

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth wears no mask, looks at no human shrine, seeks neither place nor applause: she only seeks a hearing.

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GREETING TO HENRY SLADE

God's Truth is with thee, Brother, She will make these free,
Though all earth's hosts of falsehood league against thy fame;
She guardeth all her servants with fidelity,
Dispersing every cloud that shadoweth their name.
On every battle field since God and She were one
By the eternal bond of self-existent life,
Her sword with Error's measured, has the victory won,
Her banner floateth longest on the plain of strife.
The war to day, my Brother, is not waged with thee;
Thy sorrow as thy joy the foe man doth not weigh,
'Tis the redeeming Truth that sets the captive free,
Which self-love's chief-begotten, Bigotry would slay.
Christ walks the earth to-day as in the by-gone years;
Again the thorny crown is plaited for his brow;
The shouting, gibing rabble lift their staves and spears,
As then to do the bidding of their master's now.
The Scribes and Pharisees deny the law to-day,
By which immortal light descendeth upon earth,
Herod is seeking still the Savior-child to slay,
Though every newborn Truth be strangled at its birth.
Not hate ecclesiastic is the foe alone
Of Prescience Divine; for now, with "ah-low draughts"
From the deep fountains of Knowledge, mad and drunken grown,
Where stronger, broader mind to Wisdom calmly quaffs.
The fossil-burthened bigot, musty from the schools,
Pants up the lower steps down which Truth's waters flow,
And spying his own image in their limpid pools,
Oris "CHARLATAN" "IMPOSTOR" to the fools below.
Yet even thine accusers, while our claims they spurn,
Were malice aforethought less active in the brain,
Might something glean of proof that spirits can return
To earth, by seeing Jeffrys on their bench again.
But did all power in earth of Church and State combine,
To strike the lamp of Truth, my Brother, from thy hand,
It never could extinguish one bright ray divine,
Or sever its relation to the angel band.
Too long that hand hath the viewless gates ajar
That open to the realms where our beloved ones dwell;
Too many yearning hearts have hailed it as a star
Of guidance from the depths of Superstition's hell.
Were all the feasts, and fasts, and faiths of Church combined,
With all the prayers of priests, and prelates merged in one,
They could not weigh thy service to the human mind,
More than the glow-worm's light could represent the sun.
I do not tremble for thee, though the rains descend,
The Rock of Ages lies unshaken at thy feet;
Vainly the storms of hate their rage on it may spend;
'Tis the fury of the billows it will calmly meet.
What are a few brief years 'e'en at their darkest phase,
Compared with the fair ages thou shalt live to see,
In which earth's generations yet high heaven shall praise,
For freedom from the chains secured them through thee.
Thy marks will follow thee, Earth's fields will yet grow white
With harvest from the seedlings scattered by thy hand,
When thousands unto whom thou hast revealed the light
Shall with thee share the glories of the Summer-land.
Baltimore, Md.

"TELL US WHAT YOU KNOW OF GOD."

Second Reply to the Buckeye State Correspondent.

BRO. JONES:—Will you favor me with space in your excellent columns for a few thoughts touching the subject of God. It will be remembered by the many readers of the JOURNAL, that a little over a year ago, there appeared in its columns an article from my pen entitled, "A Reply to the Buckeye State Investigator," said reply contained a brief account of the origin and authenticity of the Bible. The letter to which my article referred, contained about forty questions, among which are the words forming the caption of my present article. If my memory serves me correctly, I promised my correspondent a further notice of his seriocomic epistle at some suitable moment. My spirit guide tells me that that moment has come.
Well, my friend, you are wanting me to tell you what I know of God. Had you read carefully my article entitled, "An Atheistic Spirit," published in the JOURNAL, Aug. 1st, 1874, as given through my pen by one of the ancient Grecian sages you probably would not have had occasion to ask me for further information on the present topic, as the old sage expressed my proclivities on this much perplexing subject. But since you have asked me, my answer must be this: "Just what you know—no more, no less." If you now ask me what I think you know of God, I then answer in all candor, "Nothing—emphatically nothing." But there are two sides to this mystical subject, and should you still persist in your interrogatories, and ask me for a summary of my knowledge of the history of God, why, then I shall be under the necessity of asking you, which one of the Gods are you inquiring about; for, according to history, there are many Gods! I speak of several of them in my article entitled "An Atheistic Spirit," as above alluded to, and to which I now refer you; but there are others whose histories are equally prominent and no doubt of equal importance to the worshippers in the various countries wherein those Gods respectively officiate:
For there was Bœchus, of old Greece, and Cadmus, too, was one;
While Egypt had her Osiris, (1700 B. C.) her Besa and Anon;
Phœnicia has her "Blessed Gaunt,"—Ceylon her God Keldu;
In Scandinavia was "Odin Lord," and "Mancu" in Peru.
Fohi was China's "Blessed One," "Barcale" of Yucatan.
"Somonidum" of Siam, and "Baka" (870 B. C.) in Hindostan.
"Quaxicoatl" of Mexico, (827 B. C.) "Hirata," of Iroquois;
"On" of Persia, also Lata; were of those godly "Bhava."
"Mythra" was a "mighty God," "Adonis" not less so;
But "Krishna" was the first born Lord, "thousands of years ago."
"Thammuz" of Syria, too, comes in 800 years B. C.
And then 550 years after him, behold "God Wiltaba."
Then there was "Ereus" of the Celtic Druids B. C. 634.
And God "Iaon" of Nepal, so reads our sacred lore.
"Quirinus" of Rome 406 B. C. was crucified, and Aeschylus Prometheus 547 was Deified. Seven hundred and twenty-five B. C. lived Talbet's God "Indra."
And seventy-five years earlier was "Alys" of Fargata.
And just 500 years before was God "Orite" of Oalides—
"Balin" of Greece 735, and "Ixion" of Rome 400 B. C.
Then comes "Lord Jesus," we are told, to whose rule the Christian nods,
For his life in every instance was that of previous Gods.
Yes, all were ghostly begotten, Virgins conceived, miraculously sustained, were crucified, buried and rose on the third day, and all now sit at the right hand of some other God, (Old Papa God) making intercession for their ignorant or thoughtless worshippers, respectively. But as all those fellows were better known under the title "Sons of God," (yet they were real Gods of the second class) it may be that you, my friendly correspondent, are wanting to know something of the history of the life and character of first class Papa Gods. If so, and as you have not defined which, I take it for granted that you will allow me the privilege of selecting, and as I am most familiar with the history of the papa of Jesus, the youngest of the family of born Gods, I will avail myself of the privilege extended; so Jehovah, of course becomes my present theme. As to the origin or parentage of "Jehovah God," much might be said, but as few well authenticated facts are preferable to volumes of deontology history, I will quote only from two eminent authors, viz: Mathew, the first of the four evangelists, and Eusebius, one of the "Holy Fathers." Now, let it be borne in mind that in any one of the Gods, there are always three implied. And in "our God," he is known under the triune title of "Father, Son and Holy Ghost." Now as to the personality of this family God, Mathew in speaking of him under the title of "the son," says, "He was begotten of the Holy Ghost," which is the same God in the third person. It would seem that consistency would naturally place the Holy Ghost in the first person, but then, consistency is not an element of Orthodoxy. So we set down Mathew's statement as count number one. Eusebius, the "Holy Father" and Bishop of Cesare, 315 A. D., in speaking of the same God under the title "Holy Ghost"

(the third person in the arranged order,) says he was begotten of the Son, or to use his words verbatim, "Jesus Christ begot the Holy Ghost," though he does not say anything about there being a Virgins present. This we set down as count number two.
Now if the Ghost begot the "Son," as Mathew declares, and the Son begot the "Ghost," as protested by the "Holy Father" Eusebius, is it not good Orthodoxy to conclude, that it was upon this self same principle of begetting each other, that the Father received his being, either with or without a Virgins? Or in other words, the Ghost and the Son together may have begotten the "Father." This would make him both "Alpha and Omega," even more, for he would then include the middle also. This is certainly Trinitarian logic. As to his place of birth of the "Father," neither Mathew nor Eusebius says a word about it; but the prophet Habakkuk tells us that he (God) "came from Teman." We are informed by other writers, that he is everywhere at the same time, yet a personal being; so like the noble Presto, he is just as apt to be found where he isn't as where he is.
As to the dimensions of this Triune God when viewed from under the title of "Holy Ghost," or in the light of the third person, Eusebius informs us that he is just sixty-six miles high, twenty-four broad, and in depth wonderfully proportioned. Talk, though far from making him infinite, makes him at least a "bully" God. David the psalmist, however, sees proper to differ from the "Holy Eusebius," and informs us very pointedly that he (God) is about the same in size and stature as he is, (is) the same size as David. Which of these two scholarly gentlemen is nearest correct in their delineations I leave for the Christian world to decide. As to the members constituting his organism, with their legitimate functions, I am, most assuredly quite conversant with their history, and can boldly declare without fear of successful contradiction, that he is purely human; he being minus not a single member of the human organism, from the hair of his head to the soles of his feet. And as proof that in point of function, he is the same, I am able to show from Bible authority (and this is good enough for any Christian) that he has filled practically, every known vocation, good, bad, and indifferent, pertaining to human life. Of this fact I am certain, for I have rewritten his Biblical biography, both in prose and verse, with a prayerful spirit.
As touching the moral character of Jehovah God, as set forth in the Bible—his main organ—there is not one book, save that of Esther, of that vast compilation, but what represents him as being possessed of one or more of the blackened attributes characteristic of fiends or devils incarnate, and not a crime committed, or recorded as the error of man, that is not more than doubly eclipsed by those committed by the God in question. He is the author, either through ignorance or willful design of destroying, not only the innocent happiness of his first and only created pair, Adam and Eve (according to the Bible) but through them, he curses the whole family of man with a curse no less than that of death. He is not at all; but even insatiable nature, ravenly sickness and dies under the deadly weight of his curse. Nor yet is this all, for even he himself is forced to throw off the robe of his Godship and be clothed in the corruptible tabernacle of his own casting, in the body of Jesus, thus sharing the fate of his own cruel designs. He is guilty of universal murder in sending a deluge on the earth to sweep like one vast besom of destruction into a vortex of ruin, a world of animated beings, simply because he did not understand their nature after he had created them. He is again guilty of sending devastation and ruin upon whole cities, using as weapons of death, fire and brimstone mingled with hail, and converting into salt banks those whom the elements of destruction refused to obliterate. He is guilty of destroying families, tribes and nations diverse times for no other purpose or cause under heaven than that of exercising their own judgement, or liberty of conscience in matters of religious worship. He is guilty of shedding blood by the sword, of burning men and women to death with fire, of killing by purposely using furious cyclones, of sending vermin as pests, and ferocious animals, such as lions, bears and leopards to tear into pieces the flesh of his fleeing victims, of sending venomous serpents to bite those who might seek refuge in the sea, and by driving nails by proxy through the temples of his sleeping fugitives. He is guilty of filling the land with drunkenness, of smiting the people with blindness, of causing the fish to pine away while yet on their feet, of creating an unnatural appetite and destroying the power of satisfaction that the hungry might die with aching void, of glutting nostrils deep with stench meat after training his people in the gluttonous habits of feasting on broiled bull and sheep. He is guilty of trafficking in the bodies and souls of men, women and children—selling them into the hands of a cruel and barbarous people; and insinuating for their rule of correction the brutal practice of boring their ears and inserting their bodies, while at the same time, he deems the sale or price of a dog an abomination in his sight. He is guilty of jealousy, polygamy, adultery and incest, by taking from husbands their wives and giving them to their neighbors for dilection in their own eyes. He is guilty of robbery, fraud and theft on a large scale in several instances, and especially in oppressing his favorite band to borrow under pretense of returning the money, jewels, and other valuable property of the Egyptians, and then destroying their lives in the most brutal manner. He is guilty of despoiling the brains of little children, and by proxy ravishing their best-loved mothers,

and in several instances committed the adulterous act in person; as in the case of Leah, one Jacob's wives, with Hannah the mother of Samiel the prophet, the wife of Manosh mother of Sampson, and Mary, Joseph's espoused. Indeed, it is in vain that we attempt to enumerate the crimes of damning character committed by this Bible monster. For he is chargeable with all manner of deeds of cruelty and barbarous murder, from that of universal and eternal death down to the small and debasing act of fist fighting with boys at hotels and other places of public gathering. Our heart sickens within us and our brain reels with frenzy as we reflect on their soul blighting nature; and our pen, could it but speak, would, no doubt, refuse to make further record of his numerous deeds of heinous character. With one other statement, then we close up this avenue of crime which is without a parallel. He is guilty of causing parents to eat the flesh of their own children, the children, that of their parents, and brothers and sisters the flesh of each other. What devil could do more? Were such a monster to enter the halls of pandemonium, the very fiends would weep and howl, and if no other alternative, would dash out their own brains to escape the presence of one too dark even for the damned to look upon. Such is the Bible picture of him who bears the title of Jehovah—the God whom Christians worship. Now, my Buckeye friend, if you have any other Gods in view whose delineation you desire, please give us their names.
J. H. MENDENHALL.
Cerro Gordo, Ind.

Extracts from the Sacred Books of Zoroaster.

BY HUDSON TUTTLE.
The eminent oriental scholar, M. Haug, places Zoroaster 2800 B. C., thus antedating Moses. But far better authority are the ancient Greek writers. They agree in placing the era of Zoroaster more than 6000 years B. C. One of the first writers on the subject, Xanthus of Lydia, who wrote about 450 B. C., makes Zoroaster to have lived 8000 B. C. A Xanthus was contemporary with Darius, the Zoroaster, who is said to have lived at the time of Hystaspes, Darius' father could not have been the historic personage who composed the Avesta. Zoroaster was a common name among the Persians as Jesus was among the Jews, and hence the confession that has arisen.
Aristotle places Zoroaster 6000 years before the death of Plato, or 8350 B. C., and Eudoxus Hirmadorus makes similar statements. Herippus, who made the books and religion of the Magi the study of his life-time, states according to Pliny, on the authority of Agonakes, his teacher, that Zoroaster lived about 6000 years before the Trojan war or 6750 B. C.
But it must be admitted as difficult, if not impossible, to fix these almost pre-historic dates. Until the Greeks came in contact with the Persians, Chaldeans, Assyrian and Babylonian history are but myths, until modern researches opened the vista into their almost measureless past. The Zend language in which the religious books were composed, essentially differed from that spoken by Darius. It had become a dead tongue.
To translate these ancient writings into modern speech, is among the most difficult tasks, and has not been, nor can it be sufficiently performed, for the forms of thought have radically changed.
Yet the moral maxims, early acknowledged had become concrete, and all the religions coming after, of necessity built on their broad base.

MARRIAGE PRAYER.

In the name and friendship of Ormuzd. Be ever shining. Be victorious! Learn purity! Be worthy of good praise. May the mind think good thoughts, the words speak good, the works do good! May all wicked thoughts hasten away, all wicked words be diminished, all wicked works burnt up. Win for thyself property by right dealing. Speak truth with the rulers and be obedient. Be modest with friends, clever, and well wishing. Be not cruel. Be not wrathful minded. Commit no sin through shame. Be not covetous. Torment not. Cherish not wicked envy, be not haughty; treat no one despitely, cherish no lust. Be chaste. Actively engaged in good works. . . . Enter into no strife with a revengful man. Be no companion to a covetous one. Go not on the same way with a cruel one. . . . Before an assembly speak only pure words. . . . May that come to you which is better than the good. May that not come to you which is worse than the evil. May that not come to me which is worse than the evil. So may it happen as I pray.
O fire, son of Ahura-Masda, we draw near to thee with good mind, with good parity, with deeds and words of good wisdom draw we near to thee.
We praise thee, we acknowledge ourselves as thy debtors, Masda-Ahura.
With all good thoughts, with all good works, with all good words, we draw near unto thee. Talk, thy body, the fairest of all bodies—that which we call the sun we invite Masda-Ahura, the greatest a song the great light.
May power and strength come to me according to thy will, that I may be able to maintain parity.
To the man full of brightness may the brightness which is the best of all, be given! Manifest thyself, O loveliest, heavenly Masda. . . . May every man attain the best; who ceases us to know the right paths for profit, for this corporeal world as well as for the spiritual. . . . Yes, thought I, as the strong, as

well as the Holy, O Masda! As thou with thine own hand protected the blessing, which thou hast created for the good as well as for the wicked. . . . Give thou to me perfect purity, since I desire it for myself, thou who art bound with wisdom.
That ask I thee, tell me the right, O Ahura! who was the father of the pure creatures at the beginning? Who has created the way of the Sun, of the Stars? Who caught the Moon to wax and wane. . . . Who upholds the earth, and the stary firmament (the unsupported) so they fall not,—who the waters and the trees? Who has united swiftness with the winds and the clouds? . . . Who working good, has made light as well as darkness? Who working good, sleep and waking? Who the morning dawns, the noons, the night?

FROM THE VANDERBILT.
I desire the pure man, who especially thinks, speaks and does good. . . .
The right spoken words praise we. The victorious deeds praise we. . . .
Of the pure men who perform good works, of the pure women who perform good works. . . .
Keep ready feet, hands and understanding—for the performance of good works, according to the law and the commandment, for avoidance of unlawful, forbidden, wicked words. Accomplish here good deeds. Afford help to the helpless. . . . xviii.

FROM THE KHORDAH AVESTA.

In the name of God, the giver, and forgiver, rich in love. . . . who always was, always is, and always will be. . . . From whom alone is derived rule. Ormuzd is the greatest ruler, mighty, wise, creator, supporter, refuge, defender complete of good works, overseer, pure, good and just. . . .
Praise the omniscience of God who has sent through the holy Zoroaster, with pure Frohar, peace for all creatures, the wisdom of the law—the enlightening derived from the heavenly understanding. . . . Wisdom and guidance for all beings who are, were, and will be, and the wisdom of wisdoms, the Maritira Openta, who effects freedom from hell for the soul and leads it over to the Paradise, the brilliant and fragrant of the pure.
All good do I accept at thy command, O God, and think, speak and do it. I believe in the pure law, by every good work, seek I forgiveness for all sins. . . .
I enter on the shining way to Paradise; may the fearful terror of hell not overcome me! May I step over the bridge Chinvat, may I attain Paradise with much perfume, and all enjoyments, and all brightness.
Ahura-Masda, created the creations very good, very fair, very high, very furthering, very lofty.
That they might make the world progressive, not growing old, not dying, not becoming corrupt, but ever living, ever profiting,—a kingdom as one wishes it; that the dead may arise, and there may come immortality for the living, which furthers the world at will. Khordah Avesta. . . . xxv.
Zrathustra asked Ahura-Masda:
"When a pure man dies where does his soul dwell during the first night?"
And the Lord replied:
"Near his head it sits itself down in praying happiness for itself! Happiness be to the man who confides to the happiness of each." On this night the soul sees as much joyfulness as the whole living world possesses. . . .
After the lapse of the third night turns itself to light, then the soul of the pure man goes forward, recollecting itself at the perfume of plants. A wind blows to meet it from the midday regions, a sweet-scented one, more sweet-scented than thy other winds.
A beautiful maiden appears to him, saying:
"I am, thy good thoughts, words and works, thy good law, the own law of thine own body. . . . Thou art like me, O well-speaking, well-thinking, well-acting youth, devoted to the good law, so is greatness, goodness and beauty as I appear to thee. . . . To it speaks a pure one deceased before. . . . Then speaks Ahura-Masda: "Ask him not whom thou sarest, for he is come on the fearful, terrible, trembling way, the separation of body and soul."
When a wicked man dies it is said in this first night the soul sees as much displeasing as the whole living world.
Those do not please me, who set after their own pleasure.
Whom makes the mind better, and performs good works, he acts according to the law in word and deed.
All good thoughts, words and works, are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works lead to hell.
He who cultivates the fruits of the field cultivates purity. Where there are crops there the Davares lies. Where there are thick ears of corn there the Davares lies.
FROM THE YACHA.
Here praise I now Ahura-Masda, who has created the cattle, who has created purity, the water and the good trees.
Who created the splendor of light, the earth and all good.
To him belong the kingdom, the might, the power.
We praise him first among the adorable beings. . . . With our bodies and life praise we him.
The Fravahis of the pure men and women, we praise.
The best purity we praise. What is fairest, what pure, what immortal, what brilliant, all that is good. The good spirit we honor, the good kingdom we honor, and the good law, and the good rule, and the good wisdom.

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KNOWLEDGE IS THE TRUE SAVIOR.

Benefits Resulting from Organization.

"THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!"

FREE THOUGHT WILL GIVE US TRUTH!"

Our friend Luther Colby, Editor of BANNER OF LIGHT, expresses his opinion to the effect that the "New Movement" at Philadelphia, last July, for the organizing of Spiritualists, is already dead. If so it has died very young. We are inclined to think Brother Colby is mistaken. The young child has most excellent nurses, and they have shown their attention to the nursing by their efforts in Tennessee and New Hampshire. Very few Spiritualists it is true, were in attendance at the birth of these two State Associations. But they were nevertheless duly ushered in and Christened as legitimate offsprings of the "New Movement."

The President and Secretary are zealous workers, and by no means believe that the object of their well matured scheme, has ceased to exist. Indeed, we think that Brother Colby will find that his announcement of a belief in its death is a summary mode of disposing of the question—not altogether efficacious, when discussion of merits is so much demanded. Mankind have so long tacitly yielded assent to the proposition that "man is by nature a religious being," that many honest Spiritualists at first thought are ready to yield assent to the further proposition that "Jesus of Nazareth is the spiritual leader of men," and further, that a religious organization with some such confession of faith is necessary.

Many people who have always held fellowship with some sectarian organization are now embracing the truth of spirit communion, but have not thought of the Philosophy of Life, hence without agitation of the subject from a rational standpoint, would be very likely to submit to a new spiritual yoke just as irrational, and one that would soon prove to be as unwelcome as the one shaken off. Hence we have shown the fallacy of the "New Movement"—the dangers that await Spiritualism by its adoption, in a manner entirely unanswerable. We have felt it to be our bounden duty to do so. The "movement" was not of that character to be adherent to the casual observer. It commended itself in this one particular to the Spiritualist—it was in the line of an organic effort. In this light it was commendable. Hence the greater the necessity for an exposure of the dangerous fallacies that were concealed beneath the silken veil.

Men and women are by nature social beings, and if the authors of the "New Movement" had predicated a necessity for organic efforts upon that truth, instead of declaring that "there is a deep religious nature in man," they would not have met with opposition upon that declaration.

Again, we felt in duty bound to meet the absurd declaration (and yet a declaration which the mass of people from early education, are liable to tacitly adopt without giving due thought to the subject) that "Jesus of Nazareth is a spiritual leader of men." And yet it would seem strange that even one Spiritualist could be found adhering to the same fallacy in substance, as the declaration so strenuously put forth by the advocates who, (in common parlance,) wish to "put God in the Constitution" of the United States.

"New Movement" is not already dead, as Bro. Colby thinks, we feel in duty bound to agitate thought upon the subject of benefits growing out of organic efforts, so liberal in sentiment that no man can find any reason to complain that it in the least degree, restricts the utmost freedom of thought and expression thereof—indeed upon a basis that recognizes the motto

"THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!"

FREE THOUGHT WILL GIVE US TRUTH!"

Such a basis of organization will afford room enough for the most religious, through all gradations of thought, to the most extreme skeptic. All seekers for truth can think for themselves and express their thoughts, in view of arriving at truth.

Such an organization would by no means debar from, nor bring reproach upon a member for holding fellowship with any church organization, any more than a Son of Temperance or a Free Mason is debarred from church or Odd Fellow fellowship.

A basis of organization so liberal would call together all who have a desire to know of, and hold communion with their friends in spirit-life. There are millions of people in the United States who now stand aloof from, and know but little about Spiritualism, because we are not making any united efforts by regular meeting, for mental and moral culture, who would upon a basis that would not debar them of freedom of thought and other social relationship, fraternize with Spiritualists in every good and laudable undertaking.

The formation of local societies, if the nucleus consists of but five members in a town, would speedily expand into a society, that would command the respect of the people, and allay the prejudice now so common. Strength would aggregate capital for the purpose of securing frequent lectures for the enlightenment of the people who would be glad indeed to listen.

The opposition to Spiritualism arises from unwarranted prejudice in the minds of those who would become firm advocates and supporters of the Philosophy of Life, if their minds were once disabused upon the subject. When the scattered receivers of the truth of spirit communion unite on a basis that will admit a skeptic (in the general sense) upon all religious subjects, and a devoted church-member as freely as they would one who is an outspoken Spiritualist, and give a full opportunity for a free expression of thought, (in the spirit of kindness,) they will soon love the cause of open spirit communion, which they now so strenuously deny.

No person can possibly assign a reason for wishing it otherwise than true. The opposers can rationally do no more than deny its truth. To say it is evil spirits only, who hold communion with earth friends, is giving evil spirits a privilege and power over the good in spirit-life not credit to Infinite wisdom, nor does such an argument meet the better judgment of the people of ordinary intelligence.

The aggregating of good men and women into liberal associations in each town for the investigation of truth, will afford a mental satisfaction that is now nowhere enjoyed. Religious meeting, do not furnish mental food for thoughtful people. The doctrine everywhere obtains among orthodox people that "carnal reason is dangerous—great is the mystery of Godliness." But thinking people fear no such danger, and the great mass of men and women are now beginning to think—hence they will hail with joy an association of respectable, intelligent people, with whom they can affiliate in search of truth.

As instances in point showing the benefits of liberal organizations of modern times, for the advancement of general intelligence upon scientific and philosophical subjects (and Spiritualism is in fact only to be found in that category), we have only to look at the lecturing bureaus. These are organizations for the promulgation of truth, and they call out the very best thinkers in the cities and towns where such lectures are given. All classes of people sectarian and non-sectarian, there assemble to obtain knowledge. No one thinks of religious dogmas, while listening to lectures in which science and philosophy is the theme. Hence we repeat, let no religious dogma from the most liberal to the most benighted of sectarianism, ever find a place in an organization for the promulgation of the Philosophy of Life.

By a proper organic effort, influence and capital will be aggregated which will be potent in diffusing general intelligence; and intelligence will make itself felt in all of the primary departments of life. In those primary departments power is generated for the shaping of legislation, which is but the voice of the people—expressed, and is always intended for the best interests of mankind.

We are upon the eve of one of the most mighty revolutions in public sentiment ever experienced by mankind. Spiritualism, or rather the power of intelligent spirits, through the medium of inspiration, is the moving element, and well will it be for Spiritualists who are conscious of the existence of such a spirit of inspiration, if they make a united effort to add the invisible benefactors of mankind in inaugurating the necessary means to accomplish the most good, without the least hope of self aggrandisement.

We hope to be inspired very soon to publish a plan for local organization, so simple in form and requirements, that no one can complain of complications that will mar its utility.

Mrs. Richmond will deliver an inspirational poem, Sunday evening, Dec. 10th (after her lecture) on "The Christ of the Future." As the world has already had sixteen crucified Saviors, we would really like to know whether the one of the future has got to pass through the same ordeal.

Buddha—Mrs. Richmond's Lectures.

The lectures of Mrs. Cora L. V. Richmond, at Grow's Opera Hall, 517 West Madison St., continue to attract large audiences, who are enthusiastic in their admiration of her inspired utterances. At a late lecture she was controlled by a pupil of Buddha. The simple announcement that she was to lecture under the control of an eminent personage who lived several hundred years before the birth of Christ, was sufficient to crowd the Hall with eager listeners. Had this pupil given the life incidents connected with the history of his inspired teacher, traced minutely the various reforms that he inaugurated, and made plain the many obscure events of the past, in connection with early religious development, he would have presented more valuable information than he did, and settled many points now in doubt.

It is, indeed, gratifying to know that these ancient spirits congregate at Grow's hall, and present their own thoughts and experiences to those present. The history of Buddha, the teacher of this pupil who inspired Mrs. Richmond on the occasion referred to, is not altogether clear. It appears, however, from the best authority that Buddha passed to Spirit-life about 543 B. C., having during his eventful career on earth done much to alleviate the misery of mankind, justifying into their mind the noblest of precepts, and setting them an example worthy of being imitated. The Buddhists of Asia, ever enthusiastic in their religious views, consider Buddha a savior superior in every respect to Jesus—more humble in his aspirations and habits, at times the companion of beggars that he might thereby destroy caste, which had constructed an almost impassable barrier between certain classes of people.

Buddhists will tell you that Christ was ambitious; that though a simple carpenter he had in view (Jewish authority) the project of enthroning himself as king, whereas Buddha, the son of a king, born in purple, surrounded with all the magnificence of an oriental court, and the recipient of all the pleasures money could purchase, boldly stepped forth among the common people, became as one of them, resigning not only the pomp, splendor and luxuries of kingly life, but also his beautiful and accomplished wife, and his only son to whom he was greatly attached, that he might be free to assist in banishing castes, and to promulgate a high toned morality and philosophy, which to-day has devotees in southern portions of Siberia, in China, Corea, Japanese Islands, Cambodia, Birmah, and the North-western and Central portion of Hindostan, and other countries, numbering nearly one-third of the human race. Although the followers of Buddha are so numerous, China, Ceylon, Siam and Birmah, alone containing millions, yet they are so actuated with the divine spirit—so overshadowed with grand teachings of their master, they never resort to petty persecutions like Catholics and Protestants, in order to make adherents to their faith.

The teachers of the religion of Buddha, temperate in all their habits and animated with a desire to ameliorate the condition of humanity, ever seek through humility, fasting and prayer to subjugate the animal passions and instincts, that the higher attributes of the soul may scintillate with greater brightness, and attract from the darkness around them those who were degraded. Jesus drank wine; Jesus had his fine suppers; Jesus was somewhat ambitious, and hence could never have become a disciple of Buddha. Jesus was born in a manger; poverty greeted him, and he became a carpenter. Buddha, however, was kingly born; yet a divine mission was stamped upon his soul, as plainly as the beautiful tints upon the pendant flower. The name given to him signified "brave and beautiful." Each soul is stamped, as it were, while in the embryotic condition; Columbus with the scenery of a new country; Mozart with the melody of music; Falton with the potency of steam; Demosthenes with emotions that bubbled up in eloquent strains of thought, and Buddha had his plastic nature, while in the queenly fairy castle of his embryotic home, impressed with those feelings of tenderness for humanity, love of philosophy and hatred of caste that ever distinguished his life.

The philosopher has well said that the greatest study of mankind "is man." Buddha not only studied himself, but he peered into the mysterious workings of nature, and skillfully opened the avenues to natural science in which to a certain extent the scientists of to-day are compelled to travel in. In that respect he was superior to Jesus, who never gave utterance to an original idea worthy of being recorded on the pages of philosophy. Buddha wisely said, "Reflection alone is the path of immortality. He who does not reflect and think, is already dead. Reflection alone makes man a kin to God." Buddha was a scientist as well as a moral reformer. Jesus was a moral reformer, a great and good man, but too effeminate in nature to cope successfully with great emergencies, and too narrow in thought to comprehend the majesty of philosophy. Buddha was the successor of superior men and women, an offshoot from a tree whose branches extended back into the untold past, and which bloomed with the merits alone of past times, culminating in Buddha, who first asserted the supremacy of the soul over the passions. Buddha had his visions, he saw the grandeur of the spirit realms, and he was wiser than he knew. Lying alone at one time, after a few days of constant meditation and prayer, he had a beatific vision of such importance that the locality where he was stopping became one of the most sacred places in India. "Liberality, observance of the precepts of the laws, withdrawal into lonely places, wisdom, diligence, benevolence, patience, veracity, fortitude and indifference, are the ten great duties of the Buddhist faith. Buddha did not live for self, but for

grand idea of modern Spiritualism, that one can best elevate himself by elevating others, was ever uppermost in his mind; it was the predominant trait of his character, the monitor that governed his movements, and made him the reformer of his age. Of course Buddha owes much to prenatal influences and surroundings. His mother's name signified Love; and her soul seemed imbued with that element, and she transmitted the same to her child, hence Buddha, when he arrived at maturity, loved all mankind.

It appears from the statements of Mrs. Leonovens, who lived several years in India, that the Buddhists entertain peculiar notions in reference to the early life of Buddha. His mother had a vision before his birth. She proclaimed herself glorious and blessed beyond women, and said she was about to become the mother of the Savior of the world. She set out on a journey to visit her mother, accompanied with a large retinue, for she was the wife of a king. Her child was born under a tree by the roadside, and it is claimed, immediately performed miracles. When seven days old, he was sprinkled, a custom almost identical with that of Catholic baptism. The legend says that his mother's body, after having died when he was three days old, was brought into the chamber during the ceremony, and was reanimated, a lovely smile illuminating her countenance.

Why shouldn't we admire Buddha. He was not only a moral reformer, but a philosopher. "Master thyself, so mayest thou teach others, and early tame them after having tamed thyself," was one among his many precepts; hence he studied his own nature, and rendered the animal passions subservient to the higher powers of the soul.

In view of the fact that Buddha was such a remarkable man, it is not at all strange that eminent devotees of the Buddhist faith should entertain the project of sending missionaries to various parts of the Christian world. With a savior superior to Jesus; with a system of moral precepts that cannot be excelled, and with lives that bring down to actual parallel precept and example, they have a good basis on which to found missionary societies in the United States. They can parallel all the good in Christianity, but they have nothing to place besides the latter's fendish persecutions. They never burned a Servetus; never hung a Mary Dyer; never burnt a Francis Kitt, who held "divers detestable opinions against our Savior;" never had a Bartholomew massacre; never sacrificed the life of an Edward Wightman, who was burnt for denying the divinity of Christ, in 1611, at Litchfield; never banished a Quaker sect, or any other; never cut out the tongue of a human being on account of any religious opinion he might entertain; never had the various appliances for punishing heretics; and their record is in every respect cleaner than those presented by the Christian world. "Let us live happily, free from greed among the greedy—Baptist, though we call nothing our own," said the great Buddha. We would welcome his devoted followers to this country; their missionary services would no doubt raise the standard of morality among the churches, and once fractured with the Buddhist influence, there would not be so many ministers seducing the wives and daughters of others. It is a fact that the Brahmins, of India, and the Buddhists, of China, at one time contemplated sending missionaries through various parts of the "Christian" globe. The Weekly Queensland Advertiser, of Australia, says: "At a numerous and influential meeting of the Chinese residents in Melbourne, it was resolved, in view of the deplorable paganism which prevails, to establish a mission in Melbourne, Victoria, to bring its benighted inhabitants to a knowledge of Confucius and of the pure morality which he taught. Careful inquiries and prolonged observations have convinced the promoters of this movement that the population of this Colony is sunk in the grossest idolatry, and that they worship medals of gold and silver, stamped with the portrait of the reigning monarch. Certain temples, called banks, are erected as the shrines of these pocket deities; and so subject is the condition of thousands of idolaters, that they not only adore gods of gold and silver, but they also worship those human beings who possess the largest collection of them. Destructive of reciprocating the zealous efforts of British missionaries in China, the Chinese residents in Melbourne purpose to send English-speaking and highly educated Mandarins into the Metropolis and country towns of Australia with a view of weaning their inhabitants, if possible, from the degrading worship of that god who bears the name of mammon. Our sacred book tells us, 'Contentment furnishes constant joy. Much covetousness constant grief. To the contented even poverty is joy. To the discontented even wealth is a vexation.' Now, we perceive that among the idolaters and pagans calling themselves Christians there is much covetousness and no contentment. Therefore, we desire as fellow-beings, created by the same Divine Power, to bring our Victorian and Australian brethren to a knowledge of the truth, and convert them from the error of their ways."

We would welcome the followers of Buddha to this country. A few of their self-sacrificing priests, would afford a noble example for the Christians to imitate; and if they did imitate them, they would become much better men. Buddha said: "The life-blood in the veins takes its meaning from the soul, and the soul from those who scale the heights to bring down justice to the world." Mrs. Leonovens, in her lecture in this city, said: "Followed by his beloved disciple, he met a woman at a well and asked her for a drink. (Another scriptural reminder.) She was an outcast, a pariah, and could not believe her ears. She expressed her astonishment, but Buddha said: 'Sister, we did not ask thy caste, we only asked for a drink.' She gave them water, and wondered what kind of priests they might be, and followed them. He welcomed her as a 'sister,' and assured her that, all men being born of woman, there was no reason why one should be called noble and the other vile; that only by good conduct is the soul made noble; that there was but one path for all, the path of virtue. Buddhist books were full of such in-

idents; full, also, of such teaching as these: 'Look closely and you shall discover no difference between the body of a Prince and of a slave.' 'My friends, as the mother watches over a child, so let universal tenderness prevail over the whole world.' Buddha was a thoroughly human man. He never professed to receive divine communications. He stood alone from God, but that truth which is taught to-day as the highest and best filtered into this man's heart. Three hundred and sixty six millions of souls to-day believe the principles he taught—virtue, equality, fraternity. 'Are we alone favored, and they outcasts?' was the lecturer's query."

Buddha passed serenely to spirit-life with a clear conscience, with a life unspotted before all the world; and a career scintillating with magnanimous deeds; the very heavens would open to receive his mortal soul; and with songs of joy and love, welcome him to the realms of paradise. Hundreds of people crowded around him in his last moments to hear those words, which would become immortal as soon as uttered. With a countenance illuminated with a supreme light, good advice fell from his lips, insisting that they should practice four things: "Train the mind to pure thoughts and deeds; do good to all alike; keep the mind pure and tranquil; be steady, just and wise." The change called death then took place, and his devoted followers to-day will tell you that the "smile which overspread his countenance irradiates the world to-day." Amidst the lamentation of his followers, his body was burned, and a great strife at once arose for the fragments that remained unconsumed.

Bills Must Be Paid.

We have a great deal of money due us of more than one year's standing, that must be promptly paid.

We are determined to make a clean sweep. We know we are not doing justice to ourselves, nor are those who owe, doing us, or themselves justice by longer delaying payment.

All who remit dues, so that they reach this office before the last day of December of the present year, 1876, together with six months in advance, will receive credit the same as if the advance payment had been made. Those who do not pay before Dec. 1st, will be required to meet their bills at full rates of \$3.65 a year, and the same will be placed in the hands of collectors, who will take immediate steps to enforce collection.

We are determined not to be bankrupted on account of the negligence of those subscribers who would forever continue to take the JOURNAL on credit,—some of whom do not even remit the postage. It is but little for each to meet, but to us in the aggregate, it is success or bankruptcy.

Some subscribers who are well off, owe for the JOURNAL for several years, others who are not very well off, can pay, but fail to do so from year to year, through carelessness or thoughtlessness. To all such we say in the spirit of kindness, we can no longer wait for our pay; remit and save half a dollar a year together with cost of collection.

Justice to ourself demands this emphatic appeal and announcement, and we mean it for all who now owe one year and upwards for the JOURNAL; and every one who receives the paper is expected to pay for it, as much as he or she would be expected to pay for a pound of coffee delivered by the grocer, unless the paper is marked F, (which signifies free) at the end of the address on the margin of each number of the paper, or on the wrapper. Any one by consulting the instructions at the head of the editorial column of each issue can, in a moment, see exactly when the time for which payment has been made was out.

If any one supposes he or she is getting the paper free where it is not marked F, he or she is undecided; and if the paper is not wanted, remit what is due and order it discontinued. This is business, and it is the only way to guarantee the continued publication of any newspaper, the RELIGIO-PHILOSOPHICAL JOURNAL not excepted.

All the libel suits that the pernicious advocates of nastiness can institute, are of the least possible moment, when contrasted with anxiety caused by delinquent subscribers. If

ANOTHER MONTH.—The response from many of those who were largely in arrears for the JOURNAL has been so promptly made and others having given assurance that they would certainly remit past dues and prepay for the year to come, we have concluded to give another month's time before making costs to any one, who manifests a disposition to treat us honorably. We hope to hear from every subscriber who is indebted to us before New Year.

Miss Lottie Fowler.

Miss Fowler is daily giving evidence to her patrons that the high reputation she earned among distinguished gentlemen and ladies while in England and on the continent of Europe, was well deserved. No better test medium is to be found, and her equals are scarce.

She can be found from 1 to 8 P. M., at Room 10, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 224 Dearborn St., just South of Harrison Street.

Bro. A. J. Fishback.

Bro. Fishback has closed his missionary labors in Minnesota, and returned to his home near St. Louis. He gave us a fraternal call while en route. Bro. Fishback will accept calls for lecturing in the vicinity of St. Louis during the Winter, and receive money for subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL. Address, Webster's Grove, Mo.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained...

Centennial Notes.

NUMBER VI.

One of the great objects of the Centennial Exposition...

The Chinese are fast becoming a part of our population...

Their neighbors, the Japanese, were equally successful in their curious works...

To our English friends we are indebted for many of the most valuable contributions...

Convention.

BRO. JONES, and friends of Spiritualism...

Times are hard and money scarce, and we can promise to pay to workers...

The two divisions of Liberalists, known as Spiritualists and Material Scientists...

There is nothing like leather shoes for a SILVER TIP for children...

T. H. STEWART.

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BRO. JONES—I am happy to inform all your numerous subscribers...

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Those Perplexing Awards.

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Columbus discovered America, but it has been found that the only economical shoes for children are the celebrated SILVER TIPPED.

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DR. T. OMERON is now traveling; his appointments will appear in this paper...

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How many of us when suffering from chronic disease on being recommended to try some foreign remedy...

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease...

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease...

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DEAR MRS. ROBINSON, 394 Dearborn Street, Chicago, Ill.—I tried your remedies, and thus far I am much better.

We were both awakened at the same time by what seemed to be the door opening. We then both saw two white figures approaching our bed...

I had become skeptical in regard to magnetized papers, but have now to admit its virtue in enabling spirits to aid the sick...

Affectionately Yours, LUTIE M. BLAIR, Rock Bottom, Mass., Oct. 16th, '76.

OAKLAND, Cal., Sept. 14, '76.

MRS. A. H. ROBINSON, Chicago, Ill. My DEAR MADAM—By accident I am in receipt of the RELIGIO-PHILOSOPHICAL JOURNAL...

I want nothing to do with the treatment, as I have been fooled too badly and spent too much coin, to be gulled much more.

Mrs. Robinson diagnosed the case, and here is the reply—

OAKLAND, Alameda Co., Cal. Sept. 29, '76. MRS. ROBINSON, Chicago, Ill.

My DEAR MADAM—Yours of 23d inst. is at hand. Your diagnosis of my case is very correct...

Cases which had been given up as incurable by regular physicians.

Sylvester Stebbins, Knoxville, Ill., writes September 13th, 1876—Mrs. A. H. ROBINSON, 394 S. Dearborn Street, Chicago, Ill.

James Nicholas, writing from Gomer, Allen County, Ohio, October 7th, 1876, says—"Mrs. Robinson—Some time ago I sent to you in regard to my wife.

Sept. 21, 1876. Wm. F. Baird, Fort Griffin, Texas, writes Mrs. R., "Dear Madam—Mrs. Sarah Baird, for whom you prescribed at this place a few weeks since, is evidently better after following your treatment."

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