

RELIGIO PHILOSOPHICAL JOURNAL

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ARTS, SCIENCES, LITERATURE
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AL PHILOS
ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Hides at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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THE ROSTROM.

An Address Delivered Before the New York Spiritual Conference, Feb. 13th, 1881, by P. E. Farnsworth.

To the Editor of the Religio-Philosophical Journal:

By the aid of some notes kindly furnished me by Mr. Mallie, a stenographer, I shall, with your consent, be able to give your readers the substance of an extemporaneous address which I gave before the New York Spiritual Conference at the Harvard Rooms, on Sunday, the 13th of the preceding month. The hall was well filled with a highly intelligent and appreciative audience, and the exercises were opened by an address from the ever popular and graceful speaker of the First Society of this place, Mrs. Brigham. She held the undivided attention of the audience for half an hour, or more, in discoursing upon the phenomenal and physical aspects of modern Spiritualism, the beauty of its philosophy and the beneficent character of its mission; yet she made the statement that the whole subject is very unpopular. Taking my cue from this remark, I spoke in substance as follows:

After the very graceful address to which you have just listened I fear that what I may have to say on this occasion will grate rather harshly upon the ears of some of those present. I have no wish to be regarded as a bull in a china shop, nor any desire to break things generally, yet when I speak on this subject I have a habit of saying what I believe to be true, without stopping to consider whether my sentiments will be popular or otherwise.

Mrs. Brigham has truly said that modern Spiritualism is very unpopular, and I propose, in the time allowed me to day, to give what I conceive to be some of the more obvious reasons why it is so. The reason cannot be found in the nature of the subject itself. A demonstrated future existence—an undivided life of eternal progress for all, commends itself irresistibly to every right thinking mind. Had the question been asked forty years ago, "What is the greatest good that the gods could possibly bestow upon mortals?" the answer would have been in a vast majority of cases, "The annihilation of death." This has practically been done by the advent of Spiritualism, and had it come through the pulpit and confirmed the preconceived ideas of the clergy, it would have met with no opposition from that quarter, but would have been hailed as a most powerful ally, demonstrating what the people have been asked for centuries to receive upon simple faith. But alas for its popularity, it was born like Christianity itself, and like many great, but new truths, in a manner so to speak. Its heralds were among the poor, the obscure and the illiterate, and worse than that, it wholly ignored the dogmas and creeds of popular theology, and taught that every day is the day of judgment, that heaven and hell are spiritual conditions, the one to be gained by good deeds and a pure life instead of by faith in the goodness of another, and the other to be avoided, or grown out of in a similar manner, thus making every one his own savior. Here, then, is a sufficient reason why modern Spiritualism is unpopular with the clergy and all dogmatic religionists. Yet it has never been, nor can it be successfully assailed by the clergy. The few who have thoroughly investigated it have, in most cases at least, identified the spiritual origin of the phenomena, even though they were obliged to fall back upon the untenable theory that none but evil spirits communicate. But there are other reasons why Spiritualism is unpopular with thinking and intelligent people, of which I wish to speak, that are traceable to the follies and fanaticisms of Spiritualists and mediums themselves.

In this morning's Tribune (February 18th),

there is an account of a so-called materializing séance held last evening over a butcher's shop in 8th Avenue. The mediums were the notorious Eddy Brothers. I do not think the reporter went out of his way at all to ridicule the séance. A straight-forward account of what took place was probably the severest sarcasm possible. Here is the editorial summary of it, and as it is only a few lines I will read it:

"The spirits which are materialized over a meat shop in 8th Avenue, as the ghostly chronicle in our news columns runs, hail from some realm where cleanliness is not next to godliness. The apparitions come before a select audience of the unwashed and long-haired in pristine snudge that would abash one of Sitting Bull's braves in his wildest war paint."

Now I believe that any man who, for the sake of gaining a few dollars, will impose upon the credulity of his fellows, and so outrage the tenderest and holiest feelings of our nature, deserves condign punishment. Yet I believe that Spiritualists themselves are largely responsible for the doings of these and a multitude of other pretended materializing mediums. Their apologetics are found wholly among those calling themselves Spiritualists, and they contribute largely to their support. Understand me, I do not question the truth of materialization. I believe that it is possible, and in some instances, and under favorable circumstances, does take place. I have myself both seen and felt materialized hands, and in one part of the body can be formed it is only reasonable to suppose that the whole can be. But I know that materialization has in many instances been horribly caricatured and fully exposed, and until it can be done without the accessories of dark cabinets, curtains and semi-darkened rooms, it should never be attempted as a means of convincing skeptics of the truth of Spiritualism. It has probably already disgusted more sensible people with the whole subject than it will ever make converts.

Another cause that, in my judgment, has contributed much to the unpopularity of this subject is the frivolous and trashy character of much of its literature. While we have a literature of an exalted character and worthy of any cause, it cannot be denied that many of our books and papers serve only to belittle and degrade the whole subject, and some of them have given occasion for the expressed opinion among some sensible men that the spirits retrograde intellectually, and by the time our great statesmen, poets and sages have been a few centuries in spirit-life they become driveling idiots.

Now I yield to no one in my admiration of the moral heroism of our brother, Mr. Henry Kiddle. It was a grand moral spectacle, his abandonment for the sake of principle of the honorable position he held, to espouse an unpopular cause. Yet, in my estimation our brother will require a pretty long and busy life to counteract the mischief he has done the cause by putting such unmitigated twaddle into the mouths of Shakespeare, Bacon, Milton, Swedenborg, Byron and other distinguished spirits who long ago passed from earth, as he has done in his book. He is a gentleman of undoubted intellectual culture and no small literary ability, and for these reasons much was expected of him, and I believe his book was a sad disappointment both to the friends and enemies of modern Spiritualism. I give him credit for meaning well, and I know he has done and is doing a good work in other directions, and I believe that twenty years hence, whether in, or out of the body, he will be led to wonder how he could ever have published such a book!

A short time since I took up a book written by Dr. Eugene Crowell of Brooklyn, in which our old friend, Mr. Robert Dale Owen, is supposed to be giving, through a medium, some minute description of the Spirit-world. I read far enough to learn that he divided the heavens into more than thirty distinct spheres, with a distance between each that could be measured in miles, and that he even went so far as to tell how long it would take him, with a pair of fast horses, to drive from one sphere to another! Now according to the best information I have ever been able to gain on the subject, I am led to think that the different spheres in spirit life represent the different degrees of progress and development, intellectually and spiritually that the inhabitants have made, the same as the different circles of society do in this life. I would like to ask the author how long he thinks it would take with a pair of fast horses, to drive from the lowest spheres of society in this city and Brooklyn to the highest! I was obliged to drop the book at this point too much disgusted to read farther. [A voice.] "How about A. J. Davis's books?" I believe that Mr. Davis's books contain many beautiful gems of eternal truth that can be found no where else, and that many of them will be better understood and appreciated a century hence than now.

I have said nothing of our papers and periodicals. Some of the best of them have died for the lack of appreciation and support, while others are still struggling against the tide. Some, I am sorry to say, have died because they did not deserve to live and there are others whose speedy demise would be a gain to the cause. Even the "dear old Banner" continues to publish from week to week a lot of silly "messages," very few of which contain sufficient data for identification even if they are gen-

uine. I am inclined to believe that if they were written to order in a private room of the establishment and the names affixed at random, fully as many of them would be identified as now. There may be a demand for just such things, but in my opinion they are doing more harm than good.

Again, many of the speakers who have occupied our platforms have done much to place Spiritualism in a false light before the public and to make it unpopular. It is well known that a large number of them espoused the false and mischievous social doctrines represented by Mrs. Woodhull, and taught them both from the platform and through the press, until Spiritualism, in the minds of many, became identified with what is called "free love." Fortunately for the cause the number of such speakers has been, for the last few years, growing smaller by degrees and beautifully less, and the number of societies where they can find employment, smaller still. Indeed, I know of but one of the latter, and that, I regret to say, is in this city.

But there are certain "france" speakers, so-called, who have done much, in my estimation, to make the subject unpopular, by claiming that distinguished spirits speak through their organism. They may be perfectly honest and sincere in their belief, but so far from being able to give any proof of what is asserted the evidence is usually all against it. A clear understanding of the extent to which one mind can control another in the form may have an important bearing on this subject. I have never seen a mesmerist, from Dr. Dods and La-Roy Sunderland to Prof. Carpenter, who would claim that he could so magnetize a subject that he could cause him to give a connected discourse, uttering the thoughts and language of the magnetizer. When the professor wishes his subject to personate a certain character, he impresses him with the idea that he is that character, and then from his own resources, exalted and quickened by the influence upon him, he fills the bill as best he can.

Now let us suppose, for example, that Mrs. Richmond goes upon the platform magnetized by the spirit Theodore Parker, or by the idea before entertained by her that this spirit would speak through her (it makes no difference which) and what is the result? She does the best she can to represent the spirit, but instead of the short, terse and almost epigrammatic sentences of that great man, we have the long, involved and intricate sentences of Mrs. Richmond every time! Now I am not denying that Mrs. R. is often inspired, for I believe she is, and I know that it is a great thing to be able to give utterance to such grand discourses on such a variety of subjects as she does, clothed, too, in such beautiful language, but if any one supposes in listening to her, or to any other "france" speaker, that he is receiving the ideas or hearing the words of some distinguished immortal, he is, in my estimation, under a delusion—that is all!

Again, there are other speakers and mediums who seem to have "lost their heads" on the subject of psychometry. That there is something in this branch of psychology is undoubtedly true, but when it is carried to the extent that it is by some, it is made to appear absurd and ridiculous. When Dr. Buchanan asserts that psychometry proves the genuineness of certain pictures that have been proved by the most incontestible, sworn evidence to be fraudulent, it seems to me that he is striking a fatal blow at his pet hobby, and that he ought to be ashamed ever again to cite psychometry to prove anything!

I have hardly time to speak of that somewhat large class of Spiritualists, who, in my judgment, are doing much to make our cause unpopular by prefixing the term Christian to their Spiritualism, thus endeavoring to make sectarian that which is common to all religion and to no country, no nation, but is as broad as humanity.

I have thus, Mr. Chairman, spoken of a few of the causes that are contributing to the unpopularity of modern Spiritualism. There are many others of which I have no time now to speak. It is always a thankless task to "shoot folly as it flies," but since we have so little to do in defending our cause from the attacks of materialism, the pulpit and the press, and since so many men of undoubted scientific attainments have entered our ranks, it seems to me we cannot do better than to try to render our Spiritualism as acceptable as possible to the intelligence and culture of the age, by freeing it from the follies and fanaticisms that have too long been stumbling blocks in the way of progress. But whatever course we may pursue in regard to it, we may rest assured that it will live. Had it been mortal it would have been killed long ago by the indiscretions of its friends. But being founded in eternal truth it will stand like the rock of Gibraltar, hurling back the waves of scorn, ridicule and contempt cast against it by science, the pulpit and the press, until by and by, when a few more distinguished scientists shall have proclaimed its truth, and a few more popular clergymen shall have accepted it, it will suddenly become popular, then no one will be found so bold as to deny it.

Bees have stolen largely from the best-rook sugar refiners of Paris. One manufacturer alone estimates his loss at 25,000 francs. A petition was presented to the Prefect of the Seine, and he has forbidden the keeping of bees in the neighborhood of the city.

W. E. Coleman's Queries Answered.

To the Editor of the Religio-Philosophical Journal:

All the works I ever wrote were published in the interests of truth. I have, therefore, ever been desirous that they shall conform in every statement to the truth or the strongest probability of truth; but many questions appertaining to history, and more especially to theological history, are involved in such obscurity and uncertainty that they ever have been, and perhaps ever will be a matter of dispute as to their true solution. We must, therefore, content ourselves with probabilities; and if I have made any statement in any of my works which have no historical support—or the most reliable historical support—I shall feel thankful to friends writing in the interest of truth to disclose the fact. It is, therefore, with the greatest pleasure that I comply with Bro. W. E. Coleman's request to answer certain questions which he has brought to my notice in the JOURNAL, feeling assured that a brother who is one of the best posted and most critical historical writers of the age, can do something toward setting me right if I have erred in any statement relative to the subject matter on which he writes. I have received, perhaps, 50 letters the past year containing questions relative to my authorities for statements found in some of my works, which I have answered in every case so far as I know to the satisfaction of the querist.

In this case I am admonished by the editor of the JOURNAL to be brief; and not only respect for him, but other demands on my time requires a strict compliance with this suggestion. An elaborate and, perhaps, fully satisfactory reply to all the queries of Brother Coleman, would fill every column of the JOURNAL. I can, however, put him in possession of the most important facts for which he is seeking, and put him in the way of finding the others by his own researches, which, perhaps, will be equally satisfactory. I will answer his questions in the order in which he has arranged them:

1. He desires to know if I have any authorities for the statement that the Nicene Council formulated the sacred writings of the Christians; but Davis's Divine Revelations, and the writer Pappus. I answer that I should not have made the statement upon the authority of these writers alone, although their testimonies are corroborated, but the authority Davis cites, I regard as a strong one. We have so many others, that although some writers dispute it, I think the balance of evidence is strongly in favor of the assumption, that the Council of Nice made the first authentic selection of books to constitute the Bible. Origin had previously made a collection, if not a selection. I know that some writers assume that this council settled only the Arian controversy, for which it was called; but the well known ecclesiastical writer, Eusebius, in his famous Ecclesiastical History of "The Annals of Alexandria," and the equally well known and popular writer, M. Tindal, author of "The Rights of the Christian Church," and the author and philosopher Pappus, of the 4th century, in his "Synodicon of the Council of Nice," to which we might add Theodoret, Sozomen, Sabinus, Aurelius Peruginus, Baronius, St. Hilary and Rubinus, and a dozen other writers, all state or assume that the Council of Nice made a selection of books for the Bible. It is not necessary to inquire whether all, or any of these writers, were reliable or not. For the bare reference to such an event in the absence of any motive for fabricating a groundless falsehood in the case, goes far to establish the truth of it.

2. How does Mr. Graves know that the "Council of Nice was a set of drunken bishops and lawless bohemians?" I can only say that several writers have said so, some of whom I will cite. Some of the writers, however, speak in general terms of this with other councils, which succeeded it. All of them were constituted of men of about the same character. Eusebius and St. Cyprian represent them as being "abandoned to every species of crime and immorality." Tindal says, "If the accusations and libels which the bishops at the Council of Nice gave of one another, were now extant, in all probability we should have such rolls of scandal that few would have reason to boast of the first Ecumenical Council where, with such heat, passion and fury, the bishops fell on one another," etc. Again, speaking in general terms, he says, "The confusion and disorder were so great amongst them, especially in their synods, that it sometimes came to blows, as for instance, Dioscorus, Bishop of Alexandria, cuffed and kicked Flavianus, Patriarch of Constantinople, with that fury that within three days after he died." This was in the Synod of Ephesus, held A. D. 449. St. Gregory Nazianzen declared that "ambition and the love of disputation beyond the power of words to express, reigned in every assembly of bishops." (Letter 65) Tindal also says, "The love of contention and ambition always overcomes their reason." (Rights of the Christian Church, p. 195) Nazianzen compares them to "zeese and cranes which fight without understanding one another." Sabinus, himself a bishop, declares "the bishops composing the Nicene Council, were a set of illiterate, simple creatures, who understood nothing." Theodoret declares they were subtle and crafty and of a quarrelsome and malicious temper and actuated by a spirit of revenge." (Eccles.

Hist., chap. 7) Eusebius and Sozomen testify to the same effect. Also Socrates scholasticus. St. Gregory, another bishop, says, "They quarrel among light and run into schisms," etc. "and possess an indescribable thirst for contention and rule," etc. Moshim represents the bishops of that century as being given to "arrogance, luxury, effeminacy, animosities and strife and other vices too numerous to mention." (Eccles. Hist., vol. 1, p. 311) But my limits compel me to stop.

3. Bro. Coleman wants my authority for saying there were at first 2,048 bishops present, 1,700 of whom were dismissed. Eutichius, in his "Annals of Alexandria," page 440, so affirms; also Eusebius and St. Athanasius. Voltaire, although at a discount in his religious views, is admitted to be one of the greatest and most reliable historians that ever wielded the pen. He says, "There came together 2,048 bishops," etc. Other authorities might be cited but I am admonished to be brief.

4. Again I am asked who was M. Tindal, when did he live, in what work does he refer to the Nicene Council? Answer: There were two Tindals who figured in history, Matthew and William. I have quoted the former, who was born in England in 1657, and wrote a book called "The Rights of the Christian Church," in which he makes the reference to the Council of Nice, which I have cited, but not having the work now in my possession, I cannot give chapter and verse. He was considered a writer of great truth and ability.

5. The brother asks, who was the writer who makes such serious charges against the bishops composing the Nicene Council? As those I have cited, that of being "abandoned to every species of immorality." I have already cited various authorities to substantiate this charge in answering the second question. A part of the charge is that many of them could not write their own names. I have quoted a writer who says, "They were illiterate and understood nothing." As for not being able to write their names, the well known Quaker writer, Wm. Penn, is my authority for saying so. See his "Select Works," a massive volume now in my possession.

6. Brother Coleman wants to know who was the author who stated the gospels were placed under the communion table (he says "upon the communion table." But "under" is the word I have used in my "Bible of Bibles.") Eusebius says so, not Ireneus as in the earlier editions, but corrected in later and more thoroughly revised editions) Nicene Council, chap. 23, p. 87, and also Baronius and Peruginus, early Christian writers, all relate the circumstance. (How Eusebius got changed to Ireneus is explained in my last work.) Pappus in the work already referred to, the "Synodicon to the council of Nice," says, "By placing all the gospels under a communion table, upon the prayers of the council, the inspired books jumped upon the tables while the false ones remained under." (182)

7. Brother Coleman calls for the name of the author who states two of the bishops, Chrysanthus and Mysonius died during the council and yet afterwards signed their names to the decrees of the council. The authors above named, Niciphorus Baronius (come 4, No. 82) and Aurelius Peruginus, all make mention of this circumstance. "The documents were placed near their defunct bodies and the night spent in prayer by the council and the next morning it was found they had signed their names." (See Nicene Council Book 3, Chap. 25) Of course this circumstance never occurred, nor the act of the gospels jumping upon the table and hence are not mentioned in the most reliable authors.

8. "Whence did Mr. Graves obtain the account of the vote after death upon the canonicity of the Bible." Answered above.

9. My authority is called for by brother Coleman for stating that some of the bishops were so severely kicked that they died in consequence. This question is answered by citations made in answer to the second question. The kicking however, took place in the council or synod of Ephesus and not in the council of Nice.

In conclusion I deem it proper to state a number of my authorities quoted in the "Bible of Bibles" as also in "The World's Sixteen Crucified Saviors," were borrowed or hired for a time and returned and are not in my possession, and some of my own books are loaned out and one of them sold. So that I am not able at present to give the name of the author for every statement, nor in all cases to give chapter and page of some of the authors I have named. I think I have, however, adduced a sufficient number of authorities to settle the principal points in dispute between Bro. Coleman and Fishbough and Peebles, and to show the two latter are in error with respect to the character of the members of the Nicene council, and also with respect to a portion of the business which occupied that convention.

KERSEY GRAVES.
Richmond, Indiana.

Rev. Mark Trafton is presumably a reader of the Bible, and a believer of it, but he says in Zion's Herald that he does not believe a spirit from the invisible world ever manifested itself in this one. In this he differs from some other readers of the Bible, who say it is saturated with evidence of such manifestations, and some of its devoutest students, like Wesley and Phelps, testify to the personal knowledge of spiritual visitations.—Boston Herald.

Woman and the Household.

BY HESTER M. FOOTE. [Metuchen, New Jersey.]

The two have grown up so divinely together, Flower within flower, from seed within seed, That only the wisest of men can say whether...

Physical disturbances cannot end with the body. He who drinks strong tea or coffee--to say nothing of worse--eats rich and highly spiced food, who lives in dark, unventilated rooms, is unhappily affected in those essences...

These striking lines sing that comradeship of Soul and Body which is only dissolved when death sets free the former, to exist as the disembodied body of the innermost, the glorified immortal and Divine Spirit.

At the approach of that mysterious change called death, the soul perfected and matured, gathers together its essences and withdraws to a higher plane of being, and a world of corresponding refinement.

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Happiness, serene and profound, broods deep in the spirit of the loving and obedient. Such an one comprehends and venerates the grand uses of the body to its indwelling and overmastering soul, and its still more interior and divine spirit.

Another age may divide the manual labor of the world more equally on all the members of society, and so make the labors of a few hours avail to the wants and add to the vigor of the man.

Let a man say, My house is here in the county, for the culture of the county; an eating-house and sleeping-house for travelers it shall be, but it shall be much more, I pray you.

The Prejudices of Mankind.

To the Editor of the Religio-Philosophical Journal: Some further extracts from the excellent work of the Austrian Baron Lazar de Hellenbach, will go far to prove how important work such prominent excellent media as Messrs. Slade and Eglinton are able to do in Germany, and how momentous a stage in the history of Spiritualism it is, that such scientific minds as Zollner, Hellenbach and others, have been drawn, so to say, against their will and expectation, into the zealous investigation of its phenomena.

I select the remarks of Mr. Hellenbach in the third volume of his book, about the luminous appearances (including some tending to materialization) which he observed in the presence of Mr. Eglinton, to which may be added one of Prof. Zollner's experiences with Dr. Slade in the same line.

Concerning the luminous appearances, says Mr. de Hellenbach on p. 284, "We observed sparks and points of light at a far distance from him, and there also appeared a blue cross." This latter, as he was at the time standing outside the circle, could possibly have been produced by some phosphorescent stuff, but in this case the non-illumination of the room would have remained an enigma.

At first saw a bluish light, by which, though indistinctly and swimmingly, a human head was illumined. This appearance was immediately repeated, but this time the light was so strong, that with great distinctness the head of an Oriental became visible.

full beard and approached us about a foot and a half. This disappeared again, but after some time the same head showed itself and came near me at a distance of about four or five inches. The whole figure was, as it were, standing in the table, as if the lower part of it were cut off by the top of the table.

Our author then proceeds to refute the different more or less absurd attempts at denying the extra-phenomenal origin of the human face he and his companion had seen, either by the supposition of optic illusion and artificial contrivances, which, as he had a right to contend, were excluded in his own house, or by the assumption that they only had seen Mr. Eglinton's own head in clever disguise.

It was likewise a luminous phenomenon observed by Prof. Zollner of Leipzig, in the presence of Dr. Slade, which took him by surprise as inexplicable by any known law of physics, and which suggested to him a strong argument for his theory of a world with "four dimensions."

"If the origin of those rays had been in the space below the table in the shape of some luminous point, the shadows of the feet of the table according to the laws of shadow, should have appeared considerably larger on the curtain than the feet themselves, as every one can easily convince himself by putting a burning taper under a table with several feet.

Prof. Zollner then refers to the frequency of luminous appearances with spiritual mediums, and dwells on the great importance of their scientific observation and investigation, and even suggests an optical method for the purpose. Here, it would seem, is a rich and legitimate field for sincere and interesting researches by scientific investigators; but they must be of the genuine kind, not of the spurious we have so frequent occasion to meet with in this country; they must be of the kind of which our venerable Prof. Hare has set a glorious example thirty years ago.

At first saw a bluish light, by which, though indistinctly and swimmingly, a human head was illumined. This appearance was immediately repeated, but this time the light was so strong, that with great distinctness the head of an Oriental became visible.

of incalculable importance to our cause, and the path entered by Zollner, Hellenbach and others need only to be followed up, to make Spiritualism what it must become to be anything at all an integral part of natural sciences, a knowledge based on universal laws, which if they cannot be explained can at least be proven to be real and intelligible.

Brooklyn, March 1881.

FRAUDS EXPOSED, or how the people are deceived and robbed, and youth corrupted through the mails, by Anthony Comstock, special agent, etc. An octavo volume of 576 pages, printed on good paper, well bound and making an attractive and substantial book. Sold only by subscription at \$3.50, \$4.50 and \$5.50, in cloth, sheep and half morocco.

But he possesses the courage of his convictions and calls people by just such names as in his opinion they are entitled to bear. His temper is that of a man thoroughly in earnest in his work, and his religion is that of the fanatic in whom "ignorance is bliss."

By his showing there has been a great deal of thoroughly good work done against the vampires that suck the good blood out of society and instill therein the poisons of moral death through the vice contagion of obscenity. He goes into the history of the fight with the obscene party of "Liberalism" at great length, and gives a very fair statement of the contest between the Abbott and Bennett sides.

OUR SUNDAY TALKS AND POEMS, with Gleanings in various fields of thought. By J. J. Owen, Editor San José Mercury. Price: paper, \$1.00; cloth, \$1.50.

Magazines for March not before Mentioned.

The Herald of Health. (M. L. Holbrook, M. D., New York.) Contents: Our Common Slight Ailments; Wealth and Human Progress; Sweating of the Feet and its Treatment; The Institute of Heredity; Only a Costlier Disease; Sleep; Size and Weight of Children, and their Health; Record of Hygienic Progress; Shall Immorality be Legalized? The Rights of Smokers; Healthy Morals; Educating our Children; A need for Healthy Dwellings; Bronchitis; Food Cathartics; Il-Ventilated Court Houses; How Diphtheria Spreads; How to Treat Frost-Bites; To Young Women; Bread, Brown and Light; Avoiding Disease.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Sir Frederick Leighton, R. A.; Hints to the Aspiring; Studies in Comparative Phrenology; Utopian; Alfred H. Colquitt; An Important Movement; People of Gallicia; The Young Folks of Cherry Avenue; Our Legacy from Alcoholic Drinks; How does he Sleep? Overwork and Brain Exhaustion; The Magnetic Hand; A Cabinet Colloquy; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; Personal.

Babyland. (D. Lothrop & Co., Boston, Mass.) For the young readers, containing dainty stories, poems, jingles and charming pictures. It is printed on heavy cream-tint paper, in large clear type, with the words divided into syllables.

The only liberty that is valuable is a liberty connected with order; that not only exists along with order and virtue, but which cannot exist at all without them. It inheres in good and steady government as in its substance and vital principle.—Burke.

Rug Patterns. CANYASERS WANTED BY A. GIBBS, 153 State St., Chicago, Ill. Manufacturer Jobber and Retail Dealer in N.E. & W. RUGS in colors on Burials. Sample 15x7 in., book, directions, &c., sent post-paid on receipt of 55c. Catalogue free. 25 25 25



THE PUBLIC ARE CAUTIONED

Against Dangerous, Cheap and Worthless imitations of this article, offered under similar sounding names. The back of each genuine Plaster is stamped with the Government stamp bearing the words:

BENSON'S CAPCINE PLASTER. Accept no other.

\$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address Taux & Co., Augusta, Maine. 25 25 25

REPAIRS FOR STOVES manufactured at Troy Albany, Rochester, Cleveland, Cincinnati and elsewhere. C. MERRICK, 127 West Randolph Street Chicago, Ill. 25 25 25

\$5 to \$20 per day at home. Samples worth \$5 free. Address SIMMONS CO., Portland, Maine. 25 25 25

AGENTS WANTED to sell Dr. CHASE'S 2000 REMEDY. Double your sales. Full of vitality. Write to CHASE'S Printing House, Ann Arbor, Mich. Address Dr. 25 25 25

\$66 a week in your own town. Terms and \$5 outfit free. Address H. HALLGREN & Co., Portland, Maine. 25 25 25

FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Whooping Cough, Catarrh, etc. It is elegantly printed and illustrated, 144 pages 2mo. It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is available to persons suffering from all the diseases of the Throat or Lungs. Address, Dr. N. S. WOLFE, Cincinnati, Ohio. 25 25 25

MRS. FANNIE M. BROWN, Medical, Business and Test Medium, can be consulted daily, except Sunday, from 9 a. m. to 11 p. m. at 125 E. Main Street, Williamstown, Conn. Her office is located by lock of tenant's key, handled by post-office delivery, and two-cent stamps. Five questions on business with advance examination and advice for the recovery of health, that can be relied upon, should not fail to benefit those afflicted. 25 25 25

MRS. CLARA A. ROBINSON, the well known and eminently successful MAGNETIC HEALER, is located at 288 Michigan Avenue (3rd house north of 28th St.) where she will be pleased to receive all patients and as many new ones as may require her services. Will treat her residence, or at residences of patrons. Mrs. Robinson's specialty is in imparting vitality to those afflicted with nervous complaints. Will also diagnose diseases through lock of hair. Send for Circular. 25 25 25

Clairvoyant Healer.

Dr. D. P. KAYNER, The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician.

In whose practice during the last twenty-seven years scores of difficult cases have been made in most all parts of the United States, his office at Room 50, on the same floor with the Religio-Philosophical Journal office, and those desiring clairvoyant examinations and advice for the recovery of health, that can be relied upon, should not fail to consult him. Letters should be written, if possible, by the patient, giving full name, age and sex, with a small lock of hair handed out by them, and enclosed in a clean piece of paper. Full name, for Examination and Written Instructions, \$2.50. If medicines are furnished an additional fee will be charged. Besides treating successfully all the diseases mentioned, makes a specialty of Cancer, Catarrh, Piles and Diseases of Females. 25 25 25

Would You Know Yourself

Psychometrist and Clairvoyant.

Come in person, or send by letter a lock of your hair, or handwriting, or photograph, and receive from me a full and complete description of character giving instructions for self-improvement, by telling what faculties to cultivate and what to repress, giving you a full and complete description of your own character, giving past and future events telling what kind of a medium you can develop into, and what business or profession you are best calculated for, and be successful in life. Advice and counsel in business matters, also, advice in reference to marriages, and the best time to marry, and what you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to save their path of life success, and how to avoid the common pitfalls of disease, and correct diseases, with a written prescription and instructions for home treatment, which, if the remedies follow, will insure their health and comfort every time, if it does not effect a cure. 25 25 25

DETERMINATIONS. KEATS THREE DISEASES MAGNETICALLY AND OTHERWISE. Cancer, Best Diagnosis, \$5.00. Full and Complete Description, \$10.00. Diagnosis of Disease, \$10.00. Diagnosis and Prescription, \$20.00. Full and Complete Determination with Diagnosis and Prescription, \$25.00. Address A. B. DENSMORE, 215 Grand Ave., Milwaukee, Wis. 25 25 25

ANNOUNCEMENT.

THE VOICE OF ANGELS

A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

EDITED AND MANAGED BY SPIRITISTS No. 5, Dwight Street, Boston, Mass. PRICE PER YEAR IN ADVANCE, \$1.00. Low time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimens copies free. D. C. DENSMORE PUBLISHER.

FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT? WHAT IS MAN?

Organization of the Spirit-Body, Matter, Space, Time.

The author, Heinrich Tideman, M. D., is a German scholar, he presents many thoughts in reference to the subjects treated that are worthy of careful consideration. Price 30 cents, postage 8 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE HALO:

AN AUTOBIOGRAPHY OF D. C. DENSMORE.

THIS volume is intended to be a truthful autobiography of the author, so far as pertains to experiences and thrilling adventures which are believed to be more exceptional than representative. It is designed to illustrate spiritual philosophy, or, in other words, to demonstrate the facts that our friends in spiritistic attend and act upon as well as in the material bodies, and that they frequently influence us as we watch over them in the ups and downs of life here, are cognizant of every thought, cheer us when desponding, and give us helpful words of encouragement when misfortune befalls us. To the struggling, discouraged men and women of the world, to those bent down with sickness and care, this volume is respectfully dedicated; and if the perusal of its pages shall gladden the heart of some wayfarer, in his gloomy pilgrimage through the world, with fresh hope, and great object of the author will be fulfilled.

CHILDREN; Precocious Child; School in Providence, and School-Teaching; First Voyage Whaling; Second Voyage Whaling; Third Voyage Whaling; Farming; Purchasing the Ship "Massachusetts"; Getting Ready for Sea; Fourth Voyage Whaling; in Ship "Massachusetts"; Lumbering Business at Gardner, Me.; Learning the Ship-building Trade, and its Branches; Immigrants on a Voyage to the Gold Mine of California and Return, 1849; Ship-building at Rockland, Me.; Healing the Sick by Laying on of Hands, and often without Contact with the Patient; At Home on a Visit; Experiences in New York; Visit to Cincinnati; Gas Regulator. What became of it; Visit to St. Louis; Work in Shipyard; Driven out of Town by Agents of the Irish Army; Stay in England; Home in England; Return; Flight to Metropolitan City; Steamboat-building; etc.; Publishing a Spiritual Newspaper called "The Light of the Ages"; edited and managed by him and by whom it was first projected, and why it was gotten up.

12mo., cloth, 360 pages. Price \$1.50.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Lighted Path.

BY O. W. BARNARD.

Our pathway through life's thorny ways, When bleeding feet must often tread...

When passions dark sweep o'er the soul, O'erwhelming us in thickest gloom...

When storms of trouble dark and dire, The sun has blotted from our sky...

O'er mountain crags—through valleys deep, Through forest shade or sunny vale...

When mists of superstition's night, Enshroud us like a vale of gloom...

When fierce embattling hosts have met, Where rage and fury rend the breast...

Where nations crumble and decay, And sink beneath the wave of Time...

Through summer's heat and winter's cold, Through autumn's fall and spring's dawn...

Our pathway lies o'er the boundless deep, Mad winds burst forth in fury there...

When wasting fever's scorching breath, Has swept our souls with woe and pain...

When weary years have come and gone, And raven locks have turned to snow...

Karl Heinzen, in Memoriam.

On the 22nd of February the German population of Boston turned out in great numbers to attend a memorial service in honor of Karl Heinzen...

The exercises consisted of songs by the choral section of the Turners, and addresses from friends in German and English...

W. C. Bowen gives the opening address the next conference meeting, Friday evening, March 11th, on "Common Sense in Spiritualism and a few words concerning Psychometry."

In answer to a cordial invitation a goodly number of ladies and gentlemen met at the residence of Mr. and Mrs. Henry J. Newton...

Mr. Heinzen had chosen to keep out of sight some of his opinions and principles he might have risen very high as a journalist...

Learning to wait for the growth of principles, was a virtue only found in the very greatest minds. Mr. Heinzen never seemed to be ruffled because people did not grow faster to his plane of thought...

Hugo Freyer, of Denver, Col., writes: The First Spiritual Society of this city which I have the honor to be at present the president, is doing very well...

G. S. Geer writes: We second the motion of Mr. T. C. Flower in the journal of the 12th ult., to have a mass convention of the Spiritualists of Minnesota...

Religious revivals are just as demonstrably the natural results of man's nature and his environment as are social convulsions, physical diseases, political excitement or the revolution of empires.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that the spirit band controlled by Mrs. R. Shepard Lillie would speak upon "Our Homes in the Spirit-world," attracted a large and intelligent audience...

During the past week our dear old orthodox town has been shaken to its very centre by the advent among us of that most wonderful medium, Dr. Henry Slade...

There is probably no other town in this United States that has lived in such entire ignorance of Spiritualism and its phenomena as Malone, with the exception of two or three families...

Dr. Slade, on the evening of the 11th inst., was seated around a large table, and a double-lined slate (opened it, showing us a question written upon the inside upper edge, by a skeptic, and addressed as we afterwards discovered, to a living friend) which had been left here with the request...

There was a very large audience at our conference meeting last evening. Singing by Mr. and Mrs. Lillie, after which Prof. A. T. Deane read an essay on "The Uses of Spiritualism," and it was claimed to have been given through medium in a trance state...

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On the Wing.

To the Editor of the Religio-Philosophical Journal: At the opening of the new year I determined, if possible, to do more each month than ever before...

At the opening of the new year I determined, if possible, to do more each month than ever before to educate the masses upon the subject of health, life and a rational spiritual philosophy...

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The American Spiritualist Alliance.

The above is the title of an organization just formed in the City of New York, for the purpose of furthering the cause of Spiritualism in its highest and purest aspects...

The means proposed to effect this object include especially the diffusion of spiritual science, through public meetings, lectures, addresses, the publication of essays, etc., and the investigation of phenomena and principles...

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Organization.

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A Church Quarrel over a Donation.

Recently the church at Mapleton decided to give the pastor of the same a donation. A dispute arose as to the character of giving to be introduced at the donation, which, from a worthy war, rapidly developed until it divided the church into two factions...

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Notes and Extracts.

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Unsatisfactory Experience of citizens of Neponset with the medium Dobson.

This man Dobson came here under the following circumstances: The feat performed by Mrs. Simpson, in the presence of Prof. Hermann and others was the cause of considerable excitement and discussion, and several of us here decided on procuring the best physical test medium that could be had.

As I verily believe one of the most dangerous men living is this same Dr. A. B. Dobson. Were he but a clumsy trickster easy to detect, there would be no good reason why he should be exposed through the columns of the JOURNAL, as in that case he could do but little harm in any event.

At ten o'clock the next day we engaged him for a seance, present only myself and wife. He started out by raising the table, and having the spirits put left on it, as he called it, either of which tricks I did in his presence equally as well as he could do it.

Robinson, Geo. Baker, James Baker, Milton Brees, A. Anderson, Wm. McMullen and David Boyer and wife. Should Dobson come here again, I should feel it my duty to have him arrested, as a cheat and swindler.

Neponset, Ill. N. C. BUSWELL. (Mr. Dobson writes us denying in advance whatever Col. Buswell might report. If Mr. Dobson can, after seeing them, explain away these damaging charges, he will confer a favor on his many acquaintances.)

The Fourth Dimension of Space.

It is exceedingly unfortunate that through the theorizing of Profs. Zollner and Crookes, the hypothesis of a "fourth dimension" of space has become, as it were, attached to Spiritualism. The hypothesis is based on preceding metaphysical speculation, and is just as far from being demonstrated as when first propounded.

We are made in conformity with three dimensions, and we can comprehend no other possibility. The supposition of what can be done by a being in space of two dimensions, is as illogical as the one with which we are familiar.

When Spiritualism is allowed to rest its claims on the occult tying of knots in a string, and exhausts its energies in the attempt to explain by the hypothesis of a fourth dimension, it allows itself to be lulled to treacherous grounds where contempt will soon take the place of credulous folly.

At ten o'clock the next day we engaged him for a seance, present only myself and wife. He started out by raising the table, and having the spirits put left on it, as he called it, either of which tricks I did in his presence equally as well as he could do it.

Is Wm. Brunton a Christian Spiritualist?

In the JOURNAL of February 19th, Mr. Peebles includes the name of Wm. Brunton among Christian Spiritualists. I resided in Albany, N. Y., with Mr. Brunton for over a year, and was intimately acquainted with him. I heard him lecture twice a Sunday for nearly the whole of that period, and have conversed with him numerous times on theological subjects, and I know that he was as radical an anti-Christian or non-Christian Spiritualist as I was.

entered the Unitarian ministry. Not that he had changed his views, as I understood it, but like many other radical thinkers, he deemed it no inconsistency to be connected with that almost creedless organization, the Unitarian Church. There are and have been a number of non-Christians, or Free-Religionists, in the Unitarian ministry—among them Frothingham, Chadwick, Sanborn, etc.

Religious Custom of Some "Christians."

Among the popular customs in which animals play a leading part that of the blessing of the horses in Rome on St. Anthony's Day (June 17) is most familiar. Every description of wildlife, from the gala coaches of the Princes, and the Cardinals' state carriages, all scarlet and blazonry, to the peasant's cart and the muleteer's wagon, with horses, mules and asses all decked out in ribbons and tassels, were then driven in endless procession in front of the Church of St. Antonio, near Santa Maria Maggiore, where the priests, standing at the door, sprinkled the animals with holy water as they went by.

Healing the Sick by Prayer.

A wonderful recovery of a young lady, who has been confined to her bed for five years, is reported from Eagle township, this county, and not only reported, but vouched for as a fact, by some of our best citizens, who are acquainted with the facts in the case, who saw the girl frequently while confined to her bed and have seen and conversed with her since her recovery.

New Books Received.

"The Origin of Man, or the Early Reforms—A Tale of Tails," by J. R. Monroe, M. D. For sale by the author at Seymour, Indiana.

The Illustrated Scientific News.

One of the handsomest of publications is the Illustrated Scientific News. Every number contains thirty-two pages, full of engravings of novelties in science and the useful arts. Ornamental wood work, pottery, brass and objects of modern and ancient art are fully shown.

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RARE BOOKS.

Any of this List of Books, will be sent at the prices named, postage free. Some Copies are slightly worn, but a larger discount is made on them. Those desiring to purchase will appreciate the offer here made:

- Isis Unveiled, Blavatsky, 85c; retails at \$7.00. Revelations of Anti-Christ, by Prof. J. B. Stoddard, 10c. The Bible in its Own Words, 10c. The Bible in its Own Words, 10c. The Bible in its Own Words, 10c.

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Modern Spiritualism PLANCHETTE.

THE DESPAIR OF SCIENCE. BY EPES SARGENT. NEW EDITION. What the Critics say: A neat 12mo., volume of more than 400 pages, with an appendix. The book stands so much alone in its superiority that we do not hesitate to characterize it as the only honest history of Spiritualism that has ever been published.