, if I were an impostor?"

you think, if I were an impostor? "
"We were very poor, and we sold little pamphiets of
the life and doings of Jesus to bring us-money. We
made great haste to get to Jerusalem, for fear that the
newspapers should get hold of our coming and announce
to see the second s

The Master, after support joins in a round-dance with His spostles and Mary Magdalene.

M. Roustaing, desirous of out-Kardecing 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 best 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 incarnat'ons; 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 Black well 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 furn sh 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-incarnationiste, "would appear to cut op this 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-incardation 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.

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 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 Syiritism* 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 suplent philosophers is fully convinced that in past ages he slept in the bosom of the earth as the mineral sulphur." To this prifortunate circumstance, and the having been subsequently incarnated as a tiger, he attributed the flery temperament he possessed. Still another remembers "having been of old, a piece of steel," and to keep these company we have the washerwoman who spake of "the faint recollection she had of having been a queen." Thanks again however, to American genius, Mrs. Richmond has filed a cave at 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 embodiments-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 absurdand often disgusting, the soul which happened 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 hymenest 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 nother-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 Semiramts and Jezebel re-incarnated; she also tells us of communications received from the spirit of one of, her fathers, who was King of Abyssinia 3543 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 VIII. or Pope Alexander VI., Jenghis 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 Spiritism as, synonomous with re-incarnation. It is quite common in this country for the words Spiritism and Spiritismalism to be confounded and used synonomously. In fact, the question is still an open one as to the difference, but in studying Mr. Coleman's writings it will be necessary to follow his definition.—[En. Journal.]

three representing on earth the supreme 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 tamons divinities. (See also the works of Rawlinson, Oppert, Geo. Smith and Lenounant.) Miss Blackwell's first-known and greatest re-incarpation being shown to be that of a myth, all her subsequent ones may safely be regarded as fully as mythical.

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 Miml." 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 énough to swallow such Munchauser 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 given birth to a child whom she is convinced 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 welbe 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 nut 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 will 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 murdered 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 in the flesh and kill his murderer, and the last murderer will not be liable to be killed in a subsequent re-incarnation. The lex 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 dogmatists.-

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

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 RELIGIOPPRICAL JOY SEAL 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 bare-footed child were running up and down. Waking up at the noise, my father would leap from bed and chase the flying footsteps, always to stop, baffled, at the head of the stairway, where they suddenly ceased. As oth he and his wife were what would now e 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 ex-cept by a passing remark.

Some months passed, and one bright sum-

mer morning, following my usuri-custom, I left my bed to neatle 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 bed. Jumping to the conclusion that my eldest sister was playing a joke upon me, and with childish glee at my own quick compresension, 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 tool, it turned, showing the full face, that of a stranger, and came slowly toward my trembling, outstretched hand which I was too terrifled 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 myrecollection 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 laws, 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. Cole." 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 Bad died in childhood in that house, leaving her heiress to the property he would have enjoyed had he lived. Association of ideas and rumor alike suggest that he had been shut up, starved and beaten, in those upperrooms, 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 mournful 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.

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 find it in the columns of the High Church Guardian. In a recent 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—independa power—call it what we please—indep ent of either human or direct Divine age This has been clearly demonstrated by an knowledged 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.

Eres Sargent - Dear Friend: This constant attendance in promiscuous circles, often every night in the week, and many times, more than once each day, began after a time to produce serious 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 age 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 overdax caused an intense disgust, for circles, and yet I yielded when the eager 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 kept' 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 corresponded. It was a delight to me to sit by the hour, and, as 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 imes 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 ambitious 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 ever ready to instruct me , Whenever a question was asked me, or a difficulty arose, they made all plain. In the public circles, I began to speak in the same manner 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 few occasions have I ever felt any other influence than theirs, and I have always shrank from such contact. It was my greatest pleasure to to my room and sit down with my pen. I might 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 apiritual 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 mediumlstic, 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 ascendency that this world is forgotten in the blaze of ideall'y. Ancequilibrium between these, states is the most desirable; man being a spirit walking the earth 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 oultivate this possibility, passing readily from one life to the other; and never allow the physical side to tarpish 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

sweet air in ecstacy. The peace, the quiet of love, the alliande with the superior thought atmosphere of apirit-life, the grandeur of that existence, contrasts so unfavorably with the sad 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 unselfishness, unsullied happiness, its communion with departed ones in thought impressions which drop like rain on withored 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 test side, but for perfection of character it should maintain its equal oscillations.

I became, however, as most boys do, impatien) of resultshad 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 myell influence me, as the capabilities of man for spirit control, he illustrated. Could I be thus developed, and made the mouth-piece of the intense thoughts of the Spirit-world, I would never despond. How little did I then know, for this man of orden eloquence, like all others, passed into the bitter spondeacy of the other life.

My spirit friends understood my thoughts better than 1 did myself, and gave me words of assurance. "Can I be educated and cultured by your influence, as I should be if student? I can not yield my individuality. I cannot become an automaton. However grapd the thoughts you may impress me to write; however great the good accomplished thereby, I will not consent to losing control over

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 assuranced on both sides, and, after this long interval, I can My 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 flawers, or assure me of a mission; nor a pathway to wealth, preferment and worldly honors. On the contraction they pictured hard labor, physical and mental, trials, less 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 passibility of correctly transmitting their thoughts. In fact, their promises were so small, I have mot with constant surprise the efforts they have made. Continually is my gratitude increased, for their goodness and wisdom.

> TO BE CONTINUED, "(Copy-right Secured.)

WHAT IS TRUTH? BY SELDEN J. PINNEY.

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; a perception by us of some relation between things them selves, and between things themselves and our conscious nesa. If it be a absolute, a reality, a noumenon, and not merely 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 facts. I do ask if it be divorced from all concrete be ing. 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 (1) 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 inteliect 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 fletde 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-cognizing 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 a stand, and so all the way down to certitude

> XVII. UNITY OF IDEAS.

1st, Whence! - Man is a stream whose inward source s 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

the point. We know/we see beauty outpof us; we feel the spirit of beauty in us; but we find that neither the beauty e 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-embrac ing, infinite and adequate to our destiny.

Whor does not feel that nature is a unite, an eternal oneness, a perfect one divine aim, streams through the entire 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

But what furnishes uses idea; this law of all aclence! 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 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 aprort. 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 oneness-harmony, law, order, use. Man interprets al! 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 identicand 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 our bodies can escape from the influence of gravita tion. 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 fluite, 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 1-10 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 alike, 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 production of man.

Again, the wonderful metamorphosis of the human embryo is a fine illustration of the unity of nature, in as much as that embryo embodies in his history the embryology, 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.

Again, if we consult consciousness, we get the same great lesson, viz.: Unity. Philosophy is the organic development 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 centrality, centrestantiality of all forms of matter, is a proof world, but how we came to this show, and for what this is of the unity of nature, and of reason and intuition.

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.

(To be continued.) Copy-right by H. Tuttle & G. B. Stetbing, 1875. 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? panorams, 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 light of forever the proportion of the picture. 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 victims of adverse fate, who seemed to me like chastened multitudes for whom there is little of 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 him-self, 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 pro-cess 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 gulded in, "a way I knew not" by a wisdom superior

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 have been led. By degrees my mind has been spiritually unfolded and enlightened by the educational pro-cess 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 beavenly influence, unutterable love breathing in his words
as he addressed me simply thus, "My daughter, my
clarge," 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 lears
as it is selden given my state to shed. For but 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 sur-

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 re-sistless as it was effectual to stir up the very depths of

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 follow.a path that ended in disaster, was the surest way to some

great good.

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. Born 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 vis-ion, 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

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 grossmass is eliminated from the being, at length, and spiritual forces enter in and take possession; or, in other words, magnetic forces of higher grade are inspired into the individual and he becomes sceptible 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 be-lieve 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 superfors. An individual life is portrayed by that of a child un-der parental supervision. It is that, in fact. Dependent children need the parent's care—not to dwarf budding manhood by unwise meddling, but to shelter; to stimulate healthy growth by wise and judicious methods. The rain and sunshine do not more sured dispense their life-giving elements to vegetation, than do the rain and sunshine of spiritual influences fertilize the human soul. Silently set the days call in the sol the human soul. Silently as the dews fall in the sol-emn 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 distilled 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 environments of the sunshine are not contained to the environments. vine 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 consciences they appropriate its lessons to help on in the work of complete regeneration.

work of complete regeneration.

I 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. I comprehended that the physical state is the gradle 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 value 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 Costussed on Taird Page.

Woman and the Household.

BY HESTER M. POOLE. INo. 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 hindrances.

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 deli-cately 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 reverses; 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 idloms; you have memorize! 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 depends. 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 education 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 medicating the symptoms. Our arts and tools give to him who handle 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 provide 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 help-less through want of weapons." Education should furnish these weapons.

In France, women are full as competent to manage business as their fathers and 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

Ever 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 clum-sy 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 demonstrations 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 Yor! 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 agree tole 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 experiences of her long struggle for the privieges of her sex ...

An exchange for women's work has been established by the South Brooklyn Employment 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 manwho 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 playroom, study and nursery all being at the top of the house, where walls and roof of glass, he continual sun-bath being considered necessary to the child's physical and moral health and well-being. The mother, formerly a Normal School teacher and a great student, is the child's teacher and with the exception of her daily airing in the handsome grounds of the place, the little girl never goes out, and rarely does she ever see another child.

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-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. Veri five bundred 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 irou white With heat, she turned in blind and helpless

But then remembered, and with piteous 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

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 hun-dred 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

New England Women's Club gave a re-ception to Lucy Stone in honor of her 60th birthday, and presented her with a beauti-ful gold watch and well-filled purse. Bou-quets 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 mock-ery to talk 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, and, when the final salute was fired, every gun was at 'present arms' for her, and in her honor the band played 'God Save the Queen.' There was something of real maesty in her manner as she stood up before her soldiers in acknowledgment of the sa-lute. 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 bearng which amounts almost to grace. But I am afraid it is true that England stifl 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 attend-

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

The Municipal Council of Paris has re-solved 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 pro-lession was one of the subjects discussed.

BOOK REVIEWS

THE BIBLE OF BIBKES; Or, Twenty-Seven "Di-vine Revelations." Containing a description of twenty-seven Bibles, and an exposition of two thousand Beblical errors in science, history, mor-als, religion, and general events; also, a deline-ation of the characters of the principal person-ages of the Christian Bible, and an examination "The World's Sixteen Crucified Saviors," Boa-ton: 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 bardly 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 pagan gospels, with hardly a quotation of any length or consequence/and

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.

will take years to finish.

Buddhism is a religion separate and dis Buddhism is a religion separate and distinct from Brabminism, with its own religious books and its own Bible. The Dhammaphada, 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

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 dis-

ciples are taught that many saviors (Buddhas) have appeared on the earth at different periods, to suffer and die for the people; the last of which was Gautama, co-temporary with Christ." The Vedas may tell of saviors, but not of Buddhas; for neither Vedas or Brahminism recognize the Buddhas as saviors at all: As for Gauta-ma, the last Buddha, being cotemporary with Christ," it is well known that he was born in the palace of his father, King Suddhodana, 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 ac-counted 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 manner, 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 believe to be saved?" "Sects and Skeptics." "The True Religion," "Religious Reconstruction," 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 and he counded, not on any supposed serveres or, ancient form of faitle but on the constitution of man. It must be the result of a careful study of his physical, mental, and moral nature. 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 concerned: 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 neces-sarily deterioration. His view of the will agrees with that of Phienology, 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 fami-liarity 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 ion. Spiritualism is his religious obetrine; 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.

Magazines for December, 1878, not Before Mentioned.

The Eclectic, (E. R. Pelton, New York.) Contents: The Fiasço of Cyprus Animal Intelligence; The First Edinburgh Reviewers; 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 of Beaconsfield.

Babyland, (D. Lothrop & Co., Boston, Mass.) Contains stories that are interesting to youngest readers,

The Phrenological Journal, (S. R. Wells & Co., New York.) Contents: Leon Gambetta, with Portrait; Phrenology and Conversion; Brain and Mind; Ying-Wing; My Home Kindergarten; How Two Men Got Rid of Care; New Studies in Lavater; The Sense of Beauty: Dr. Geo. W. Kibbee; Criti-cal Remarks on Phrenelogy; Pupilication of the Blood; The Breath of Life; Editorial Items; Notes in Science and Agriculture.

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 he will wield the powers of nature as he does from the first as far as he is able.

And so life, however dark its beginning, and full of labors that seem to be for naught

and full of labors that seem to be for naught but disquietude and pain, is to work out unuterable 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 perfections of divinity, and to exercise its attributes for the furtherance of the designs of infinite wisdom. What if clouds obscure the morning of life? Yes, what if storms and flerce tempests finally wreck suffering humanity on the shores of the better land? There, to begin life anew under more favor-There, to begin life anew under more favor-ing akles, is far the weakest, the most sa-vage and debased, as well as for the better class, the boon nature provides when the flat 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 relies-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

"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 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, 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 quantities, kinds, and forms of matter, or else, by notiensuing, prove that the force of 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

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 intellig ence, it is Spiritual; and thus a personal intelligence becomes the fountain of dependent personality, and the materialistic position is abandoned.

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. 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 nebulæ. Forsooth the sexes rose out of one by natural selection. Byes were made by natural selection. What drivel may not be blurted out under the pompous pretext of modern science!"

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 theuniverse, 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 the seen power," to which Prichard, the celc--brated anthropologist refers, and which Professor Newman regards as characteristic of the species. It is simply an out-growth 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.

Temperance.

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 know. ing 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 propor 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. Alas! how many thus fall.

Mrs Emma Tuttle. .

This talented lady gave her drst_entertainment 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 Ctartling feature of her entertainment.

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 tunnout was the result of the announcement that she would read. The many rounds of announcement which are received the received at a received to read the received to received the received to receive the receiver the received to receive the received to receive the received to receive the received to receive the receiver the received to receive the receive the received to receive the receiv 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 dispiayed 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

recitations in a most admirable manner. Miss Effa Ryel, of the lyceum, saug several sweet songs. She is a favorite, and was repeatedly encored. The instrumental music furnished by Prof. Palmer was delight-

DO SPIRITS CAUSE PRESENTIMENTS?

Remarkable Presentiment of Approaching Dissolution Possessed by Heller; the Magician-A Similar Instances

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 imajesty's lately deceased bosom-friend, sight, which his sister of blonde tresses and regal carriage was advertised as having an scances at her own residence, the New 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 letel, at Ninth street, to Fifteenth street was Heller obliged to stop. Before Heller was noted as a quick-witted and quick-fingered conjuror he achieved came as a brilliant performer apon 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 the'r 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 audjence, 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 mano and played "The Last Rose of Summer " again and tor the last time, and played, as his best friends

first success. As he left the hall he said: 'I will never play again." Boris de Bodisco, the 18-year old son of the Russian diplomat who is among "the 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

unite in saying, as he never played it before,

not even on that night when he achieved his

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

Queen Victoria a Spiritualist.

Elisha T. Jones, a reliable correspondent of the Independent Aye, 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 venered with a cabinet-made of walnut veneered with manogony 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 materializations in this specially prepared chamber. Among the invited who attended were Abbey Jue Mons De Edwards, Little John Lord Eurchree and wife, Lord De Moy, wife and daughter, Mrs. Ebenezer Hinkel of Liverpool. Among many materializations, 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 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," 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 demateralized, disappearing through the noor. There were other materializations, and three of them recognized by members of the company. The Queen has since expressed herself as a firm believer in the philosophy of Spiritualism; only yesterday she said to Little 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 interrogated by Telegraph reporter. "There was

nothing in the Episcopal church that pro-hibited belief in Spiritualism that the hibited 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 it." 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 contrary 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 whe 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 enroll ed herself among the Spiritualists. 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 t-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 stoutly 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 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 somuch 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. lie 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 bow 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.

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.

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

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. Ne found that she was one with whom he had a very slight acquaintance, and unless she had made it ber-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 clergy, 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 nvestigated, 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 so-called 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,

Moses Ballou.

Proposed Peebles' Purse.

A provement having its inception in Boston, has been started to raise a purse of one thousand dollars, to engble Brother J. M. Peebles to pay off the incumbrance which he has been colliged 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.

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 ever since.

Capt. H. H. Brown and Mr. Vadercook 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, viz 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 they happen to jostle acci-dentally, where popular sports do not indict 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.",

Terms easy, very easy.

Dr. H. P. Fairfield has been lecturing with good success in Western New York for the last two months. The people are thoughtful

cause of reform is prosperous. The Doctor now returns to his home in Greenwich Village, Mass., and would like to receive calls

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 pub lished 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.

and progressive in spiritual things, and the

and make engagements to lecture wherever

his services may be required, East or West.

Reynold's Newspaper (London, England) November 10th, has nearly a column report of a speech delivered November 5th, at St. James' Hall, cersus 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 her 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 ber of her danger in time for her to save herself.

J. Frank Baxter's appointments are as follows: For Dec. 8th, 15th, 22nd and 20th, in Troy, N. Y.; Tuesday, Wednesday and Thursday evenings, Dec. 3rd, 4th and 5th, in Glen's Falls, N. Y.; Tuesday and Wednesday evenings, Dec. 17th and 18th, in Ballston Spa, N. Y.; Thursday and Friday evenings, Dec. 19th and 20th, anticipated 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.

ds 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 sevidence 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 exactly, unless those circumstances have a common'origin in truth, no matter whether the witnesses be reliable or not. But double the number of witnesses, treble it, multiply it by hundreds, by millions-remove your witnesses to every part of the world, separate them by oceans and continents and spaces of time that it is possible to bridge over; and when, instead of three millions, you have three times told three millions of persons, each testifying to the same general points of faith."

Lassed to Spirit-Life.

Another works a same. Mrs. Julistic Manley, of Eric City, Pa., was developed as a writing medium, against her own and the family resistance, about ten years ago, while she and her husband were devoted members of St. Luke's Episcopel Church of Jamestown, N. Y., and as they never had any church trial, or notice of expulsion, the presumption is that they hold a nominal position in the church to-day. Ex-perimenting with Planchette, the cower and intelligence were soon transferred from the wooden witch to Mrs. Manley's hand—moved automatically—and her development was rapid-the writings volumifions, by a strange antique style, which carried conviction to skeptics and automatinent to friends. She has written many thousand pages—some of them said to be of a scientific character—given many conclusive tests and converted many stubborn opposers, while the welrd prophe-cies often made against every appearance of probability, were generally fulfilled in the lives of those to whom they were ad-dressed. Her brief illness. Dropey and Paralysis—and sudden departure, were a great shock to friends; but the light was there and the shadows were a "silver lining." She ascended on the mosaing of November 8th, from the home of Gilbert Purple, of Laona, N. V., to "the house not made with hands," where her labors are rewarded and she "knows as she is known." The wrifer officiated at the funeral. The following hines impressionally suggested and transcribed through the organism of Mrs. Sarah E. Howe, ary worths to accompany LYNAN C. HOWE.

Was her labor of life all fone
When she passed through the mystic gate,
Did she think the victory won,
As she entered her soull estate?
Vain hope for weak toil-weary mortals!
Her mission is scarce by begun,
But through the wheeling of cycles,
Her work for God's children shall run.

Meeting of Liberal- at 213 West Madison street, Sunday, at 2:30 P. M., Speaker and subject to be chosen by the audience, Music and soats free.

Notice of Meeting.

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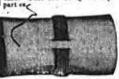
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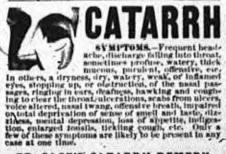
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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

A Baby Song.

"Sweet little Enid—how did you come here— Into this kingdom of tears and alghs?" Did you wander out of some falry palace? Or did you fall from the szure akies?

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

Were you cradled soft in the heart of a lily?
Or hidden under a mushroom tall? "That swaying bulrush is twice your stature-

The sunflower set by the garden door
To the hollyhock whispers, 'Was ever a baby
So tiny seen in the world before?'
How did you come by all your beauty?
Did an angel lend you those sweet blue eyes?
Did the fayloik fashion those dainty fingers? And print that dimple for our surprise?

"Did the ripe peach fall on your cheek and tint it?"
Did the jasmine whiten that forehead 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 sing-Ing?
And the brook your laughter so wild and gay?
Were your wee 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 sching void you were sent to fill.

"What do we think you?" You know who'll tell Tempt her with flowers your childish charms-hat does she whisper? The sweetest baby hat does she whisper? 'The sweetest b' That was ever given to mother's arms.'

Olive and the Spirits.

-Miss C 'A. Burke.

A very amusing "interview" with the "spirits" A very amusing "interview" with the "spirits" is thus described by Olive Logan, in one of her letters: "I was suppling 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 performanceain the spiritistic line took place; the party which sat around a large table in the darkened dining room consisted of Mr. Sothren, Mr. Witt Spira an English lade named Mrs. Gor. Mr. Wirt Sykes, an English lady named Mrs. Gor-don, Moncure D. Conway, Mrs. Cowan, Horsce Wall, Mr. Bentley (the Assa Trenchard of the pres-ent run of "Our American Cousin" 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 atruck the box was found to be in another part of the room from that in which we had last seen 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 us out. Previously, hands had been felt on the sitters' heads, a heavy brass hand bell had been rung, and the clapper pulled out of it; paper with 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 celling; a Japanese fan left the mantlerpiece and fanned us all in turns; the heavy oaken supper table lifted, and there was Mephistopheles to pay generally. Mr. Conway was pommeled in the breast from some unknown source, and professed himself as quite wonder. source, and professed himself as quite wonder stricken at the occurrences. No doubt, some ref erence will be made to this curious episode in Conway's book on dembuology, 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 present, and there were several avowed akeptics."—

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

Is Spiritualism True?

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

We received thirty communications through Mrs. Blade, independent state 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 touch. ting 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 Chi-

cago, 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 fiesh. 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 nooplay, and the voice came within two or three feet of us, and talked for fifteen minutes, answering any operations referring to former convenience. our questions, referring to former communica-tions 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 exalted 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 her \$1,000 in money to have obtained the facts to conduct that brief conversa-tion. Remember that all the while Mrs. Hollis sat

tion. Remember that all the while Mrs. Hollis sat facing us, joining in the conversation in her natural voice, while the independent spirit voice spoke out of the sir within a few feet of our esr. We received through May Shaw, a girl in Chicago, dozens of communications from dozens of spirits, giving names, past events, etc., with a correstness 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 fiesh, and described accurately the state of affairs here in Worthington, giving names of friends and foces, telling us what they were plan ning and intending, and foreshadowing the results, many of which have already been fullfilled to the letter.

W. H. Chainey writes: I have just recovered from a long and dangerous illness, the result of 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 era dawns upon me; from to-day I shall date my farewell to Materialism, that cold and comfortless doctrine of negatives, the very thought of which sends a shiver to the soul. Dr. James Keck, whom you may remember. In a very dear Keck, whom you may remember, is a very dear friend. He attended me in mg 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 poison doctors.

A. A Wheelock, a prominent lecturer, now atalioned at Utica, N. Y., writes: I like the Journal, and admire the fearless, noble course it akes.

THE FASTING GIRL.

Further Remarkable Reports of Miss Mollie Faucher's Miraculous Powers-Dr. Duryea's Experiences His Theory-Deciphering Letters that had Been Torn in Pieces and Scaled in an Envelope.

The New York Sun 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 "I have known of Mollie Fancher for several years," said the Rev. Joseph T. Buryes, pastor of the Classon Avenue Presbyterian church. "I have seen her, and I have beshowed 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 practices and convinced them that Miss Fancher practices are decorated to the convinced that Miss Fancher practices are decorated to the convinced to the

tices no deception, how are her powers to be ex

"It is impossible to satisfactorily account for nem. That she has most astonishing powers of seeing friends in different parts of the country and city, and of doing other aimost 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 what other mortals cannot do with theirs. Here she is deprived of hearing, then of sight, then of speech, her throat paralyzed—scaled up so that nothing could be passed through it—in such a state that you might as well expect her to swallow 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 hurst away, and, once partly freed was assolutely commed. May it not with a inighty effort have burst away, and, once partly freed from the confines of the physical body, have been governed by other and higher laws than those that control it while under the bendage of the body? control it while under the bendage of the body? That men's minds are largely subject to their physical 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 widespread publicity of descriptions of their mental and physical phenomena. The more we know of them the sooner we shall solve their mysteries."

Miss Fancher sees the images of those who

"Miss Fancher sees the inaccs of howe one before her to the spirit world?

"Miss Fancher unquestionably thinks that she sees them and communes with them. Yet this is not so incomprehensible as some of her other acts. She has known their faces upon carth. With lucreased mental powers naturally comes increased 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 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 con-celvable 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 her a 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 decipher the contents of a letter that has been cut into pieces and sealed within an envelope — a letter the contents of which those who gave it to her had not the slightest notion. Let's settle that before we get into the merits of what it is possible may be produced by a helphtened imagination, it's the more actually in preformance."

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 italesson. I like to see such peculiar manifestations 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 clessly, and slways with no more deep wonderment at her peculiar manifestations 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 tific men as an attronomer and a student, became interested in Miss Fancher's case early in its development. He has closely watched the changes in her condition, and has kept a complete record of them. He has pent bours at her bedside, and wishing to satisfy himself from a scientific basis has made many tests of her powers, and has reached many interesting conclusions. Mr. Parkhurst was at first inclined to suspect that Miss Fancher's power of second sight was derived from ability to 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 read their thoughts," said Mr. Parkhurst to himself "She reads 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 be. From the waste basket of a New York gentleman reconstructions he taked an unimportant husiness. From the waste basket of a New York gentleman acquaintance he fished an unimportant business letter, without reading it, tore it in ribbous, and tore the ribbons into squares. He shook the pieces well together, put them into an envelope and scaled it. This he subsequently handed to Mrs. Fapther. 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 werbatim. The seal of the envelope had not been, broken.

Mr. Parkhyart himself opened it, pasted the con-

tim. The seal of the envelope had not been broken.
Mr. Parkhurst himself opened it, pasted the contents together, and compared the two Miss Fancher'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. Parkburgt cut out a fragment of the leaf containing tabulated figures, and beneath the tables explanations of them 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 scissors 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. Parkhurst, and the envelope was sealed. Then Mr. Parkhurst, handed the envelope to one of the gentlemen, who put it within a second envelope and sealed it, affixing a waxen water 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 askgentlemen went to Miss Fancher's room and asked 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 blank places; words that are incomplete; sentences 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 figures that she made contained blank places, but she wrote it out, and taking it with them, the gentlemen went back to Mr. Parkhurst's. The original fragment from the pamphlet was pasted to. tlemen went back to Mr. Parkhurst's. The original fragment from the pamphlet was pasted to gether, the parts that had fallen to the floor and had not been put into the envelope being dealgnated with an ink mark. The comparison revealed 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 ecissors, the other letters of the wordsaving fallen to the floor. Sentences, too, had been rendered unintelligible by the same process; but they were written just as they appeared after mutilation.

"Your tests have convinced you that there is not

mutilation.

"Your tests have convinced you that there is not imposition?"

"I am more than satisfied that Mollie Fancher 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 t. She is exceedingly sensitive to publicity.

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 Exculty. And yet there are a great many people who do not understand it, and many more who are unwilling to accept it as a fact. A young man of this town had cept it as a tact. A young man of this town had his arm badly shattered by the accidental dishis arm badly shattered by the accidental dis-charge of a gun, and amputation become neces-sary, as there was no possible chance to save the limb. So it was taken off, wrapped up carefully, put in a box, and buried. The next day the pa-tient complained of the hand paining him, said he felt it litching, and he wanted to scratch it. He then complained that the fingers were doub-led up, and were cramped and uncomfortable. At last two gentlemen, members of the family, con-cluded to dig the hand up and examine it; which cluded to dig the hand up and examine it; which they proceeded to do, unknown to him or any one they proceeded to do, unknown to him or any one elsel. 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. 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 l am not sure the cause or theory advanced is 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 conclusive. But we live in an age of inquiry, an age of thought, and with all due respect to the medical faculty, i beg to suggest that they have not given the subject that consideration which it seems to demand. Perhaps they might be excused 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 am not sure the cause or theory advanced and tarents must be devoted to matter. They deal with the physical body and, scientifically speaking, they know of no other, and I presume it will not be questioned if I state that the Ficulty, in a general sense, are what the world calls skeptical. So it is, if have said pefore, an easy way, and perhaps a difficient answer to book inquiring patients, to say that it is suppathy, when they 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 peculiar sensation. It is hard to educate the mind to the fact that it is goue, and even sensations of pain, when there is no band, might be explained pain, when there is no hand, might be explained by this sympathy. But when a person describes the position of the hand and fingers when the same is removed beyond all human sight, it is reaching out beyond the natural vision, and be-yond the natural body, and must be placed upon a different plane, and can only be developed by a different train of thought. Swedenborg has by a different train of thought. Swedenborg has given a theory which while it may sound strange and inconsistent to some, is yet perhaps as reasonable 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 portion of our organization. And although you may cut off the natural arm, the spirit arm is attilithere. Not being familiar with Swedenborg, I cannot say how far he carries this idea, but to me it does not seem unreasonable. Here is proof positive of an intelligence reaching outside and 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 something more in man than is visible to the natural thing more in man than is visible to the natural eye 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 it 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

L. R. Palmer writes: There is a good working society of Spiritualists here in Atlanta. A few of us met together last June, and organized our selves into the First Society of Spiritualists of Atlanta, 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 meetthe first of September we have been holding inecu-logs 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, fearh s.; :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 arena 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 attings for the curids, the skeptical and the believers, for the past months, and it is the united testimopy of the Spiritualists here, that she is the best independent slate-writing medium that has ever visited Atlanta of whem we have any knowledge. visited Atlanta, of whom we have any knowledge, and we can kindly and cheerfully endorse and rec-commend Col. 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 their friends, earnest and valuable workers in the cause of progressive reform. From Atlanta 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 house talant for entertainment until the angel world sees fit to send slong some one class, which we are earnestly hoping will be soon, "for the harvest is already ripe and the laborers are few.

aside all moralizing and theorizing, the physical fact still remains that a dismembered limb should

be properly cared for.

The Oldest Man in the World.

The oldest man in the world is said to be Migu-el Solis, now living in Bogota, in the republic of San Balvador. His age or time of birth is not given, but Dr. Louis Hernandez writes that his given, but Dr. Louis Hernandez writes that his name appears on a list of subscribers to the Franciscan Convent of San Sebastian, in 1712, sor 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 his conversation distinct. In accounting for his longevity, he says, "I have never, to my recollection, eaten more than once a day; on the first and fifteeath of every month I fast rigorously from all food, but drink a great quantity of water. I always eat my food cold. I have never committed the least excess in drinking." 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 days, after all. days, after all.

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

Critical.

The following is from a minister of the gospel: . . . I am poor as well as some others, but between myself and a neighbor, the Journal has visited us now for nearly a year. I have looked favorably upon Spir-itualism 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 prophetic dispensation! Did ever Christ or his apostoles with the recognition of the same of Hes exhibit for money? Verily, no? "Slive gold have I none, but rise up and walk." Di old prophets charge for the manifestations of their powers? Verily, no! Christ and his apos-ties and the early prophets acted in the cause of suffering humanity.

But I am heartily glad, as every other lover of touth, honor and purity must be, in view of the base pursued by the Johanna Let the world arrow 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, upsparing denunciations of the Bible, and ridiculing of "Old gray headed orthodoxy," and such like. Supposing we are somewhat facatical; 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 Jounnair 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. 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 Falth

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

"That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed be-lief, not confined to rustles 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 pre-sent 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

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 ap-paritions appearing as-they often do, at the mo-ment of death, but alas! 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 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 footsteps through life's devious pathway, but there the matter edded. 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 farward by so.

heart, has actually been brought forward by so-called ministers of the gospel for consolation as an argument against its claims. It may possibly be that the suffering, bereaved soul should be so anxious to believe it true as to betto easily satisfied; 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 degree; and, truth to tell, I am often skeptical still. But this is only in regard to certain objective phenomens, and to messages which do not bring with them some positive test. In regard to the macvelous facts underlying our heaven-sent philosophy, the demonstration I have received has amounted to "proof palpable." The faith I rejoice in is founded upon facts, and faith without facts (or works) is dead.

MARY DANA SHINDLER MARY DANA SHINDLER.

Spiritualism in Oregon.

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

tire strangers to me. Soon after entering the room Mrs: McLennan 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 Weish." 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 Elizabeth Welsh is the name of her mother, and tham 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 larger number of names and communications were read, each of which was recognized by persons in the audience. After this the lights being extinguished, Dr. McLennan sitthe lights of sentre and surrounded by about twen-ty persons, manifestations were given and com-munications 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 Dakin, with whom Stough had some difficulty, was arrested for the crime, was tried, and ten days ago was sentenced to the pentientiary for life. From beginning to end he declared his innocence. After he was sentenced, an Italian hamed Frank Ross, came forward and confessed under oath that he murdered Stough, and that Dakin is wholly innocent. Ross says on two different occasions the spirit of the hurdered 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. The Osceola, (Iowa) Sentinel . says :- Some

Another interesting feature in this case is narrated by the Marshall Times:—Last night there came into the office of H. C. Henderson a gentleman accompanied by his daughter, aged seventeen, reading 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 distinctly in each dream. She recognizes Ross as the man whose countenance was presented to her in the dream, and this before Ross confession.

The Court, jury, attorneys and all are now satisfied that Dakin is innocent, that Ross is the murderer, and that he is not insane but tells the truth.

Mrs. Mary M D Sherman, Adrian, Mich. This well-known psychometrist says: Friend, you are doing a grand work, and though it is hard to fight against obstacles as you do, yet the staff upod 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 Jno. C. Bundy could do. Verily, your

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

Watch against constitutional weakness of mind and passion. See tham 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 galulog a strong hold in Mexico, and societies for the study of its philosophy are multiplying. Fiction has been, is, and will continue a won-drous attraction. Can it not be utilized with spe:

cial profit? Astriking 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 cast lete the

God and the angels open to man the windows of heaven 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 In the first books of the Jewish scriptures

there are no references to the fate 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, contributes a thread in the fabric of the future. 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 demon-

strations, the better. In Cubs an attempt was made to publish a

spiritualistic magazine, but the proofs came back from the censor so mutilated that the project was Despite all hindrances, Spiritualism has grown until it is the most widely accepted of the somewhat numerous religious of the United

Dr. Hoegel assures the world of anthropolo-

gists (Ausland, p. 1, 163) that he has seen and ex-amined men with tails in the Sunda Islands specially among the Dajaks, and in the Molyccas Some of the natives of India have remarkable spiritual phenomena in their midst, as described in the translation from Jacolliot's book in Ritts in

It is repulsive to sound reason to think that the sins of the guilty should be laid on all innocent victim; that it is absurd to suppose one individu-al 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 capable 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. Davis. Build on these sure foundations, and what can disturb the future harmony and growth of the new teligion?

The adherents of the new religion, Spiritual-lam, more generous and confiding, have been shamefully imposed upon by usprincipled 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.

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 livelf 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 civfligation.

John, in closing his gospel, says: "This rec-ord was written that ye might believe 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 Longfellow has breathed the spiritual con-

ception 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 sould upon the floors."

With feet that make no sound upon the noors.

Small acts of kindness, how pleasant and desirable 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 and the contract of the soul. away despair, and makes the path cheerful and

When Jesus was asked to teach how to pray, he at ouce 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 conhis forgiveness depends on our fosgive. ness of others.

Mrs. Emma Hardinge-Britten says:
"I know, for I have proved it, that honest akepticism 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, Conkiln, Koons, Jennie
Lord, D. D. Home, and hosts of others in the opening of the manifestations, not only submitted
cheerfully to every test kindly proposed, but gladly aided in suggesting new modes of testing spirits and often proposed experiments to its, and often proposed experiments to prove the power, which the sitters would never have asked for."

St. A signistime 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 receive either from seducing spirits (who nevertheless can do nothing, unless they are permitted by God, who supremely and ineffably decrees what is to be alighted to each), or from God himself, either for the punishment of their wickedness, or for the consolation of their misery, or for admonition 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 advance ed immortals, known as the Spiritual Congress, comprising the most bighly unfolded minds of the spiritual spheres supregunding our earth and its sister planets, is applying its almost limitless resources and power of the tilthe various departments of human thought and setion, for the purpose of bringing about such a culmination of circumstances and conditions affecting all peoples, such a universal crisis of affairs, as to compel the civilized world to perceive that its only possible salvation from utter downfall and collapse into a worse than barbarism and anarchy, is in the abandonment of those "principles" (if they may be so colled,) and methods which form the basis of the prosent civilized system, and the general adoption 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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DORUS M. FOX.

The Spiritualistic Tramp, Possessor of IIlimitable Snavity, 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 sub-

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

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 Nettie 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 gives 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 inclosed slip, which we cut from the Boston Sun-day Herald. A careful perusal of the same will answer your inquiries.

. 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 Fux's proctivities 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 POX-Y TALE.

CROCKED REAL ESTATE TRANSACTIONS - BOGUS MORN-GAGES-MERCHANTS MOURNING FOR THE LOSS OF THEIR PROPERTY-THE SWINDLES ARRESTED.

CAGGES MERCHANTS MOUANING FOR THE LOSS OF THESE PROPERTY—THE SWINDLES ARRESTED.

The managers of the Judicial theatre have underscored, an old drama called "Swindling," and it is stated that one-B. Morton Fox will assume the leading role.

" the lex of the play that act let, scene ist, will introduce the "star." D'Morton Fox. who will appear as a stout, well-preserved, rather good-looking man of emooth speech and inclumating ways, and having a strong Renchant for making ploes professions and extracting shekels from the pockets of the credulous and confiding himsnity. Just where Bir Reynard first saw the light, or how and where he was caltivated 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 he attracted considerable attention among accelers, pork-packers and tillers of the vast domain, midway of the "Hub" and the Pacific sippe. A wealthy gentleman doing business on State street says, that the man, with the name which implies craftiness was once called upon by vigilantes in a town in Wisconsin, and was by them solicited to "go," and stand not upon the order of his roing. His biographers state that some irregularities laid at his door c-upled with the carnest appeal of the vigila; ter, induced him to take a lively walk out of town. Madame Rumor, claiming to have hung 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 was doing a large business. His references to his struggles, losses and sufferings are said to have been very touching, almost sufficient to melt the heart of a sto c, and wring tears from the dryest fountains. His pathetic powers are said to be featurese, and as an emotionalist he is said to rank in the first-class.

HIS PRAST 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 a real estate agent and conveyancer. As a conveyancer he is said to have been a great success, and that he managed to convey a great deal of property belonging to others into his own hands, without rendering a quid pro que, but of this more anon.

A CONFIDING LADY IN THE COILS.

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 PIXED.

Those who claim to know, say that Fox departed for Chicago robed in a \$65 suit of clothes, for which he forgot to pay a leading clothing firm. In his pockets he is said to have had about \$10,00, and for baggare a large stock of boots and shoes. On arrival iff 'hicago he stuck out a shingle at No 158 La Saile street, and imitated the spider in saying, "Will you walk into my parlor!"

Soon after Sir Reynard had ensconsed himself in the weatern Sodom, his eastern creditors and victims betran to inquire after him, and, finding that he could be indicted for swindling, measures were taken to bring him to justice, and on Friday last an indictment was found against him by the grand jury for Suffaik county, for swindling the lady pre tously reterred to Chicago officers were immediately telegraphed to to arrest Fax, and did so. A requisition was obtained, and Saturday, Detective Knox, 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, straw-bail and false trusfers of property, then did the trial of the late Costellouting.

fers of property, then did the trial of the late Costelloring. There are several parties implicated with Fox, who are thought to have been too's and catspaws of him and of others in the meshes with him. That he has endeavo ed, so far as he could, to compensate them by transfers of pro-berty to them, for their alleg-ance to him and their services in doing his dirty work, and as strawball for him in various litigations, is conceded by those acquainted with the parties. In letters to his counsel, of recent date, he reminds counsel that he (Fox) has always paid him fets and borrowed money promptly, and begs of him to ship his (Fox's) frinture to his wife in Chicago, in his counsel's name, and then send her an order on the miroad company for it.

MR. CONWELL'S STATEMENT.

MIL CONWELL'S STATEMENT.

As Mr Conwell's name appears in connection with For, as counsel for the siter, it is but, just that the following statement made by him should be granted space. Col. Conwell was interviewed in regard to his connection with, For's affairs, and emphalically disclaimed all connection with, or knowledge of. For's fraudulent transactions. He was For's atto ney merely. He always had perfect confidence in For until since he left the city. Since he has found out his true character, he has rofused persistently to have anything to do with him. The Colonel stated that For had cheated him as much as any one else, and to day is owing him \$50. The very day For left the city, he (the 'clonel) left him \$50, for which he showed the reporter For's note, dated November 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 "Mpiritual 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 bac 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. * I 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 Cols—D. M. Fox, whilst a citizen of Southwest Missouri: The Spiritual Offering 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 . . Nov. 20th, 1878.

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 re-pairs, 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 fajr dealing, others, such as furniture dealers, brick layers, etc., became involved like-wise, until (as I am credibly informed) he bund 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, knowing 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 acts already given, unless it be the astonishing persistency with which he will follow up a friend already victimized by him, is order to raise the funds to leave the country.

I do not know how many try. I do not know now 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. I went to another small dealer in furniture, and learned there was an unpaid bill over due, and the poor man,

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,

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 number of bills unpaid, beside his own, and all

over due, and no prospect of making any

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 exposéwe 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 conning and unprincipled men that ever crippled a good cause.



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