

Ernth wears no mash, bows at no human shrine, seeks neither place nor applanse : she only usks a hearing.

B. B.JONES, SDITOR, PUBLISHER AND PROPRIATOR. VOL XXI CHICAGO, NOVEMBER 11, 1876. SLOW A YRAH, IN ADVANCE:

EX ORIENTE LUX:

Or the Connection of Spiritualism With the Bibles, Faith, and Saviors of the World.

By George Farmer, of England, Author of "Spiritnalism and Christianity, Their Mutual Relationships, Parallels and Contrasts," Etc., etc.

F. URTH ARTICLE]

INDIA :- THE BRAHMANIC PERIOD.

(Continued.)

When the Aryans crossed the mountain heights of Himalays, they professed the vedic faith somewhat as I have sketched it. Grad-ually, however, their national characteristicsually, however, their national characteristics-social and religious-underwent a radical change, and from a nation of sgriculturists and herdsmen they became a conquering pow-en, making their way from the Punjaub downy, the fertile valleys of the Ganges and Jumna, and ultimately subduing the dark-skinned races then inhabiting the Asiatic Peninsula. At the time of their appearance as simple colonists in time of their appearance as simple colonists in India, the worship of idols, the division of soclety into castes, the practice of suttee, and the doctrine of metampsychosis were unknown to them and formed no part of their belief. These and other subtleties of modern Hindoo am had their rise at a later period.

THE CASTE SYSTEM

is supposed to have been developed during the period which intervened between the Vedic and Brahmanic ages-that is during the time in which they were gradually acquiring power, and previous to the establishment of the Aryand previous to the setablishment of the Ary-an Kingdoms, which under the modern names of Oude, Dalhi, Bahar, etc., have been per-petuated to the present time. A class of men arcse who came to the front, claiming the highest honors, and forming themselves into a separate community. They undoubjedly pos-sessed spiritual gifts but prostituted them to obtain power. Under their guidance the pure primeral teaching of the Vedas became a thing of the past. By subtletice of interpretation—a course which the priesthood of all ages and faiths, have ever used to further their own self-ish interests—the Vedas were appealed to as teaching and sanctioning the division of the people into castes. The Brahmins set them-selves over all, and proclaimed the race of peo-ple who had been subdued—the Budras—to be, the lowest in the scale of being. They estabthe lowest in the scale of being. They estab-

A SACERDOTAL AND RELIGIOUS DESPOTIEM -the everlasting curse of humanity-and jos-tered as a means of more effectually binding the souls of men, a tendency to abstract thought and metaphysical speculation -s feature of Brahminiam scarcely traceable in the Vedas. They laid on men's backs burdens grisvious to beborne-in fact completely arrogated to themselves the power of obtaining the favor of the gods for the common people. Priestly power and assumption are the same all the world over-they begin with poverty and abnegation and end with opulence and despotism. The Brahmins made the Vedas and their spiritual gifts the stepping stones to power, and then remorselessly bartered their sublime belief for a corrupt sacerdotalism which effectually opened the door for debased and degraded superstitions—that ame sacerwhich effectually opened the door for debased and degraded superstitions—that same sacer-dotalism which is too surely the catize of the decay of all religions, of the occident as well as of the orient; of the faiths of antiquity as well as of the faiths of to-day. It was against this sacerdotalism which had then reached its senith that Buddha protested, and founded that great religion which—albeit corrupted and debased—now numbers amonet its adthat great religion which—aibeit corrupted and debased—now numbers amongst its ad-herents more than any other religion the world-has ever seen. Buddhism was for centuries the dominant faith, although at the present time it numbers scarcely any followers in the land of its birth. Brahminism ultimately re-gained the ascendency and expelled from the land that faith which for hundreds of years and that faith which for hundreds of years had proved so formidable as a rival. Thus, the history of Brahminism is divided into two periods, viz.: That which preceded and that which followed the advent of Buddhism. which followed the advent of Buddhism. The Brahminism of the period just preced-ing the Buddhistic reformation differs but lit-tic from the Brahminism of to-day except may-be that it has sunk still lower into idolatay and superstition. It is divided into innumer-able sects and the leaser gods may be counted by millions. The three leading deities are Brahma, Viahnu, and Biva-or the Greator, preserver, and destroyer-forming the Hindoo trinity. They are worshiped separately, and also as three in one under the mystic symbol Om. Viahnu has had nine swatup or incarna-tions, and is to sonear a tenth time which will Om, tions tions, when a has not nine system of incarna-tions, and is to appear a tenth time which will be the last. Of two of these incarnations un-der the names of Ohrishna and Ramayana I shall have occasion to speak hereafter when dealing with the two great sacred epics of the Rest

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ect of every form of Hindoo worship. It is taught by priest and sage and sung by all their poets. In this we see the key to the lives of penance and mortification led by the Fakirs and religious mendicants. To them the only path to God was through bodily suffering and pain.

BRAHMINICAL DOOTHING OF REWARDS AND PUN ISHMENTS.

But this outgrowth of the Vedas Albeit in many respects unworthy of its source is not al-together void of truth. Its doctrines of rewards and punishments is just and righteous, and bars a strong resemblance to the theory which obtains amongst ourselves as Spiritual-ists at the present time. And it must be borne in mind that this is one of the points upon which spirits are unanimously agreed. In substance they teach that man makes, for him-self his future, that as he sows so he must reap; if he sows to the wind he reaps the whitwind,

and if to the spirit he reaps the will what, making his own heaven or hell. Man's ultimate happiness is confidently spoken of —that though ages may elapse be-fore the chains of darkness may be broken, yet sconer or later the spirit gathers up the iangled threads of its former slins, and works out its own salvation. Ourpare this with the Aollowing extract—one of many-from the laws of Manu. In Lib. IV, 228-242, we read: "The householder should collect virtue by de-grees, in order that he may obtain a compan-ion in the next world; as the while ant by de-grees builds its nest, for in his passed to the next world neither his father nor his mother, nor his wife, nor his should will tangled threads of its former sins, and work next world neither his father nor his mother, nor his wife, nor his son, nor his kinsmen will remain in his company but he will be accom-pan.ed by his merits alone. Bingly is each man born, singly he dies, singly he receives the reward of his good deeds, and singly he pun-ishment of his good deeds. When he leave his corpse-like lump of clay, his kinsmen retire with averted faces, but his merits accompany his soul. Let a man, therefore, continually and by degrees collect merits so that he may se-cure for himself an inseparable companion; and with his merits for his guide he will traverses a clime which is hard to be traversed." Here it is plainly tanght that a man is rewarded acis plainly taught that a man is rewarded ac-cording to his merits and punished according to his demerits.

Talboys Wheeler in his "History of India," points out that it is assumed that in all cases the balance is rigidly drawn. If the merits exceed the demerits the individual will be rethe balance is rigidly drawn. It has be re-exceed the demerits the individual will be re-warded in proportion to the balance in his fa-vor, either by noble birth, prosperity, comeli-ness, physical strength, intellectual power, long life, or by elevation to a heaven where the soul will dwell in bliss until its merits are sufficiently rewarded, after which it would re-turn to earth and pass through another series of transmigrations. In like manner if the de-merits acceed the merits the individual will be punished in proportion. The justice of this arrangement satisfactorily appeals to the pop-ular mind, and the Hindoos regard it as fav-orably solving one of the most inscrutable problems in human life-wis.- the unequal dis-tribution of the blessings and pains of seribly problems in human life-viz:-indunced all dis-tribution of the blessings and pains of earthly life. Happiness and prosperity are regarded as the reward of virtues displayed in a former existence, and misery and adversity as the pun-ishment of sins committed in a previous state of being of being.

Thus the views of the reincarnationist school were developed in almost their present form by the Brahminical priests conturies ago, the sole difference being that the Brahmins as-registed the developed in the momentum of the school of the developed of the developed of the school o sociated the doctrine with metempsychosis whereas the re-incarnationists reject that addenda to their faith. . In my next after dealing with the Hindoo belief in spirits and the monthly "feast of the dead," I shall proceed to notice briefly the most important of the sacred books, amongst which may be named the Ramayana of Valmi ki, the Mahabharata, the Laws of Manu, and the Putanas.

drive such thoughts from my mind, and trust in God and his ministers, our angel friends, to teach and lead me aright, and make me useful to those around me. While we have health let us work in the in-

A few years ago, at the commencement of my mediumahip. I had a severe spell of illness; I was brought to the lowest physical condi-tion, when physicians and friends looked anzlously to the moment when I would leave the scenes of earth and escape more suffering. I was conscious of the bondhilons around me, still I could see what was said to my spirit-home. I could see into the Spirit-world. An-gels seemed to be ascending and descending from around my bed; and one spirit, the most prominent among them, stood the noble form of "Owossoo;" his countenance was radiant and beamed with kindness. He seemed to ap, prosh me as though to soothe my brow by his genite touches, and by him stood the loving spirit, that of my dear sister who left this earth when I was quite young. The beautiful face made such an impression upon me, it is now indelibly engraved upon my heart and lously to the moment when I would leave the now indelibly engraved upon my heart and memoky—so much so that I can see it now as plainly as during that long to be remembered filness. All f this has made me feel and know the truth of immortality, and so long as strength is given me I shall work for the

strength is given me I shall work for the spread of its glorious truth. Oh, how I longed to join that happy band, for it seemed so natural and all looked so hap py upon me, and made me feel I was looking upon the shores of some beautiful country; the sight filled me with repturous awe and admira-tion. My soul was filled with cestasy divine, strains of music were stealing over me never to be equalled by the most exquisite tones of an \pounds blan harp—only such melody as we dream we hear wafted over some distant wa-ters, eager to catch the last melting notes of harmony hushing the soul into silent, south-ing reverie. ing reverie. I freely gave vent to my joys in acclamations

If reverse, I freely gave vent to my joys in acclamations of delight, and wondered why my friends around me could not enjoy it with me. At the time of this illness a spirit first made me speak. This "Owossoo," said to those around me, I abould survive and yet do a work for the good of humanity, and from that time I have worked for the good of others, and it is to day my highest ambition to give light to those that are as I was at that time, in dark-ness as regards the glorious future. Now I can realiz; why life was spared me, for I can look back and see the many that had no hope, and I have beengithe means of giving them hope and light, and now they feel with me in re-turning bleasing to the angels for such rich turning blessing to the angels for such rich

Joshi is no longer a terror, the grave is ban-ished, and we feel to say, "Taanka be to our Heavenly Father and to his angels who have given us the victory, and have brought life and immortality to light."

We must not let our thoughts stray with fee-ble wings about the gloomy groves, for we know our loved ones are not there,—the spiritual bodies that gave life and beauty to those earthly tenements have gone to their better homes. Death has robbed me of all my loved ones-those who understood and best sympa-thized with me. To say I miss them is a very poor word to express my feelings of loneli-ness. Still I can not wish them back, for now they have escaped the long trial and suffering of all who have to make the long trial and suffering of all who have to make the lourney of life. My life journey has been one of torture and pain from the influence of prejadiced minds, and it would be a relief to me to leave this world of sorrow and sfliction. It is a wonder world of sorrow and smitchion. It is a wonder to me that live today. It is due to the an-gel world that I am here. When I see around me the souls I have made happy, I then thank heaven that I was spared to see those who I have convinced of the truth of immortality bear the banner of truth and progress, and whose arms are outstretched to help to con-quer ignorance and prejudice. If mediums could be protected, much more good would be obtained. Even true medium-mip can not stand alone. Even the beautiful forest tree can not long survive when the forest stands not around it. So it is with mediums. They will fall when those that have sympathy with them leave them alone to stand the storm of persecution. Mediumship is as great as it is divine, for mediums are the chosen ones to lead and point out the way of progress to the children of earth. Thus a Jee-us was chosen and sent at the close of the Mosaid ages, who professed to only a son of man, and forstoid the end of that ers, and that a new one would be established by the coming of another son of man. In the fulfilment of this truthful prophe In the initial prophecy, mediums have been born into the world, and are entering upon the mission silotted to them, and that power which entpioys them we must all obey. Mediums do not claim to be sons of a prince or president, simply the sons of men equal to all, and have no stain (I hope) of self-isances. The present century is one of thought. A present century is one of the glorious dawn of a superstition and ignor anos, give light and truth to those in darkness, revealing the series of superstition and ignor anos, giving strength to the weak, and confort to the mourning. It is a noble mission to harmanity, for it advocates principles that must in time equations to the rece from byysical, mental, and moral slavery. We must not lean upon the past, but work in the living, stirring present, null the elant of alayiah big oury is rent assumer, and the stranggling ones arise from the dark valler to the glorious dawn of perfect liberty—liberty of mind and of spirit. The present century is one of thought. A revolution is passing over the each in a stiention of all reflecting minds.

The mighty tree is unfolding its branches for the healing of the national-to the conster-nation of some; the one thing needful to manywhose three prominent elements are these, "The Knowledge of God," "The Immortality of the Boul," and a "Perfect Standard of Life Practice." Bing assured of immortality, the object of life is thereby clearly defined, and we realize the areat masters of why one life is unlock the great mystery of why our life is open to a wast work of possibilities, of hopes and fears, attractions and repulsions, whose experiences are recorded upon the living spirit and tend to develop the high standard of indi vidual perfection. Tell us, ye theologians, what is so objectionable in all this? Spiritualism is a d-monstrated. fact that put inconsis-tent ibeories to flight, and will, in time, hush forever the fears and doubts of a long obscured Torever the fears and double of a long obscured future. Time will not allow me to say more now; to stop to relate all Lhave in my mind would take me months to write. I have re-ceived persecution enough, far mere of insults than I choose to relate. I much rather enjoy the consolation of knowing that I am more signed against them simples sinned against than sinning.

But oh! my way is cloudy; storms oft gather, And swelling waves, they rudely toss my

bark ; Or fog so dense surrounds me oft, that whith er

f'm gliding, ohi I can not tell—'tis dark. I'm weary of the struggles—oft am weary, And fain would rest me on the other shore; Where mortals chide not, and the way's not dreary, And earthly feiters bind the soul no more.

Believe me, a faithful worker for truth and humanity, -Medium and Daybreak. HENRY BLADE.

A Word from New York.

I have just finished reading the RELIGIO PHILOSOPHICAL JOURNAL for this week and find myself refreshed thereby. The scathing review of Dr. Hammond's new book on Spirit. review of Dr. Hammond's new book on spirit-ualism, by Hudson Tuttle, is exceedingly good and puts that *bombastes furiess* where he be-longs. Mr. O. W. Cook's series of articles in review of Mr. Pesraon's *Prize* Essay on Inf-delity before the Evangelical Alliance, shows up the superficial dogmas of that body and its montholizes with graniabili. The near of the mouthplece with great skill. The page of the JOURNAL called Voices from the People, will get quite a reputation for its choice items, if it Di OR.

The articles from Dr. Woldrich in former numbers of the JOURNAL though interesting so far as the D.'s remarks are concerned, in-dicate some rather fantastic spirits as the, guides of his medium with reference to the spirit spheres. Let me mention one or two points. The spirit informs the medium that the star around which our sun revolves as its centre was about four flows as great is dim. centre was about four times as great in diam-eter as our sun. That would make it only 64 times the size of our sun, and yet it is the centre which sways our solar systems with its 135 worlds already d.scovered and as is presumed vast number of other suns as large or larger than our own. Prof. Proctor speaks of Birlus, (the Dog Btar.) as being 5,000 times the size of our sun. If so, it would be large enough to control our sun, and fifty central suns like that spoken of. No, I don't believe in doing obei-sance to any little affair like that. Besides this, the ides that we must go to such vast distances to find our spirit abodes as signified by her guides, is quite discouraging especially as there seems to be no need of that as long as there must be ethereal and beautiful realms and belt must be othereal and beautiful realms and belts directly around the earth upon which spirits could for some time find a home. These realms are formed by otherial emanations from this earth as well shown by Hudson Tut-tle, and as described most minutely by my own spirit guides. But think of the sun being called a spirit sphere, as that fantastic guide of the lady medium declares it to be! The sun is in too crude a condition for even mortals, let alone the spirits. It will not be sufficient ly cooled, harmonized and refined for numar I fe for untold millions of years to come. The heat of its atmospheres called the photosphere and chromosphere, is so great that the metals float in them in a state of refined wapor. But it may be said that spirits do not care for the it may be said that spirits do not care for the heat. But they care for the ethereal tunnits and tempests which such a heated and crude condition generates. Lockyer has determined by means of his telespectroscope that the ter-rife storm currents which astronomers have so often noticed, especially those in the upper hydrogen atmosphere move often fifty or sixty and sometimes even 130 miles in a second. This latter is 433,000 miles an hour or over 200 times as wift as a cannon ball! I don't see This latter is so, ow mines an noar or over 900 times as swift as a cannon ball I don't see what worse hell a spirit could wall get into than such a bolling meistrom of forces. That spirits feel these carrents is the unanimous voice of all that I have ever these of, and they must need to grow 'ethereal for a long time to rise above the effects of even the electrical and magnetic sthere which are not the fact of rise above the effects of even the electrical and magnetic ethers, which are not the flacet of the ethereal forces. The truth is that scientif-ic spirits can not well give their ideas through minds that are not trained to scientific thought as even spirit communications must form through the medium's brain and atmosphere. In our New York Liberal Guib some time since, when Spiritualism was being discussed, an ignorant spiritualism crose and presented what he had received from a spirit as proof that they have a knowledge superior to that of mortals. In a moment his superior to that of which he had received from a spirit as proof inst they have a knowledge superior to that of mortals. In a moment has supposed fact, was knocked into shreds and the cause injured in-stend of benefited. But the higher spirits sive s plenty of knowledge to present whom they have propic channels to work through which is quite above the stialnments of our Liberal Olab, or any of the scientists of the day. The Biade affair in London has given our city press a fine chance to throw stones at Bpiritualism. They generally parade in full the adverse side of the matter according to Lankester and Donkin, but the testimony of nobler and fairer men, such as Wallace, and Core and Carnelist they manufed mention Coxe, and Osrpenter, they scarcely mention, while the pewerful testimony of Col. Olcott, published in the BANNER, I have not seen quoted in our secular press. Bach one-sided-pess is simply a system of falsehood. The Sun has lately-published two of my articles with reference to Blade, and showing up Bish-op in his exposures of Spiritualism, and yet its inflaments is adverse. bflaence is adverse.

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My office is in Science Hall 141 Eighth street; In the same building the Liberal (such and also the Daurch of Humanity meet, and next door is Mr. Bomerby's liberal took store. Bannett's *Truth Seeker* is also published in this building. Thus I am In an eminerally liberal stmosphere Thus I am in an eminority liberal atmosphere but being almost under the shadow of the Bible building, ar wait as the great Mercantile, Astor and Cooper Union liberais, I ought to be kept sufficiently pious and well informed with ref-crence to my salvation. E. D. BABBITT, D. M., 141 Sih Si., New York.

MATERIALIZATION OF WASHINGTON:

Communication from Mrs. Lucie E. Lewis,

BRO. S. S. JONES .- We have once more returned to our quiet home after an absence of three weeks, during which time it was our good fortune to be the recipient of the kindest favors both from our physical and spirit friends; among the former we know of none for whom we cherish a loveller feeling of gratitude for his many acts of generous attentions and manly interest in behalf of our comforts and our labors than the Editor of the RELISIO PHILOSOPHICAL JOURNAL. Among the latter our great and glorious "Control" (Washington) became most conspicuous, even in his wonted

modenty. Our experiences at Oblesgo through the me-diumable of Mesars. Bastain and Taylor, have been most able and truthfully reported through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, but we would ask as a special privilege a short space in the same columns wherein we may present to your patrons a simple statement of some facts associated withour recent/solourn at Terre Haute, developed through the medi-umship of Mrs. Anna Siewari. In the outset we would ask the indulgence of our spiritual friends, for we do assure them

of our spiritual friends, for we do assure them that we have no friends to reward nor enemies to runish; nothing to serve but the true inter-ests and perpetitivy of that cheerful philosophy which is the embodiment of all, our hopes and and faith both in the here sad in the hereafter. In company with some of our dearest friends we attended some ten seances at Terre Haute, and in no single instance did we fail to call forth that magnificent presence. Gen.; George Washington. On one occasion he came out and promensided with us to the end of the hall, and seeing but one chiir he very courteoualy bowed us to a seat, then improvised a seat for nimself by the use of a rough box which lay in the corner. As he sat by our side we ob-served that his proud form began to sink un-til he sppeared like a small boy in stature. He hurnedly rushed to the camerand after He hurriedly rushed to the cabinet, and af rebuilding his materiality, again appeared on the rostrum, and taking us by the fland, in full view of the whole company, dematerialized outside the cabinet, his anad grasped in ours outside the cabinet, his hand grasped in ours until he entirely vanished away. The following evening he gave us a most graitfying evidence of his identity. After his usual-salutations and gentle words of encour-agement, he asked for a knife, and cut a notch above has head in the cabinet, which, upon measurement by one of the committee showed him in height six feet and two inches. In contemplating the value of the materiali-sation of Geo. Washington to Modern Spirit-ualism, we pause for the want of an estimate commensurate with the magnitude of its pow-er to impress the minds of the most skeptical. er to impress the minds of the most skeptical, His mission seems to be the offspring of the combined wisdom of the grand old savans of the Boirit-land, for his face is one that is indellibly stamped, upon the mind and heart of every human being who has ever read of huwhere y number being who are ever read of nu-man rights, human liberty, and the capacity of man for self-government. Whatever difficul-ties may stand between us and a palpable rec-ognition of our geparted friends, when his no-ble form presents itself styles cabinet door, it never fails to instantly elicit but one exclama-tion "fold it or Washington it is Washington". tion, "Oh! it is Wasnington! it is Washing ton!!" And whenever he shall have presented himself throughout the entire length and tonil" And whenever he shall have presented himself throughout the entire length and breadth of our whole country, we shall feel fully compensated and wholly reimbursed for every hardahip we have undergone, and every argence we have most cheerfally incoursed. We indorme Boirituation; we know materialization to be a truth. We present that materialized face and form which commanded the respect and recognition of the show detailed facts we are permitted to append the inmus and ad-dress of parties who were present at the sence referred to, and who feel proud of the privilege of taking the Father of user Country by the the hand: Hev, H. D. Moore, and wife, of Omennati, O.; Wittiam Moore, of Georgetown, it ; John Thomas, of Kirkesville, Mo.; Dr.-Alien Pence, James Hoox and Sami, Country, of Terre Haste, Ind. Very respectfully yours. Locus R. Lawm. Cincinnati, O. Cincinnati, O.

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A CARDINAL DOOTHINH-REABSORPTION.

A CARDENAL DOOTRING—REABSORPTION. One of the cardinal dootrines of Brahaninsm is that all that exists is spirithad that there is nothing else, and that man can only obtain true bilas by being freed from the ills of time and requilted to the universal spirit. The road to reabsorption is by pressionce and suffering, but so lost is the human'spirit and so weaken-ed by the sensual burdens of the fish that though in every case believed to be recovers-ble, many a life of pain and penance will be needed for promoting its evaluation and secur-ing its return to the spiritual surfrom whether it came. This idee of the liberation of the soul from future terrestrial existence is the ob-

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Communication trous Dr. Slade.

DRAN MR. BURNS:-When I take my pen to write, I always feel the loving presence of my dear wife, she is now present to guide me in this little communication. Time forbids me giving you a long story; however, what I may say will come from my soul and that of my dear wife. The nusle of her sweet voice fails more wear at this moment and it are the moment upon my.ear, at this moment, and it awakens all the mobiest and tracks emotions of my heart, and the consciousness of this fact makes me grateful to my Heavenly Father for such rich blessings.

ch blessings. The cup of bitter affliction has been thrust to my lips, and I have drunk deep of its con tents, all of which has made me grow stronge tents, all of which has made me grow stronger and caused my heart's sympathles to go out to those who are in, sorrow and gloom. The heart that knows no sorrow can not give sym-pathy to the sorrowing; in my soul I can feel the sorrow of others, and it gives me joy to ex-tend my sympathy to them and cause them to feel that clouds will not always darken their sky. One can not make himself or herself more useful than to add to one's happiness; our own happiness should not be the principal object in life; it should he our ambilion to rouse the minds of those hess blessed than our-selves out of the bigotry of the dark ages into the radiance and beauty of our glorious philos-ophy of Spiritualism. Yet, when I realize what I have passed

Only of Spiritualism. Yet, when I realiss what I have passed through by being a medium, a whitening wave of recollection rolls over me. No on but a modium can tell the heart-troubles he or she must bear to be a medium. When I think of the past sorrows, and of those that may come, it makes me wish to leave the earth and join that happy band of spirits that has been so long with me, and so noble and true; I soon

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be leader of all. Wesley inquired, "Who are

"These are the children of Israel still journeying towards the Promised Land," replied his guide.

"Do they still refuse to believe in Jesus?" "Oertainly they do. Their heaven is located above Jerusalem." Wealey found that the patriarchs were not

Their spirit power had so ripened that there. they had progressed out of that position. He was charmed with the beauty of the country of the children of Jarsel, as well as with the mpleria which they worshiped. . Above Jerusalem is an ernet pattern of the temples of that city in which they did worship. The temples of that ancient city had been reproduced. They gathered spirits, therefore, from the inhabitants of earth. They believed their savior was coming to earth. Wesley's guide then took him to another sphere. He past through what seemed to be a belt of luminous other, supported from the patriarchial heaven of the children of Israel. He came within sight of the earth itself, and he seemed to disnover that this tract in which he had entered, had certain connection, with the children of earth. "This," his guide said, "was the heaven of the Protestant Christian." Here Wesley noticed several divisions; one sect arrogantly excluded another, each exceedingly anxious to keep its heaven from the others. Wesley then saw the Roman Oatholics' heaven. Ohrist did not dwell there. They, however, expected him. They employed their time in inging and praises to God, and in praying that Ohrist might come. They did nothing for others; they ministered to no one. They did not believe in spirit ministration. Their only object was salvation for themselves and friends. His guide then said, "There is an-other heaven to which I wanf to introduce you." He then entered a broad arena evidently far removed from any other beaven; a sphere in which there seemed to center vari ous hues of converging light, representing different figures. Here were groups of temples. Weaky saw from what appeared like a slight emission, what seemed to be a teachar. He was informed that here was the heaven of the disenthralled souls, who have no especial manner of salvation, who came to this heaven through no creed or dogma. This was the second interstellar sphere. There were spirits from every planet here also. The spirits here were composed of every shade of belief. They move in accordance with the thoughts within them. Wealey saw a luminous body in which there seemed a radiant form teaching and instructing others. He was a noble man, and seemed to govern. He saw little children bearing flowers to earth, and carrying out missions of love. He found that Jesus, the Bon of Man, stood in this heaven. He bowed down in humiliation before him. He asked permission of the great teacher to become a messagebearer from heaven. His guide, clothed in oriental splandor, then left him. He then found himself standing in a group of little children. It was said to him, " If you find any sorrowing ones, easist them." He found that the kingdom of heaven was not in any place, but abiding only in his own spirit. Wherever he found sorrowing ones, he went to bear them bleasings. Those who have their own mivation in view, should lay their offering at the first human shrine that needs it, and Ohrist will bless them, and multitudes will smile upon them.

We must concede that Wesley exhibited a wise discrimination in selecting this place for his future home, and his narration was elequent and charming throughout.

Is the Devil Dead?

Mrs. A. W. Bates of Bouth Deerfield, Mass. writes:

"I see, too, that you ask, 'Is the Devil Dead?' I do not believe he is. I am sorry you have come to a conclusion on the subject, for I have read those urticles with much inter-

Fraternal Calls.

Bro. Orapsey of Minnesota gave as a fraternal call while en route to his home after a long lecturing ture into the interior of Illinois, accompanied by his wife, who is an excellent medium.

Bro. B.F. Underwood, looking well and hearty as ever, gave us a fraternal call while en route from his home in Massachusetts to fill appointments in the interior of Illinois.

Bro. James H. Young, State Missionary of Texas, made a fraternal call while en route to the Centennial Exhibition at Philadelphia. He is in good health and a faithful worker. Euch will take subscriptions for the JOURNAL and LITTLE BOU QUET.

New Trial Subscribers.

Remember we send the JOURNAL to now sub. writers for one year and prepay postage, at less than two thirds the regular subscription price. We want 20,000 new subscribers within the next thirty days. Within that time we expect to be tried on the Woodhull and Claffin Indictment for libel.

Will the friends everywhere promptly seoure as many yearly, trial subscribers as possibla.

Non trial subscribers will be furnished with the JOURNAL one year, postage prepaid at this office for \$3 00 - for three months, 50 cents.

All other propositions for trist mbscribers heretofore published, are no longer available. Agents will please take notice and govern maslves accordingly.

Friends everywhere will oblige by soliciting such subscribers.

Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY the 19th day of Beptember, 1876, granted. a Letter of Fellowship and Ordination to Bro. Char. M. Plumb, of New York, constituting him regular minister of the Gospel and authorising him to solemnize marriage in due form of law.

Don't wait FOR BILLS to be sent for colleotion, but send on the money past due for subscriptions and for renewals without delay, as a legitimate means of rendering us assistance. Pay your own subscriptions, and get us as many new subscribers as possible, and we will defend ourself against all the libel suits that the emissaries of nastiness can institute.

Married

Married at her residance in Chicago, Octo-

ber 13th, by O.M. Plumb, Minister of the New Gospel, Mrs. Cors L V. Tappan to Mr. Wm. Richmond of the same city.

GRORGE MACDONALD'S new serial, "The Marquis of Lossie," is begun in the number of Littell's Living Age for Oct. 21st, printed from advance sheets. Its opening chapters are full of interest, and give promise of a remarkable powerful story.

M. G. AdaLar, of 263 Bouth Clark St., a disabled soldier, but a truly worthy and honest man, will do errands for those who desire in any part of the city, for twenty-five cents. Letters responded to; enclose stamp for reply.

A STORY FOR BOYS, by J. T. Tro wbridge, en titied "His Own Master," will begin in St. Nicholas, for December.

Dn HOLLAND's new serial story. "Nicholas Minturn," will begin in Scribner's Monthly, for December.

Spirits Materialize and Cure the Patient. Two Witnesses of the Transfiguration.

MRS. BLAIR THE SPIRIT ARTIST WAS THE SUB-JECT TREATED. DEAL MRS ROMINSON, 894 Dearborn Street, bicago, Ill.-I tried your remedies, and thus The Northern Illinois Association of Spirit-ualists will hold its next meeting at Grow's Opera House, Chicago, on the Söth and 96th of November, commencing at 10 o'clock, fat-urday morning, holding three sessions each day. State H. Johnson, Capt H. H. Brown, E. V. Wilson, Juliet H. Beverance, H. D., and other speakers will interest the people. All progressive minds whether of our faith or not, are invited to meet with us and participate in the deliberations of the Convention. Meals will be served in the Hall and every pains taken to make this a pleasant and profitable time. Lot the friends everywhere so far as pose ble turn out and we will have a feast of good things. JULINT H. SEVERARCH, M. D., Pres. E. V. WILSON, Sec.

St. Paul, Minn.

BL Paul, Minn. The Spiritualists closed their assembly in this city on Sanday evening, with a rather re-markable exhibition of orstory by Thomas Walker, an uneducated boy brough have from the State of Michigan. In the evening Harri-son ball was packed to overflowing, and many who have no faith in Spiritualiam were both pleased and astonished at its pretended or real manifestations from such an unexpected source. Walker spoke while in s trance, and when awakened, claimed that he could not re-member or recall one word spoken during his long, eloquent and animated discourse. Not withisanding his lack of culture, the language was strictly grammatical, and nonplussed the skeptical portion of the audience.—St. Paul (Minn.) Trabuse.

The Winter Campaign.

The Winter Campaign. To the Linemate and Brantus. --Friends, I have esrively entered upon my labors as an independent spiritual missionary worker, have already delivered some ten lectures in Fair-mount. Tonganoxie and Dimond. I have en-tered the field single handed and alone, on which "line I intend to fight it out," with the help of such friends as may feel to units their energies with me, until humanity shall be saved, and lifted from their present thralidom of error, ignorance, superstition and bigotry in Kansas and the entire world. Now who will extend a hand or spire a dollar, ten or more, to marshall all liberal minds and friends of free thought and intolerance. Let us or ganise everywhere, and especially in Kansas. It is well known that one poor soel, though gifted with the philosophy of a Plato or the sloquence of a Damosthanes, can do little a foot and alone. And though we have the symosthy of the RELIEGO PRIMOSTRIAL JOURNAL, for which we will take subscriptions, and the encouragement of thousands of kind gardian spirit friends as well as friends in earth life, we nevertheless want to combine all the liberal elements of Kansas into organisa-tions without a creed, so as to work unitedly logether for the promulgation and diffusion of

eat and fearly

OBITUARY.

Passed earth to Spirit-life, JULIA A. Annory, wife of C. H. Abbott, of Spirit Lake, Iows, Sept. 18, 1876 in the fist year of her ags.

Bhe was a most exemplary woman and much esteems by a large circle of friends . Was baried with Pasrons honors, of which order she was a prominant member. O. H. A.

Passed to Spirit-life, Ang 16th, after a brief but pain-ful lineas, Mr. Hunkst Watenry, of Mba, Minn., aged 50 tears.

years. Mr. Wrassaw was one of the pioneer settlers of the Witswater value, a beautiful helt of fartile land, which borders on either side of the Witswater tiver, whose masse is derived from its sparking material designs upon the intractions rolling or the side of the Witswater of the settler constraints fracting and wave be-deting of the side of the Witswater of a side of the which side promitering training material designs the side of the side of the side of the side of the side material remains, rest is astary's sident mean, one of crea-tion's noblest work - in boopt in a. Though is early life admitted on profession of faith to the Begins church, for the hist twenty for years his in-the begins church, for the hist twenty for years his in-tential material is and the side of reliate of the settly with being the side is boored to gaid or the Mr. Was any tradeness and honest dealings with all man. Though design the picture ways of his life he be camp functioned and specifies the side of the side of the settly was an versetably reposed for disk stering integrity, his bit deness and honest dealings with all man. Though design he pict workers of his life he be camp functioned as the specifies of the side of the settle sidence that was peculiar to him, is joint have provented any marked expression of his failt in the new reveal-tion. He was the Witswater mood fait ine to be on a wing to be released to Witswate the side of the side on the side to the sidence of the Bay here the mean of the side on the side to the side of the Bay here the side here of the side on the side to the side of the Bay here the side of the Bay here the side of the Bay here the side of the Bay here the side of t

Restore that was preasion of his faith in the Low revela-tion. It was the writer's good furture to be on a winit to friends in Elba, when the angel of death canes to wasses from the crum ving rains of its morial temple, the noble spirit of that good mass. As I was encoessful in relieving repainedly throach which his woold char to my hand when I stranged to be awardro a few hour's repose showes the great depth of his trait is angelic ministrations. Genilly I manished his angel graudiants to saver the chords of visible Hfs, and I have si ce received their milled thanks for the bleased saverice. A widow and two marfied daughters remain, to mourn planot-with their request, I perform 4 the function of a faither in habant and food faither. In com-planot-with their request, I perform 4 the function at Beaver, a willage ive milles distant, the church was conteneably op mas for the coce ion, showing that Ohris ina brotherhood in coursmains descominational intoleri-ance, and progress is the watch word of the peole Emmo, and progress is the watch word of the peole

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Jehovah and Batan Compared.

This redical pamphlet on Theology cost postpaid to these soldering ten costs to the author, M. E. Craves, Richboro, Bucks Co., Pa.

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ANNOUNCEMENT.

ARTICOUROFACE WEEKT. THE VOICE OF ANGELS, a new monthly, ed-field and managed by Brune, is issued its middle of each month from its office of publication, 5 Dwight et. Ecotion, Mass. Terms, Jacky in advance, 51.00 Lease time proportionally same. All leiters and matter for the paper mast be addressed (public) to the undergrand. provide the solution of the second state of the second publication, if they will send mass a list of names of their friends and recquaintances, who apprechies the same, we will send, second copy to each, that they can determ-the undersigned for cale as above. Price, 61.00 publicage is centa. D. O. DENEMORE, Price, 61.00 publicage is centa. Publisher, Yours or Amanua.



No doubt there are hundreds who would like to know more about the occult powers of the human soul, or its power to do mischief, etc., while the body is calmly sleeping. Why, my dear sister, we had just commenced, as it were, those articles, having said nothing of the occult powers of the human soul, until our "conclusion." Those who read the "conclusion" of the series of articles, have enough to think about for one year, without our ventur-ing further in the mysteries so little known to humanity.

From Minnesota.

Mrs. Esther T. Dougles, of Winons, Minnesote, writes as follows in reference to the Minnesota Convention, which met at Minneapolis, on the 6th day of October:

"Dr. Watson was so charmed with Thomas Walker's first jecture, that he said, 'Let him do the lecturing, and give him anything you inhand for ma." When he was about to leave, and mousey was tendered him, he said, 'I meant what I said, give it to Walker. The Convention gave Walker \$50."

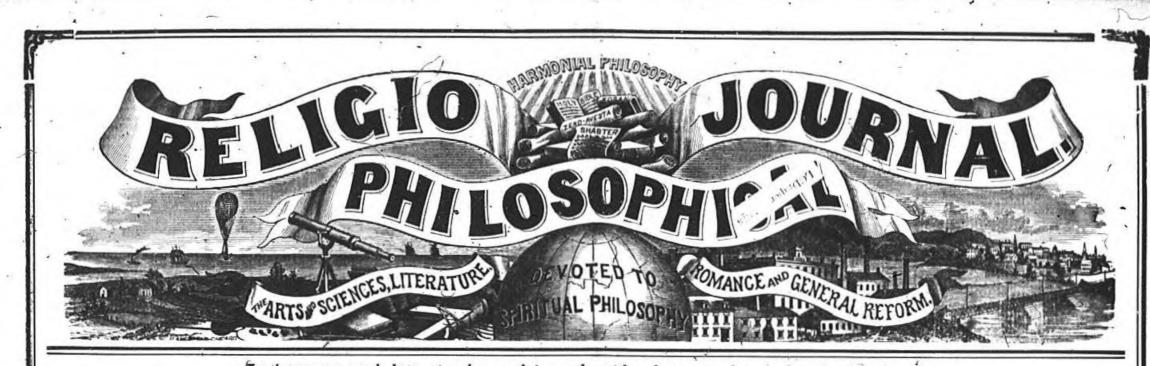
Dr. Samuel Watson is one of nature's noblenan, and the Spiritualists of Minnesota are ng the best in the land; they are liberalalways magnanimous. Our young friend. Walker has fallen in good hands now, and he will receive ample remuneration for his servi-

Junning Loud Wann-at the earnies initiation of her friends in New Tork, will make in that city until further notice, at her a derma, 10 West Twenty-first street. Mrs. obb gives general antisfaction, we under-and, as an independent sinte-writing moli-n as well as for various other phases of me-

Daas Mas Ronrson, 894 Dearborn Street, Orioago, III.-I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard 65 my treatment by the rontaining mannet sed paper and prescription orace, hence I did not observe the clause to "see alone," and as a friehd from Ohlo-Mrs. Elies Baith, was bere on a visit to me, hence I did not observe the clause to "we alogt together. I applied the papers to my med as directed and went to sleer." The seven both awakased at the same time by what seemed to be the door opening. We then bed (and we know our door was securely lock of before returing), as the figures approaching our bed (and we know our door was securely lock of before returing), as the figures approaching our bed (and we know our door was securely lock of before returing). So the seme time, hence it was no clairavorant vision on my part (and filem is no medium as all), but the spirits were of payse a stream at the same time, hence it was no clairavorant vision on my part (and filem is no medium as all). but the spirits were of was, with long white hair and beard, re took his place directly over our bade and haid his hand on my forebead; the jiharkets and of the bod and raised up the blankets and bin not until her screens had brought me to my feet, did the spirit door the blankets and file to make Mirs. Smith get out of the bed, way. Insteed of fading away, taey pased out at the door and formal it locked. The part night we had a similar experised, only way to discoursing, for I have been side and this have need magnetised papers from five differ-tor. The above is the spirits with eight we had a similar experised or the second time. I an not discoursing for I have been side and us to ment to the door and found it locked. The pays discoursing for I have been side and and how now and feel I am getting better. Joan in the teap lotter do nothing. I am now fare. The shore is a true sizemation of admits the protein mannet an spit see and to admit the part is the door and found it locked.

Rock Bottom, Mass., Oct. 16.p. 76. The above is a true statement of facts fitnessed by me. ELLEN M. Surre, of Bellevue, Oalo.

n.30 1010/101



Ernth wears no mash, bows at no human shrine, seeks neither place nor applanse : she only usks a hearing.

B. B.JONES, SDITOR, PUBLISHER AND PROPRIATOR. VOL XXI CHICAGO, NOVEMBER 11, 1876. SLOW A YRAH, IN ADVANCE:

EX ORIENTE LUX:

Or the Connection of Spiritualism With the Bibles, Faith, and Saviors of the World.

By George Farmer, of England, Author of "Spiritnalism and Christianity, Their Mutual Relationships, Parallels and Contrasts," Etc., etc.

F. URTH ARTICLE]

INDIA :- THE BRAHMANIC PERIOD.

(Continued.)

When the Aryans crossed the mountain heights of Himalays, they professed the vedic faith somewhat as I have sketched it. Grad-ually, however, their national characteristicsually, however, their national characteristics-social and religious-underwent a radical change, and from a nation of sgriculturists and herdsmen they became a conquering pow-en, making their way from the Punjaub downy, the fertile valleys of the Ganges and Jumna, and ultimately subduing the dark-skinned races then inhabiting the Asiatic Peninsula. At the time of their appearance as simple colonists in time of their appearance as simple colonists in India, the worship of idols, the division of soclety into castes, the practice of suttee, and the doctrine of metampsychosis were unknown to them and formed no part of their belief. These and other subtleties of modern Hindoo am had their rise at a later period.

THE CASTE SYSTEM

is supposed to have been developed during the period which intervened between the Vedic and Brahmanic ages-that is during the time in which they were gradually acquiring power, and previous to the establishment of the Aryand previous to the setablishment of the Ary-an Kingdoms, which under the modern names of Oude, Dalhi, Bahar, etc., have been per-petuated to the present time. A class of men arcse who came to the front, claiming the highest honors, and forming themselves into a separate community. They undoubjedly pos-sessed spiritual gifts but prostituted them to obtain power. Under their guidance the pure primeral teaching of the Vedas became a thing of the past. By subtletice of interpretation—a course which the priesthood of all ages and faiths, have ever used to further their own self-ish interests—the Vedas were appealed to as teaching and sanctioning the division of the people into castes. The Brahmins set them-selves over all, and proclaimed the race of peo-ple who had been subdued—the Budras—to be, the lowest in the scale of being. They estabthe lowest in the scale of being. They estab-

A SACERDOTAL AND RELIGIOUS DESPOTIEM -the everlasting curse of humanity-and jos-tered as a means of more effectually binding the souls of men, a tendency to abstract thought and metaphysical speculation -s feature of Brahminiam scarcely traceable in the Vedas. They laid on men's backs burdens grisvious to beborne-in fact completely arrogated to themselves the power of obtaining the favor of the gods for the common people. Priestly power and assumption are the same all the world over-they begin with poverty and abnegation and end with opulence and despotism. The Brahmins made the Vedas and their spiritual gifts the stepping stones to power, and then remorselessly bartered their sublime belief for a corrupt sacerdotalism which effectually opened the door for debased and degraded superstitions—that ame sacerwhich effectually opened the door for debased and degraded superstitions—that same sacer-dotalism which is too surely the catize of the decay of all religions, of the occident as well as of the orient; of the faiths of antiquity as well as of the faiths of to-day. It was against this sacerdotalism which had then reached its senith that Buddha protested, and founded that great religion which—albeit corrupted and debased—now numbers amonet its adthat great religion which—aibeit corrupted and debased—now numbers amongst its ad-herents more than any other religion the world-has ever seen. Buddhism was for centuries the dominant faith, although at the present time it numbers scarcely any followers in the land of its birth. Brahminism ultimately re-gained the ascendency and expelled from the land that faith which for hundreds of years and that faith which for hundreds of years had proved so formidable as a rival. Thus, the history of Brahminism is divided into two periods, viz.: That which preceded and that which followed the advent of Buddhism. which followed the advent of Buddhism. The Brahminism of the period just preced-ing the Buddhistic reformation differs but lit-tic from the Brahminism of to-day except may-be that it has sunk still lower into idolatay and superstition. It is divided into innumer-able sects and the leaser gods may be counted by millions. The three leading deities are Brahma, Viahnu, and Biva-or the Greator, preserver, and destroyer-forming the Hindoo trinity. They are worshiped separately, and also as three in one under the mystic symbol Om. Viahnu has had nine swatup or incarna-tions, and is to appear a tenth time which will Om, tions tions, when a has not nine system of incarna-tions, and is to appear a tenth time which will be the last. Of two of these incarnations un-der the names of Ohrishna and Ramayana I shall have occasion to speak hereafter when dealing with the two great sacred epics of the Rest

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ect of every form of Hindoo worship. It is taught by priest and sage and sung by all their poets. In this we see the key to the lives of penance and mortification led by the Fakirs and religious mendicants. To them the only path to God was through bodily suffering and pain.

BRAHMINICAL DOOTHING OF REWARDS AND PUN ISHMENTS.

But this outgrowth of the Vedas Albeit in many respects unworthy of its source is not al-together void of truth. Its doctrines of rewards and punishments is just and righteous, and bars a strong resemblance to the theory which obtains amongst ourselves as Spiritual-ists at the present time. And it must be borne in mind that this is one of the points upon which spirits are unanimously agreed. In substance they teach that man makes, for him-self his future, that as he sows so he must reap; if he sows to the wind he reaps the whitwind,

and if to the spirit he reaps the will what, making his own heaven or hell. Man's ultimate happiness is confidently spoken of —that though ages may elapse be-fore the chains of darkness may be broken, yet sconer or later the spirit gathers up the iangled threads of its former slins, and works out its own salvation. Ourpare this with the Aollowing extract—one of many-from the laws of Manu. In Lib. IV, 228-242, we read: "The householder should collect virtue by de-grees, in order that he may obtain a compan-ion in the next world; as the while ant by de-grees builds its nest, for in his passed to the next world neither his father nor his mother, nor his wife, nor his should will tangled threads of its former sins, and work next world neither his father nor his mother, nor his wife, nor his son, nor his kinsmen will remain in his company but he will be accom-pan.ed by his merits alone. Bingly is each man born, singly he dies, singly he receives the reward of his good deeds, and singly he pun-ishment of his good deeds. When he leave his corpse-like lump of clay, his kinsmen retire with averted faces, but his merits accompany his soul. Let a man, therefore, continually and by degrees collect merits so that he may se-cure for himself an inseparable companion; and with his merits for his guide he will traverses a clime which is hard to be traversed." Here it is plainly tanght that a man is rewarded acis plainly taught that a man is rewarded ac-cording to his merits and punished according to his demerits.

Talboys Wheeler in his "History of India," points out that it is assumed that in all cases the balance is rigidly drawn. If the merits exceed the demerits the individual will be rethe balance is rigidly drawn. It has be re-exceed the demerits the individual will be re-warded in proportion to the balance in his fa-vor, either by noble birth, prosperity, comeli-ness, physical strength, intellectual power, long life, or by elevation to a heaven where the soul will dwell in bliss until its merits are sufficiently rewarded, after which it would re-turn to earth and pass through another series of transmigrations. In like manner if the de-merits acceed the merits the individual will be punished in proportion. The justice of this arrangement satisfactorily appeals to the pop-ular mind, and the Hindoos regard it as fav-orably solving one of the most inscrutable problems in human life-wis.- the unequal dis-tribution of the blessings and pains of seribly problems in human life—viz:—induncedail dis-tribution of the blessings and pains of <u>earthly</u> life. Happiness and prosperity are regarded as the reward of virtues displayed in a former existence, and misery and adversity as the pun-ishment of sins committed in a previous state of being of being.

Thus the views of the reincarnationist school were developed in almost their present form by the Brahminical priests conturies ago, the sole difference being that the Brahmins as-registed the developed in the momentum of the school of the developed of the developed of the school o sociated the doctrine with metempsychosis whereas the re-incarnationists reject that addenda to their faith. . In my next after dealing with the Hindoo belief in spirits and the monthly "feast of the dead," I shall proceed to notice briefly the most important of the sacred books, amongst which may be named the Ramayana of Valmi ki, the Mahabharata, the Laws of Manu, and the Putanas.

drive such thoughts from my mind, and trust in God and his ministers, our angel friends, to teach and lead me aright, and make me useful to those around me. While we have health let us work in the in-

A few years ago, at the commencement of my mediumahip. I had a severe spell of illness; I was brought to the lowest physical condi-tion, when physicians and friends looked anzlously to the moment when I would leave the scenes of earth and escape more suffering. I was conscious of the bondhilons around me, still I could see what was said to my spirit-home. I could see into the Spirit-world. An-gels seemed to be ascending and descending from around my bed; and one spirit, the most prominent among them, stood the noble form of "Owossoo;" his countenance was radiant and beamed with kindness. He seemed to ap, prosh me as though to soothe my brow by his genite touches, and by him stood the loving spirit, that of my dear sister who left this earth when I was quite young. The beautiful face made such an impression upon me, it is now indelibly engraved upon my heart and lously to the moment when I would leave the now indelibly engraved upon my heart and memoky—so much so that I can see it now as plainly as during that long to be remembered filness. All f this has made me feel and know the truth of immortality, and so long as strength is given me I shall work for the

strength is given me I shall work for the spread of its glorious truth. Oh, how I longed to join that happy band, for it seemed so natural and all looked so hap py upon me, and made me feel I was looking upon the shores of some beautiful country; the sight filled me with repturous awe and admira-tion. My soul was filled with cestasy divine, strains of music were stealing over me never to be equalled by the most exquisite tones of an \pounds blan harp—only such melody as we dream we hear wafted over some distant wa-ters, eager to catch the last melting notes of harmony hushing the soul into silent, south-ing reverie. ing reverie. I freely gave vent to my joys in acclamations

If reverse, I freely gave vent to my joys in acclamations of delight, and wondered why my friends around me could not enjoy it with me. At the time of this illness a spirit first made me speak. This "Owossoo," said to those around me, I abould survive and yet do a work for the good of humanity, and from that time I have worked for the good of others, and it is to day my highest ambition to give light to those that are as I was at that time, in dark-ness as regards the glorious future. Now I can realiz; why life was spared me, for I can look back and see the many that had no hope, and I have beengithe means of giving them hope and light, and now they feel with me in re-turning bleasing to the angels for such rich turning blessing to the angels for such rich

Joshi is no longer a terror, the grave is ban-ished, and we feel to say, "Taanka be to our Heavenly Father and to his angels who have given us the victory, and have brought life and immortality to light."

We must not let our thoughts stray with fee-ble wings about the gloomy groves, for we know our loved ones are not there,—the spiritual bodies that gave life and beauty to those earthly tenements have gone to their better homes. Death has robbed me of all my loved ones-those who understood and best sympa-thized with me. To say I miss them is a very poor word to express my feelings of loneli-ness. Still I can not wish them back, for now they have escaped the long trial and suffering of all who have to make the long trial and suffering of all who have to make the lourney of life. My life journey has been one of torture and pain from the influence of prejadiced minds, and it would be a relief to me to leave this world of sorrow and sfliction. It is a wonder world of sorrow and smitchion. It is a wonder to me that live today. It is due to the an-gel world that I am here. When I see around me the souls I have made happy, I then thank heaven that I was spared to see those who I have convinced of the truth of immortality bear the banner of truth and progress, and whose arms are outstretched to help to con-quer ignorance and prejudice. If mediums could be protected, much more good would be obtained. Even true medium-mip can not stand alone. Even the beautiful forest tree can not long survive when the forest stands not around it. So it is with mediums. They will fall when those that have sympathy with them leave them alone to stand the storm of persecution. Mediumship is as great as it is divine, for mediums are the chosen ones to lead and point out the way of progress to the children of earth. Thus a Jee-us was chosen and sent at the close of the Mosaid ages, who professed to only a son of man, and forstoid the end of that ers, and that a new one would be established by the coming of another son of man. In the fulfilment of this truthful prophe In the initial prophecy, mediums have been born into the world, and are entering upon the mission silotted to them, and that power which entpioys them we must all obey. Mediums do not claim to be sons of a prince or president, simply the sons of men equal to all, and have no stain (I hope) of self-isances. The present century is one of thought. A present century is one of the glorious dawn of a superstition and ignor anos, give light and truth to those in darkness, revealing the series of superstition and ignor anos, giving strength to the weak, and confort to the mourning. It is a noble mission to harmanity, for it advocates principles that must in time equations to the rece from byysical, mental, and moral slavery. We must not lean upon the past, but work in the living, stirring present, null the elant of alayiah big oury is rent assumer, and the stranggling ones arise from the dark valler to the glorious dawn of perfect liberty—liberty of mind and of spirit. The present century is one of thought. A revolution is passing over the each in a stiention of all reflecting minds.

The mighty tree is unfolding its branches for the healing of the national-to the conster-nation of some; the one thing needful to manywhose three prominent elements are these, "The Knowledge of God," "The Immortality of the Boul," and a "Perfect Standard of Life Practice." Bing assured of immortality, the object of life is thereby clearly defined, and we realize the areat masters of why one life is unlock the great mystery of why our life is open to a wast work of possibilities, of hopes and fears, attractions and repulsions, whose experiences are recorded upon the living spirit and tend to develop the high standard of indi vidual perfection. Tell us, ye theologians, what is so objectionable in all this? Spiritualism is a d-monstrated. fact that put inconsis-tent ibeories to flight, and will, in time, hush forever the fears and doubts of a long obscured Torever the fears and double of a long obscured future. Time will not allow me to say more now; to stop to relate all Lhave in my mind would take me months to write. I have re-ceived persecution enough, far mere of insults than I choose to relate. I much rather enjoy the consolation of knowing that I am more signed against them simples sinned against than sinning.

But oh! my way is cloudy; storms oft gather, And swelling waves, they rudely toss my

bark ; Or fog so dense surrounds me oft, that whith er

f'm gliding, ohi I can not tell—'tis dark. I'm weary of the struggles—oft am weary, And fain would rest me on the other shore; Where mortals chide not, and the way's not dreary, And earthly feiters bind the soul no more.

Believe me, a faithful worker for truth and humanity, -Medium and Daybreak. HENRY BLADE.

A Word from New York.

I have just finished reading the RELIGIO PHILOSOPHICAL JOURNAL for this week and find myself refreshed thereby. The scathing review of Dr. Hammond's new book on Spirit. review of Dr. Hammond's new book on spirit-ualism, by Hudson Tuttle, is exceedingly good and puts that *bombastes furiess* where he be-longs. Mr. O. W. Cook's series of articles in review of Mr. Pesraon's *Prize* Easy on Inf-delity before the Evangelical Alliance, shows up the superficial dogmas of that body and its montholizes with graniabili. The near of the mouthplece with great skill. The page of the JOURNAL called Voices from the People, will get quite a reputation for its choice items, if it Di OR.

The articles from Dr. Woldrich in former numbers of the JOURNAL though interesting so far as the D.'s remarks are concerned, in-dicate some rather fantastic spirits as the, guides of his medium with reference to the spirit spheres. Let me mention one or two points. The spirit informs the medium that the star around which our sun revolves as its contra was about four flows as great is dim. centre was about four times as great in diam-eter as our sun. That would make it only 64 times the size of our sun, and yet it is the centre which sways our solar systems with its 135 worlds already d.scovered and as is presumed vast number of other suns as large or larger than our own. Prof. Proctor speaks of Birlus, (the Dog Btar.) as being 5,000 times the size of our sun. If so, it would be large enough to control our sun, and fifty central suns like that spoken of. No, I don't believe in doing obei-sance to any little affair like that. Besides this, the ides that we must go to such vast distances to find our spirit abodes as signified by her guides, is quite discouraging especially as there seems to be no need of that as long as there must be ethereal and beautiful realms and belt must be othereal and beautiful realms and belts directly around the earth upon which spirits could for some time find a home. These realms are formed by otherial emanations from this earth as well shown by Hudson Tut-tle, and as described most minutely by my own spirit guides. But think of the sun being ralled a spirit sphere, as that fantastic guide of the lady medium declares it to be! The sun is in too crude a condition for even mortals, let alone the spirits. It will not be sufficient ly cooled, harmonized and refined for numar I fe for untold millions of years to come. The heat of its atmospheres called the photosphere and chromosphere, is so great that the metals float in them in a state of refined wapor. But it may be said that spirits do not care for the it may be said that spirits do not care for the heat. But they care for the ethereal tunnits and tempests which such a heated and crude condition generates. Lockyer has determined by means of his telespectroscope that the ter-rife storm currents which astronomers have so often noticed, especially those in the upper hydrogen atmosphere move often fifty or sixty and sometimes even 130 miles in a second. This latter is 433,000 miles an hour or over 200 times as wift as a cannon ball! I don't see This latter is so, ow mines an noar or over 900 times as swift as a cannon ball I don't see what worse hell a spirit could wall get into than such a bolling meistrom of forces. That spirits feel these carrents is the unanimous voice of all that I have ever these of, and they must need to grow 'ethereal for a long time to rise above the effects of even the electrical and magnetic sthere which are not the fact of rise above the effects of even the electrical and magnetic ethers, which are not the flacet of the ethereal forces. The truth is that scientif-ic spirits can not well give their ideas through minds that are not trained to scientific thought as even spirit communications must form through the medium's brain and atmosphere. In our New York Liberal Guib some time since, when Spiritualism was being discussed, an ignorant spiritualism crose and presented what he had received from a spirit as proof that they have a knowledge superior to that of mortals. In a moment his superior to that of which he had received from a spirit as proof inst they have a knowledge superior to that of mortals. In a moment has supposed fact, was knocked into shreds and the cause injured in-stend of benefited. But the higher spirits sive s plenty of knowledge to present whom they have propic channels to work through which is quite above the stialnments of our Liberal Olab, or any of the scientists of the day. The Biade affair in London has given our city press a fine chance to throw stones at Bpiritualism. They generally parade in full the adverse side of the matter according to Lankester and Donkin, but the testimony of nobler and fairer men, such as Wallace, and Core and Carnelist they manufed mention Coxe, and Osrpenter, they scarcely mention, while the pewerful testimony of Col. Olcott, published in the BANNER, I have not seen quoted in our secular press. Bach one-sided-pess is simply a system of falsehood. The Sun has lately-published two of my articles with reference to Blade, and showing up Bish-op in his exposures of Spiritualism, and yet its inflaments is adverse. bflaence is adverse.

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My office is in Science Hall 141 Eighth street; In the same building the Liberal (such and also the Daurch of Humanity meet, and next door is Mr. Bomerby's liberal took store. Bannett's *Truth Seeker* is also published in this building. Thus I am In an eminerally liberal stmosphere Thus I am in an eminority liberal atmosphere but being almost under the shadow of the Bible building, ar wait as the great Mercantile, Astor and Cooper Union liberais, I ought to be kept sufficiently pious and well informed with ref-crence to my salvation. E. D. BABBITT, D. M., 141 Sih Si., New York.

MATERIALIZATION OF WASHINGTON:

Communication from Mrs. Lucie E. Lewis,

BRO. S. S. JONES .- We have once more returned to our quiet home after an absence of three weeks, during which time it was our good fortune to be the recipient of the kindest favors both from our physical and spirit friends; among the former we know of none for whom we cherish a loveller feeling of gratitude for his many acts of generous attentions and manly interest in behalf of our comforts and our labors than the Editor of the RELISIO PHILOSOPHICAL JOURNAL. Among the latter our great and glorious "Control" (Washington) became most conspicuous, even in his wonted

modenty. Our experiences at Oblesgo through the me-diumable of Mesars. Bastain and Taylor, have been most able and truthfully reported through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, but we would ask as a special privilege a short space in the same columns wherein we may present to your patrons a simple statement of some facts associated withour recent/solourn at Terre Haute, developed through the medi-umship of Mrs. Anna Stewart. In the outset we would ask the indulgence of our spiritual friends, for we do assure them

of our spiritual friends, for we do assure them that we have no friends to reward nor enemies to runish; nothing to serve but the true inter-ests and perpetitivy of that cheerful philosophy which is the embodiment of all, our hopes and and faith both in the here sad in the hereafter. In company with some of our dearest friends we attended some ten seances at Terre Haute, and in no single instance did we fail to call forth that magnificent presence. Gen.; George Washington. On one occasion he came out and promensided with us to the end of the hall, and seeing but one chiir he very courteoualy bowed us to a seat, then improvised a seat for nimself by the use of a rough box which lay in the corner. As he sat by our side we ob-served that his proud form began to sink un-til he sppeared like a small boy in stature. He hurnedly rushed to the camerand after He hurriedly rushed to the cabinet, and af rebuilding his materiality, again appeared on the rostrum, and taking us by the fland, in full view of the whole company, dematerialized outside the cabinet, his annd grasped in ours outside the cabinet, his hand grasped in ours until he entirely vanished away. The following evening he gave us a most graitfying evidence of his identity. After his usual-salutations and gentle words of encour-agement, he asked for a knife, and cut a notch above has head in the cabinet, which, upon measurement by one of the committee showed him in height six feet and two inches. In contemplating the value of the materiali-sation of Geo. Washington to Modern Spirit-ualism, we pause for the want of an estimate commensurate with the magnitude of its pow-er to impress the minds of the most skeptical. er to impress the minds of the most skeptical, His mission seems to be the offspring of the combined wisdom of the grand old savans of the Boirit-land, for his face is one that is indellibly stamped, upon the mind and heart of every human being who has ever read of huwhere y number being who are ever read of nu-man rights, human liberty, and the capacity of man for self-government. Whatever difficul-ties may stand between us and a palpable rec-ognition of our geparted friends, when his no-ble form presents itself at the cabinet door, it never fails to instantly elicit but one exclama-tion "fold it or Washington it is Washington." tion, "Oh! it is Wasnington! it is Washing ton!!" And whenever he shall have presented himself throughout the entire length and tonil" And whenever he shall have presented himself throughout the entire length and breadth of our whole country, we shall feel fully compensated and wholly reimbursed for every hardahip we have undergone, and every argence we have most cheerfally incoursed. We indorme Boirituation; we know materialization to be a truth. We present that materialized face and form which commanded the respect and recognition of the show detailed facts we are permitted to append the inmus and ad-dress of parties who were present at the sence referred to, and who feel proud of the privilege of taking the Father of user Country by the the hand: Hev, H. D. Moore, and wife, of Omennati, O.; Wittiam Moore, of Georgetown, it ; John Thomas, of Kirkesville, Mo.; Dr.-Alien Pence, James Hoox and Sami, Country, of Terre Haste, Ind. Very respectfully yours. Locus R. Lawm. Cincinnati, O. Cincinnati, O.

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A CARDINAL DOOTHINH-REABSORPTION.

A CARDENAL DOOTRING—REABSORPTION. One of the cardinal dootrines of Brahaninsm is that all that exists is spirithad that there is nothing else, and that man can only obtain true bilas by being freed from the ills of time and requilted to the universal spirit. The road to reabsorption is by pressionce and suffering, but so lost is the human'spirit and so weaken-ed by the sensual burdens of the fish that though in every case believed to be recovers-ble, many a life of pain and penance will be needed for promoting its evaluation and secur-ing its return to the spiritual surfrom whether it came. This idee of the liberation of the soul from future terrestrial existence is the ob-

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Communication trous Dr. Slade.

DRAN MR. BURNS:-When I take my pen to write, I always feel the loving presence of my dear wife, she is now present to guide me in this little communication. Time forbids me giving you a long story; however, what I may say will come from my soul and that of my dear wife. The nusle of her sweet voice fails more wear at this moment and it are the moment upon my.ear, at this moment, and it awakens all the mobiest and tracks emotions of my heart, and the consciousness of this fact makes me grateful to my Heavenly Father for such rich blessings.

ch blessings. The cup of bitter affliction has been thrust to my lips, and I have drunk deep of its con tents, all of which has made me grow stronge tents, all of which has made me grow stronger and caused my heart's sympathles to go out to those who are in, sorrow and gloom. The heart that knows no sorrow can not give sym-pathy to the sorrowing; in my soul I can feel the sorrow of others, and it gives me joy to ex-tend my sympathy to them and cause them to feel that clouds will not always darken their sky. One can not make himself or herself more useful than to add to one's happiness; our own happiness should not be the principal object in life; it should he our ambilion to rouse the minds of those hess blessed than our-selves out of the bigotry of the dark ages into the radiance and beauty of our glorious philos-ophy of Spiritualism. Yet, when I realize what I have passed

Only of Spiritualism. Yet, when I realiss what I have passed through by being a medium, a whitening wave of recollection rolls over me. No on but a modium can tell the heart-troubles he or she must bear to be a medium. When I think of the past sorrows, and of those that may come, it makes me wish to leave the earth and join that happy band of spirits that has been so long with me, and so noble and true; I soon

RELIGIO-PHILOSOPHICAL JOURNAL.

DR. HENRY SLADE.

A Report of Him From England.

(From the Medium and Daybreak, Lon.)

(From the Medium and Daybreak, Lon.) The phenomena of Bpiritualism were first observed in connection with the Modern Move-ment in March, 1848, in the family of Mr. For, in the State of New York. The sounds occurred spontaneously, and the house was naid to be haunted. The knocking power was interrogated and made replies by raps scoord-ing to an arranged code, and thus communica-tion was established. The three daughters were powerful mediums, and one of them.--Mra. Kate For Jencken, the wife of H. D. Jencken, Eug. barrister, ilaw, of the Temple, London-is a most powerful medium at the present day. Her infant children are mediums also. The diate was controlled to write a message when five months old, a fac simile of fac simi's of when five months old. a which we gave in No. 214 of the Manrow. In our own family we have traced mediumship for three generations, and we have collected a wast number of facts to illustrate the organic law under which these remarkable phenomena

The case of Dr. Blade adds one more to this long list. His mother had mediumistic pow long list. His mother had incumulation be-ers, and he has been attended by manifesta-tions of the faculty from his birth. All his brothers and sisters were endowed in s-similar manner. In his early childhood these phe-nomena had not been studied, as it was before the advent of Modern Spiritualism, so that possibly many indications were everlocked during that period of his bistory. Rsppings had always been heard in the vicinity of the child from his cradle, but these being purely objective had not attracted much attention. The more spiritual form of the power was first observed to manifest itself in dreaming, one instance of which we give as illustrative of a faculty the exercise of which was by no means unfrequent. When quite a boy, he told the family at the break table one morning that he had dreamed of the return of a brother who many indications were overlocked he had dreamed of the return of a brother who had been absent for several years; that he was already in the village near to which they lived. stopping at the house of a friend. When this brother went away he was only a lad with beardless, face, but he was described in the beardiess takes, but he was described in the dream as wearing a beavy beard. The dream-eralso stated that father and he would walk out that morning and meet an old friend of the family, who would say, "James has come," that they would call at the house indi-cated, when this alder brother who had been so long absent would meet them at the door D long absent would meet them at the door and pass, Henry in his arms, - Henry and his father accordingly did walk out towards the village, where they met the friend described, who told them of the return of James. On reaching the house at which he was residing he stood behind the door to give them a pleasant supprise, and as Henry entered a young man. heavily bearded, as seen in the dream, stepped forth and clasped his younger brother in his arms.

This fect, which the family had the best them that Henry was possessed of an extraor-dinary gift, and hearing about that time of spiritual manifestations, then beginning to be talked of, they observed and saw other indica-

One day, one entering the office of an hotel in the village, Henry, who was then twelve years old, met a traveller who was entertain-ing the company with conversation on the years old, met a traveller who was entertain-ing the company with conversation on the wonders of mesmerism and Spiritualism, and who proposed that all should join hands in a circle. Upon doing so, the mediumship of the subject of our sketch became strikingly apparent. The stranger accompanied the lad to his father's, and for the first time the family form-ed a spirit circle and ast round a table. The usual physical manifestations-rappings, tausual physical manifestations--rappings, ta-ble tipping, table lifting, etc.,-were plentiful-ly obtained, and for a time interested the fam-ily very much. The medium's mother being of a religious turn of mind, becaue possessed with the idea that possibly the manifestations were due to satanic origin, and/for some years the inquiry was completely abandoned. " In another column appears a statement from

In another column appears a statement from Dr. Blade's pen, in which he describes a severe sickness which he had in early life, with its effects upon himself. It was that illness which afforded opportunity for his becoming satisfied that the spiritual agency which sought to con-trol him was of a beneficent kind, and meant not only good to himself, but to others. Con-sumption had carried off to an early grave all his mother's family, and it was feared that Henry would fall a victim to the same destroy-The scute symptoms of his illness had d off, but ho was far from being well, and passed off, but ho was far from being well, and in that weak state which betckens a lurking danger which eludes the skill of the most emi-ment medical practice. When in that state, a clargyman at Marengo, Mich., called in and endeavored to persuade his family that this spirit agency was of the devil, and that they such that the influence over their son. ught to resist its influence over their a The reverend gentleman even boasted of being able to stop the manifestations, but on putting his pretended power to the test he signally failed. He promised to preach upon it in his church He promised to preach upon it in his church on the following Sanday. Henry being acep-ly interested, attended and gut as near to the speaker as possible. The clergyman was somewhat astoniabed to find that some influ-ence which he could not throw off choked his utterance. He made efforts to proceed with his sermon against Spiritualism, but failing af-ter struggling to accomplish his aim, he de-clared that the devil had come there to impede him. From that time Henry became the subhim. From that time Henry became the sub-ject of a very powerful spirit control. His name was "Owceco," a Spunish Indian, who now stiends him in his mediumship. This spirit gave a diagnosis of his disease, which the doctors had pronounced incurable. The writt and it was not inng disease to the the douter had pronounced incurable. The spirit said it was not lung disease at all, but that his medium would soon be well again. In a state of trance, the suffering youth would be controlled by his spirit guide to wander into the woods, gather herbs, and dig up roots, which he brought home and prepared as a medicine with his own hands under spirit in-fusion. That the cura then wromehil was comfluence. That the cure thus wrought was com-plete, Dr. Blade's existence to day is ample The healing power did not end with this one solitary case, but the young man, under spirit influence, began to treat others with com-plaints similar to that from which he had been rescued by the medical skill of his guide. On plants similar to that from which he had been resoured by the medical skill of his guide. On his recovery the manifestations returned with increased intensity; whether he slept at home or in others' houses, loud noises and rappings would be heard, with moving of furniture and other powerful phenomena-fragts which can be testified to by hundreds of inhabitants of pulasti, Ann Arbor, Baline, Jackson, Albion, Kalaminoo, and other places in the state of Michigan. At other times the medium would be in a rigid krance and sppcar is if dead. While in that state he seemed to be in the Bpirit-world, conversing with the departed re-intions of the friends by whom he was at the time surrounded, often bringing messages to them from their friends in the Spirit world which proved to be excellent tests of spirit identity, establishing in their minds the truth of immortality and spirit-communion. These abnormal states were however oftentimes the course of seriors alarm to bystanders, who, ig-

norant of the nature of the phenomena, would employ stimulants and manipulations to bring

amploy stimulants and manipulations to bring him round again. In all cases these remedies cocasioned the medium much pain and suffer-ing when he regained the normal state. Dur-ing illness he h s been darried up two flights of stairs by spirit-power, and often has been carried bodily from the bed, his attendants be-ing eye-witnesses to the fact. While suffering from a severe attack of sickness, from which it was feared he would not recover. Dr. Blade visited Baline. His friend Mr. Risdon desiring his portrait to keep in memory of him, Dr. Blade went to a photo-grapher, to have a likeness taken, and as he sat before the camera, a strange sensation crept over him, such as he had never experi-enced before. When the plate was developed, the body was obscured with a cloud of intense light. This was the first indication of any-thing like spirit photography be had met with, light thing like spirit photography be had net with, as the experiments by Mr. Mumler, the colc-brated spirit photographer, had not at that

Dr. Slade was formerly in the habit of hold ing large promiscuous seances, as is the prac-tice of many other mediums, not having learn ed at that time the injury which arises from a want of order and necessary conditions. As a consequence he was very much pr strated af consequence as was very much pr strated al-ter each stiting, not knowing that the circles were the cause. These years of experience have taught him, and also his spirit friends, that it is highly necessary to have proper con-ditions and a select number of sitters to pre-serve the health of the medium, eive satisfac-tion to the sitters, and obtain a higher order of phenomena. Of the origin of the slate-writing manifesta-

tion, which light present the subject of so mucu scrimonious discussion, it may interest the reader to say a few words. During bis sittings at one period of his mediumship, Dr. Slade's attention was attracted by a soise of scratch-ing on, in, or under the table, as if writing were being done with some instrument. He was impressed to give the spirits an opportani-ty that he might discover whether they intend-ed to write. Accordingly, he placed a piece of chalk on a slate and held it under the table. with the slightest effort. The first letter thus written was "W." The scance was held at the Acouse of Mr. Gardiner Kuspp, New Albany, Thd., with whom i'r. Slade was at that time visiting. During the evening the writing was percevered in and the spice scance the name persevered in, and the spirits gave the name "William Maynard" direct on the slate. This was record and by persons present as the name of a friend in Spirit-life, and thus a test and a manifestation were received at the same time.

One illustration will show that the spirit writing is not only a phenomenal fact, hu may be made a channel for conveying intelli gence quite foreign to the knowledge of the medium. On one occasion. Judge Dean, of Pennylvania, came to New York on business. Pennsylvania, came to New York on business. Just before leaving home, after he had all his things packed and ready to start, he took from the bureau drawer a cate-de-visite of his de-ceased wife, with the object of having an en-largement made, and put it, as he thought, in an old envelope which was convenient to his hand, and deposited it in his travelling bag. On the evening of his arrival in New York he called on Dr Blade and had a sitting, during which a measare was written on the slate from called on Dr. Blade and had a sitting, during which a message was written on the slate from his wife in the Bpiri: world, commencing thus: --''My dear husband, --I saw you when you put my picture in Neph's letter." The slate was filled with other writing, and signed by the wife's name, and yet the Judge was a stranger to the medium. On returning to his hotel, Judge Dean went straight to his travel-ling.bag, and taking out the old envelope con-taining the portrait, was astonlabed to find taining the portrait, was astoniahed to find that instead of having used an empty envelope he had put the carte-de-visite into an import ant letter referred to in the message, ar d which

ant letter referred to in the message, as a mark he had kept by him for years. After the transition to Spirit'life of Dr. Slade's wife, the direct spirit writing improved very much. During her last hours on earth wery much. very much. During her last hours on earth she promised to use all endeavors to perfec she promised to use all endeavors to perfect the writing when she became accustomed to the conditions of the spiritual state, and right faithfully she has kept her sacred promise, and it is the only form of manifestation in which she takes part. Dr. Siade speaks of this spirit with manifest emotion at all times, and, dur-ing the seances he speaks to her as if she were physically present; she is there in spirit, and, to him, as papable as if in the flesh. He sees her and hears her voice, and she is to him as real and as dear as when they communed to-gether in the body.

real and as dear as when they communed to-gether in the body. From his boyhood Dr. Blade has been a seer, and, as in the case of Andrew Jackson Davis, his mother was a seer also. When a child, he could not understand why other peo-ple could not see spirits, or men or women, which he saw so clearly. Experience has taught him why so many are blind to the sub-lime realities of spiritual existence; and now the wonder is on the other side, and the ma-jority of people are disposed to doubt the fact that spirits are visible to anyone. Truly, it has been said that one part of the human fam-dividual experiences of the others. The ex-periences of mediums thereby burgets of the secperiences of mediums, though mysterious to the generality of mankind, are yet real and of great importance to the progress of human knowledge, and their claims should be kindly investigated rather than subjected to police persecution. __Truly the day will soon dawn when the bigots of this age will be regarded as a greater impossibility than spiritual phenom-

picion generally? He is here with one Little, a materialising spiritual medium, and having some trouble, there are many that—if assured of his not being a fraud—would he'p him, al-though he has been exposed as such. Please Answer and oblige. Yours, &c., H. M. Annoi.D.

POSTMASTER'S REPLY.

ALBIA, IOWA, AUg. 14. 1876. ALMA, Iowa, Aug. 14, 1876. H. M. Arnold-Dear Bir:-In your note of irquiry concerning A. C. Barnes of this place, I would say that Mr. Barnes has lived in this place twenty-two years, and he stands as high in the estimation of this community as any man in Monroe county. He is strictly bonest in bis dealings and in his political and religious convictions, and he has not an enemy in the county. Many people thick he is too much given up with the subject of Spiritualism, among them myself. This entire community would resent the imputation that A. C. Barnes is a fraud or would seek to obtain money unis a fraud or would seek to obtain money un der false pretenses. Yours truly.

J. H. MORBIN, P. M.

The copy as above of my letter to H. M. Arnold, is correct in sentiment and I believe

We, the undersigned citizens of Albia and Monroe County, Iowa, being long and well ac-quainted with Mr. A. C. Barnes, do hereby certify that the above statement and recom-mendation of his character and reputation, by Jas. H. Morris, P. M., is truthful and correct Albia, Iowa, Sept. 1, 1876.

(Signed) John W. H. GRIFFIN, Clerk, D. C. J. CRAIG. COUNTY AUGINT.
 J. CRAIG. COUNTY AUGINT.
 ED M. BILL, EX State Benstor.
 H. HICKENLOOPER, COUNTY Recorder.
 HENEY L. DACHTEL, State Benstor.

I have known Mr. Barnes since 1856, and take great pleasure in saying that I believe him to be an honorable man, and worthy citi-zen, and that such is his reputation. W. M. ETONE, EX Gov. of Iowa.

I do not believe there is a more honorable and conscientious man in the State of Iowa or anywhere else. I have known him for twenty A. M. GILTNER Member of Blate Legislature from Monroe

County

I have been acquainted with Mr. A. O I have been sequalized with Mr. A. O. Barnes, as a citizen of Albia, ever since the fall of 1854. I know him to be a very con-scientious, truthful and honorable man, with-cut any enemy that I know of, and he is uni-versally respected as a kind hearted and good old man. All that I have ever heard said against hum, is in regard to his spiritualistic notions, though no or equisitions his sincerity. Albia, Sept. 9, 1870 T. B. PERRY, [of the firm of Perry & Townsend, Attorneys at Law.]

OFFICE OF BECRETARY OF STATE.

Dus Moinus, Is., Bept. 4, 1876. I have been acquainted with Mr. A. O. Barnes as a resident of Albia, Monroe County, since as a resident of Albia, Monroe County, since the year 1854; consider hirs a good trustworthy ran and citizen. I have known him intimate-ly and well for many years, and I heartily en-dorse the many good words in his favor as written above by those who have beat known him. JCELAH T. YOUNG,

Secretary of State.

It is not assumed by us that the above en-dorsement of our good character proves the genuineness of Mr. Little's mediumship, for it is admitted that norman's word, however good is admitted that norman's word, however good his credit for veracity may be, is absolute proof of a fact to a party not witnessing the fact. Yet why should testimony be wholly "rijected when given in accordance with com-mon rules of accrediting witnesses? We send you copies of certificates of the genuineness of Mr. Little's mediumship, in addition to those already unblished. already published.

CARTIFICATE.

MAQUOKETA, Oct. 29, 1876.

We, the undersigned, attended a seance to night, held by Wm. B. Luttle and A. O. Barnes, for spirit material'sation, at the house of Mr. H. W. McCarron in Maqueta. The medi-um, Mr. Little, was placed under test condi-tions by being sowed to a chair in the cabinet, to that it seams to have been impossible that so that it seems to have been impossible that he should appear at the aperture of the cabinet. He was found thus fastened at the close of the seance, yet there were hands and faces shown as the cabinet sperture, and the han-dling and ringing of the bell in the cabinet, which we can not understand how it was pos-sible for the medium to do, being fastenes as

he was.

a materializing medium to become entranced a material sing medium to become entranced in his cabinet, less some unprincipled skeptio, by breaking in upon the circle or the cabinet, and disturbing the nice chemical conditious required for spirit material zatior, should de-stroy the life of the medium. Then, too, there would seem, if the spirits guiding their medi-ures are not possessed of abilities to bring them means to pay expenses of arrest and je-lay, and railroad fare, and clothing, and sup port for their families, lawyer's fees, etc.

Mr. Little and I were arrested as frauds at Msquoketa, being two hundred miles from home and without the amount of twenty dol-lars in hand. Then, when we prosecuted Wm. Bears, who swore out the warrant for our ar-rest, and burried us off to prison because we proscented him for false imprisonment, pay-ment for holding our seances for the Harmon-ial Society of Maquokata, was withheld from ial Bociety of Maquoketa, was withheld from us. Therefore, we commenced suit for our pey before 8. 8. Germond, E.q. A Jury trial-was demanded by the defendents—not by us. The trial lasted the greater part of two days, and the Jury rendered fulfiment in our favor, for the amount we had agreed to hold the se-ances for, with interest. Defendanta took an appeal to the circuit court, to be held in Ma-quoketa, commencing Oct 8, 1876.

It was confidently affirmed by our opponents at we would never again be seen in Maquo-eta. But when it was seen that we had rereta. turned and wree ready to try over the speeled case, the parties owing us settled up and had the case dismissed from court at their own cost. Is this the first case in which a medium for spirit materialisation has collected his pay

for holding scances by jury trial? Our suit against Wm. Scars. et al. for faise imprisonment, was continued for trial at next term of circuit court, on motion of defendant's term of circuit court, on motion of defendant's lawyer. That court will be held the latter part of next January, and I am to answer Mr. Bear's charge of fraud at the term of District -Court to be held in Msquokets, on the first Tuesday of next December. Thus you will see that law binds us to be at M quokets fre quently, but if any of our friends wish to cor quently, but if any of our friends wish to cor respond with us, they may do so by addressing us at Albia, Monroe County, Iowa. Yours truly, A. C. BARNES.

The Spirit-World,

BY DR. WO! DRICH.

J. Tinney wants to know what evidence J. Tinney wants to know what evidence Lucy can give that each and all the worlds re-ferred to (the planets and Satellites of our Sol-ar System, which, according to the investiga-tions of Lucy are in part like our earth-ma-terial, while others are spirit bodice), are not both material and .piritual. Lucy has been away from this city for over a year and is no longer under my control or guidance for further investigations. But I will answer for her.

answer for her.

Clairvoyants and spirits assert that every ob-ject on this material or physical earth, both animate and inanimate, has its spiritual coun-terpart within it, being the spirit or soul of that of ject.

On the other hand, spirits tell us that their but the other hand, spirits tell us that their spirit homes are as substantial to them as our own earth is to us, while, what we call sub-stance is to them thin wapor, and any material of ject of earth would be invisible to a highly developed a table.

developed spirit, were it not for the spiritual counterpart contained therein. Therefore this earth is both material and spiritual; and the Spirit worlds like Saturn, Uranus, etc., are both spiritual and material; there is only a difference in kind. So for as my own investigations on them

Bo far as my own investigations go, they have confirmed the above statement; but as for positive evidence in support of the above, or any other statement of clairvoyants or spir-its in regard to spiritual things, they, can give

you none. What evidence have you that any of the stars are inhabited by beings of any kind (as-tronomers dany the habitability of all the other members of the Bolar System)? What evi-dence that there is such a thing as a habitable Spirit world, although the beauty thereof is described by spirits in such glowing terms? What swidence that the spirits are not simply wanderers in space? You have no evidence; you simply take their word for it. When I used the terms material or earthly,

and splittaal or split home, they were used simply to designate either bodies like the earth bearing physical human beings like our-selves, or bodies splittaal-the home or habi-tation of splitts.

Then, "are not worlds like their products. graded, or in other words, are not the planets that embrace the earth in their orbits superior to and more refined than the Earth. Venus and

Mercury ?". As all the plauets of this Solar System are

NOVEMBER 11, 1876.

statuvolle or trance condition the same as Lucy, visiting when in that condition the dif-ferent moons of Baturn, taking the inhabitants (spirite) for people like themselves. These people of Baturn's first moon, took the paim for longevity, living a longer time than any people on any of the earthly planets of stars; the next in longevity are those of Earth. Earth.

Earth. The relative s'ze of the people is, to a cer-tain extent only, in proportion to the size of the planet upon which they dwell. The inhabitants of Mars are the smallest in also, being about three feet in height. Next are the people of the second moon of Saturn, being somewhat larger than those of Mars, being somewhat larger than those of Mars, bet smaller than those of Venus which are next in order. The people of the first moon of Saturn are only a little less in size than those of earth. The intelligent races of Japi-ter are about the s'ze of those of the Earth, while the less intelligent races found upon the Southern Hemisphere are comparative giants. giants.

will see there is no regular gradation in the products (human beings) of the planets of this Bolar System, either physically or mental-

ly. As may plainly be seen by the productions of our own Earth in the vegetable as well as animal kingdom, the products of an earth will wary seconding to the conditions and influences surrounding and aff oting them.

The Present Outlook.

The grand spiritual tidal wave now rolling over our world is shaking from centre to ir-cumference old systems of thought and all formulated creeds of the past. The very air seems pregnant with the burnhar, blasing thoughts sliently whispering to those who are able to hear of the near approach of the Bu-

The cid is being rapidly ground to powder, and of this debris busy beads and loving hearts are sifting-sifting silently, patiently, separ-ating the dross from the gold. And so it is ating the dross from the gold. And so it is that one by one new, bright and beautiful truths are being held up by these faithful toll-srs toyle gy zo of the multitudes around them. And yet there still remains much—very much to be done. The masses still grope in the darkness of ancient superstitions. On every hand are seen the directal, baneful effects of the dominance of past and present superstitions is see poweriv of soul, starvation, crime and upsery, realid and vorrowful, all over our earth. I see mor assuming to them-selves authority as splritual teachers and goldes who are themselves groping in the darkness

who are themselves groping in the darkness and blindness of the grossest materialism. I see is wmakers and iswinterpreters bowing before the god of Mammon, stultifying their own consciences and almost veilurg simple justice from public sight thus paving the for almost every manifestation of crime in man against his fellows.

The see men and women everywhere living perverted and inharmious lives, being taught by the church that guilt and sinstains of character, may be instantly removed by com-pliance with certain legaliatic commands, so that whereas they are as scarlet they shall be-come white as wool through the blood of the lamb. I see those most loudly professing to be followers of Jesus by and through obedience to ocremonial rites make a mockery of his ublime teaching by their pomp and show in cushioned pews and guilded walls, while wid-ows and orphans are eking out a miserable existence under the very shadows of their magnificent temples of —— fashion. And Jastly, but not least. I see the modern church, clothed with a meaningless legalism and ma-terialistic dogmatism, utterly void of inspira-tion, foolidhly barring the doors to avery promised manifestation of the spiritual gifts that according to the prophecy of Jesus, were be followers of Jesus by and through obedience that according to the prophecy of Jesus, were to follow the true believers to the end of the world

Ohl how sad! how very sad! And my heart bleeds afresh at every succeeding look at the da kness and blindness into which the church has fallen. But thanks to angel help and anhas failen. But lanks to angel help and an-gel ministrations, the grand scenes and inspir-ations through spirit influx, which so utterly confounded the scribes and wise men eighteen hundred years ago, are quietly but steadily looming up all dver our land, and praises and thanksgiving are sgain pouring forth from the mouths of babes and sucklings! Who is able to discern the signs of the times? Who is willing to move forward? Nature knows no rest, and all her motions are forward-never hackward

Naturo's terchings are always valuable; let us learn her many lessons and follow the highest and best light we are able to grasp. JOHN H. COTTON.

Denver, Col.

BABBITT's HBALTH GUIDS now ready and o at i BANNER OF LIGHT for sale at the office of this paper

THE BARNES-LITTLE AFFAIR.

Communication from A. C. Barnes

BRO. JONES-In the JOURNAL of Sept. 2nd, 1876, is an article headed "The Harnes-Little Expose," and by that article it was shown that after the pretended "expose" by Mr. Sears, Mr. Little and 4 staid at Maquokets and held several seances and furnithed certain certifi-cates proving that Mr. Little is a genuine me-dium, for spirit materialisation. While Mr. Little and I were still in Maquo-kets, holding these seances. Mr. H. M. Arnold.

kets, holding these beances. Mr. H. M. Arnold, an old citizen of Maquokets, and a member of the Harmonial Boolety here which employed us to hold asances at the time of the protended expose, unknown to ns, wrote to the postmas-ter at Albis, our piace of residence, asking if our reputation for truth ad honesty was above suspicion. When we returned home, the post-master at our solicitation, gave us Mr. Arnold's hetter and a copy of his reply to it, both of which we copied and presented to a few of our friends for their signatures certifying to our good character. I hope it may ere long be our province by spirit direction to visit your seance rooms, when it shall be our pleasure for you to test the genuineness of Mr. Altile's medi-umbhip, and I will show you the original of the certificates, copies of which I herewith in-close for publication in the Journat. keta, holding those scances, Mr. H. M. Arr an old citizen of Maquoketa, and a memb

LETTER FROM H. M. ARNOLD.

MAQUCKETA, Aug. 18, 1876.

Postmaster, Albia, Iowa,-Dear Bir:-Will you be so kind as to inform me whether Mr. A. O. Barnes, of your place, is a man whose reputation for truth and honesty is above sus-

J. W. ALLEN. W. S. BELDEN. M. D. BRADWAY F. L. SUNDERLIN. H. W. MCCANRON. MRA. H. A. WRITH. MRS. E. W. HOOD. MRS. T. TO KER. FAMUEL SUNDERLIN. MRS. L. A. FUNDERLIN. MRS. O. E. NORTHRUP.

CERTIFICATE.

We, the undersigned, having stiended sev-eral scances field in October, 1878 by Wm. B. Little, medium for spirit materialization, and Lattice, medium for spirit material mation, and A. C. Barnes, first at the residence of Mr. Ohas, Bradway, five miles from Maquaketa, and next at the residence of the late Jacob Martin, seven miles from Maquaketa, Jackson Ocunity, Iowa, certify that at some of those seances while the medium, Mr. Little, was placed in the bast of test conditions by balaxi County, 10wn, certify that at some of those seances while the medium, Mr. Little, was placed in the best of test conditions by being sewed with thread and woolen yarn to his chair in the cabinet, and in which condition he was found at the bloce of the seance as he had-been placed, there was shown at the spor-ture of the cabinet, (from access to which the medium was also at the same time separated by a morquito bar, being fastened between him ard the sperture) very many hands and faces of different sizes and form, which were seen by all present, by some claimed to be seen more distinctly than by others, and some said to be well recognized as the forms and features of deceased relatives and acquaintances, and hands of persons attending the seances were, suched by some of those hands appearing at the aperture, purporting to be spirit hands, and the bell in the cabinet was handled and frequently rung in answer to questions, seem-ing to ans wer raid questions intelligibly. Mus. MANULA M. REED, Cedar Rapids, Iows.

Ing to ans wer rate questions intelligibly. Mus. MANULA M. Rand, Cedar Bapida, Iowa. SUBARMAN MANTIN, RCEA BRENDEN, CAPE. BREEDEN, MRS. ADETIA ERENDEN, P. M. BREEDEN, CRAS. BRADWAY, LUCINDA BRAD-WAY, JOREPH LONG, GRO.*O. BRADWAY, THOR. JORER, AMARA FALLOU F. M. BALLOU, E. N. ROUSEL, EDWIN BRADWAY, HENRY CULP, ELIKA SANDIS, L. G. MCCARBON, and others. Oct. 18, 1876. Oct, 18, 1878.

Mr. Little and I were not intimidated, al though our own had treatment and the recent had treatment of mediums, seems to indicate that it is absolutely unsafe and dangerous for

balleved to have been thrown off from the parent sun, the earthly planet would naturally all be composed of the same material as this earth, the proportions of the d flarent ele-ments possibly differing. In such meteoric bodies as have fallen upon the earth we find no element not already discovered as a constitu-ent of this earth. Gold is gold and iron is iron, and no process of refining makes it anything different from what it is; to be sure you may give it a different' shape and density by compression, but it can never be superior to or compression, but it can never be superior to or finer than simply gold or iron; and these being elementary substances, they have always been what they are now, and gold or iron on the planet Mars or Jupiter will be' the same as those substances upon the earth. All products of the earth belonging to the vegetable kingdom are composed chemically of the same elements; and all products of this earth belonging to the animal kingdom (in-

earth belonging to the animal kingdom (inearth belonging to the animal mingdom (in-cluding mar) are composed chemically of the same elements; the bone, the flesh, the blood and all the other various parts as the 'or, dog or other animal are chemically the same as the corresponding parts in many more over all ani-mais (vertebrates), the lower as well as man are built upon the same general plan of struct-ure, now as in ages part; more the existence of animals and man upon the earth, no change has taken place in this direction, nor is it rea

has taken place in this direction, nor is it res-sonable to suppose that any will take place. The physical body of man as well as that of the lower animals on the other earthly planets and also of distant earthly stars, were found to be substantially the same as those of Earth. Montally or intellectually the human inhab-itants of this earth represent different grades, and the same is the case with the human in-abliants of other earthly planets, but it

and the same is the case with the numan in-habitants of other earthly planets; but it is reasonable to suppose that the planets are not all equally advanced as regards the inhilect-uality of man. While, indeed, the jahabiuality of man. While, indeed, the inhabi-tants of Venus on an average appeared to be less advanced than those of Barth, there were found races on the Southern Hemisphere of Jupiter that were less intellectual than the more advanced races of Venus. On the Northern Hemisphere of Jupiter, however, are races of men more advanced than any on carth. Also the inhabitants of the first moon of Ba-turn appeared to be more advanced than those of Barth; but those upon the second-moon of Baturn were less advanced.

Upon the first moon of Saturn. Lucy became acquainted with several persons—male and fe-male—that were in the habit of going into the

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All who have a cesire to get rid of the habit of using tobacco, in all of its forms, can do so at the nominal expense of two dollars.

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THE WORLD'S SAGES, INFIDELS. · AND THINKERS.

A CROWN OCTAVO VOLUME. BT. P. M. BENNETT, Baitor of THE TRUTH SERRES.

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NOVEMBER 11 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

BOOK REVIEWS.

THE CONFLICT BETWEEN DARWINISM AND HE CONVILICE BETWEEN DARWINISM AND SFIRITUALISM, or do all times and races con-silitate one human species? Did man originate from ascidians, apea and gorillas? Are animals immortal? By J. M. Peebles. Boston: Colby & Rich. 1876 Pamphiet, pp. 84 "Frice So ets. For sale by the Ratiolo Philosophical Pun-Lifanno House. Chicago. Mr. Peebles has been trained in the meta-hysical and theological schools of thought

ysical and theological schools of thought, d we believe this is his first attempt to grapple with a scientific subject in a scientific man-ner, and we can not even in this say positive-ly if he contemplates more than a metaphysical contest.

"The tendency of modern thought," says he in his preface, with a class of surface think-ers, culminated in these conclusions. There is no conscious soul, no God, no Rroyidence, no blessed immortality. And Darwinian stud-ies for years have helped on, rather than checked this tendency towards a dark, doubt-ing materialism." Brovidenc following pages are written in the interests of Spiritualism, as against a wide spread Darwin ian materialism."

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ian materialiam." Who are the men whom Mr. Peobles calls "surface thinkers?" First the great Darwin, who as a thinker stands without a peer, and A R Wallace one of the ripest scientific scholars of England. These are followed by Hur'ey, Hooker, Haeckel, Buchner, Vogt, Lyeil, in short all theileading scientific thinkers of Eu-rope and America. If these are the "surface thinkers" where are the "profound" scholars If Darwinism tends to materialism, it is not the fault of the theory. Darwin and his school simply observe facts, and theorize therefrom.

If Spiritualiam is true it is an adjunct of that theory, and is not in the least conflicting. Mr. Perbe sees a conflict where none exists. He would have a drawn battle when there is only

We object most seriously to his arraying Bpiritualism signing that spiritual causalive, and recognizing a divine force superior to mat-ter or any-attitude of inert matter, teaches a bilicomb directly the revease of this "

The philosophy directly the reverse of this." He has no right to assert his own opinions as the creed of Spiritalism. This may be his own understanding of it and that is al. He has no right to go to the extreme of consign-ing Spiritalism to the barren field of meta obvious and placing in its bands the unsty taw physics, and placing in its hands the rusty isv aline of a dead past compel it to enter the un-equal combat with science. If Darwinism is not true, then certainly no

conflict exists. If true it devolves on the Spiritualist to show how man's spiritual nat-ure is in direct line of evolution with that observed in the physical world; its direct pro gressive outgrowth.

greasive outgrowth. N'r can Mr. Peebles justly say: "Bpiritual-ism accounts for the appearance of man upon the principles of a rational evolution from germinal types-types allied to the divine archetype, God." This may be his own per-sonal view, but he can not justly push it for-ward as that of Spiritualism, for perhaps the majority of Spiritualists understand the very reverse.

He draws a sharp distinction bet ween Dar-winism and Evolution, but in what it consists he fails entirely to tell. Not only does he err he falls entirely to teil. Not only does he err in thus casting this burden on Bpiritualism, his doctrine of types has been utterly over-thrown and discarded years ago. He says: "Types are eternal," and again making it stronger: "Types-are eternal entities." P-uchet says (Pi. of Races, p. 175): "As the limits of species is not defined, that of varie-ties can not be, and it were wain to seek for any definition which should mark the abso-lute distinction. There is a central ides or

lute distinction. There is a central idea or type around which the individuals of a species aggregate. Bironger and more general charaggregate. Bironger and more general char-acters form the type of a group, containing several specific types, but at the borders, spe-cies blend with species, genera with genera, class with class, and even the demarkation of grand divisions insensibly fade." This is the opinion of all late naturalists. Now what becomes of the doctrine of types which was conceived in the incipient stage of science?

sciepce?

science? Mr. Paebles quotes many authorities to sus-tain his views, wholly unconscious that they au horities belong to the past and in the mighty stride taken by science under the in-spiration of Durwin, they have become obso-

lete, In the outstart Mr. Poebles does not appear to comprehend the Darwinian theory he at The bar makes the tempts to overtherw. Thus he makes this surprising statement: "Not in history, in ob-servation, or fossil, dan a sign of transitional species be found." When according to the theory of evolution all species are transitional; they are all in a state of slow but ceaseless obance. change

Mr. Peebles will admit that we are descend-

the firm shore of facts into the cloud envelop. d'ocean of conjecture. Of these soul germs, of this typical man, of

these spiritual, magnetic and electric forces, nothing is known. Did this typical man await from infinite elerality for incarnation?

If incarnated or rather evolved through nat-ural law, then we tread the Darwinian grounds which Mr. Peebles so bitterly detests. Mr. Peebles in his discussion of the question

Mr. Peoples in his discussion of the question treads the well worn path of his predecessors, adding nothing new to their arguments, in fact his fort is quotations from them. He st tempts to show that pants and animals are distinct, and man divided from the animal world by an impassable chasm, and hence a separate creation is absolutely essential for human beings.

Of the distinction between plants and animals, Mr. Peebles says: "This is distinct and well defined," and

quotes Prof. Wyville Thomson to prove this astonishing assertion, which, although true of the higher plants and animals is entirely erthe higher plants and animals is entirely er-roneous in regard to the lower. Even his own quotation strangely enough bears direct testi-mony acainst, the conclusion Mr. Peebles draws therefrom. After showing the distinc-tions existing between the higher plants and animals, Prof. Thomson says: "When we ob-serve certain minute forms of low organiza-tion, on the verge of either kingdom, it be comes absolutely impossible to assign aby defcomes absolutely impossible to assign any def-inite distinctive character." That is, while it is easy to point out distinc-

tions between an oak and a lion, when the chain of living forms are traced downward, we arrive at a vast class of ceings which the most skillful naturalist can assign neither to the an imal or the vegetable domain, but which are an absolute blending of the two. In the early age of science, when the mistaken notion was entertained that all forms must belong to eith-er vegetable or animal, this class was re-peatedly shifted from one to the other to suit the whime of classifiers.

The sponge is a familiar example having been repeatedly classed with plants and with animals, and now placed with a wast number of allied forms in a group characterized by possessing the essential features of both the animal and vegetable kingdoms. Only as we arise to higher and more differentiated forms, do we meet with distinctive characters, and the thorough student finds that even then he must not trust to the "immutability of he must not trust to the "immutability of he must not trust to the "immutaning of types," for they fade and blend into each oth-er on every hand. A superficial observer of living beings sees absolute distinctions, but deeper research corrects this first impression, and the immutable becomes fiseting as the

display of the saleidoscope. Nor is Mr. Peebles more successful in defin-ing the gulf between mau and animals. He He claims such an impassable chasm crists, and quotes largely to prove it. He says: "The volume of brain of man

He says: "The volume of brain of man compared with the Orang Oltang is as five to one." Of what race of men does he speak? Negro or Oaucasian, Mongolian or Indian? There is a wide difference in the volume of Mr. Peebles' data are erroneous, for accordbrain

ing to Morton, than whom there is no higher authority, the largest human skull measured authority, the largest human skull measured by him, had a capacity of one hundred and fourteen inches; and according to Wagner the smallest that of Temale with ordinary Intel-ect 85 8 inches. The capacity of the gorrills is 84.5 inches. Thus between the brain of the gorrills and the smallest human brain not id-iotic, there is a difference of only 10 5 cubic inches, while between the smallest and largest human brain there is a difference of 87 7 cubic inches. Thus the difference between the brain inches. Thus the difference between the brain Inches. "Thus the difference between the brain of the gorrills and the smallest, is about exact-ly the same as that between the smallest and largest human brain. If difference of size is an impassable chasm in one case, is it not in the other? "The learned Boemering," says Mr. Peebles, "has enumerated over fitteen important ana-tomical differences between the brain of man and the highest order of animals."

and the highest order of animals." There is no diversity of opinion as to the or-igin of the various kinds of dogs—that they all originally sprang from common parents. Yet the learned Boemering might easily not only point out fifteen, but ten times fifteen anatomical distinctions between any two vari-cities

Again 2. Peebles finds in the old hack-Again Trin. Peccies inds in the old hock-neyed objection of language another chasm. Q toting Max Muller, "Language is the true barrier between man and beast." What is languaget 1s it not the process of conveying ideas? Do not animals by characteristic into-nations express their few and simple thoughts? Is not the roas of the lion understood by all nations express their few and simple thoughts? Is not the roar of the lion understood by all the animals of the jungle? The bleating lamb is heard and answered by its mother. Even ants and bees instantly communicate their sensations and desires. All animals have the organs of speech more of less parfect, and in the gorrills they are nearly as finely moulded the gorrins havy are nearly as intely moulded as in the lower races of man, but in the latter they are not as perfect as in the higher, and Mr. Peebles makes a mistake when he says, p. 99: "The babes of the loyrest tribes of Autral-ians and Aridean transmitted to Realand and ians and Africans, transported to England and brought up in that country, speak excellent English," for the defect in their organs of

veloped reasoning powers of animals, i. e. in-stinct, and the developed powers of man-rea-80 D 1

But Mr. Peeb'as does not wish to escape hy cience so long as the broad way of metaphys cs is open. "God, who is essentially reason, ics is open. "God, who is essentially reason, power and life, or the life principle is incarnate in all things. Accordingly plants, trees and animals are agiow with a subordinate conscious life; and this they manifest in accord-ance with their organis stion." This statement does not admit of argument.

When a writer resorts to God as a final cause, he enters a field where one assertion is as good as another, and reason of no svall. How does Mr. Peebles know about G id? How does he know that he is "essentially reason, power and life?" Mr. Peebles would not dare attempt to explain how a blade of grass grew, and he in one sentence assigns the province of God and the process of the creation of the universe.

God may be all this, or more or less for ought any one can know, for he is necessarily infinite, and man being finite can not grasp his, stiribute Mr. Peebles attacks the most profound ques-

tion of science, in a scientific manner, and de cides it by an appeal to God as a final cause? In this he precisely imitates the theologians of

a thorsand years ago. Finally he finds in the mortality of animals and immortality of man the strongest argu-ment that man is a separate creation. He says

"The ennobling idez of immortality did not germinate in the brain of an ape," This ancer would have force if any one had ever madesuch a claim. Certainly no Darwinian ever did. a claim. Certainly no Darwinian ever did. Thoughts, ideas, intellectual unfoldment, are cumulative, and each succeeding age building of the material of the past, addr. something new. "The ennobling idea of immortality" so far as that is concerned, never originated in the brain of the lower races of men, for many of these have no conception of immortality or of God.

(8 se Pre-Historic Times, Lubbock p 467. Rev. T. Dave, Tesmanies Journal; Burchell, Travels in Africa, V d. II, p. 242 London Athenium, Jaly, 1840 Australien und Seine, 1940. 1849)

The conception of immortality is of development, and its desire, or aspiration, is typed by the desire for life in the animal.

Whether leading to materialism or not, the doctrine of evolution as presented by Darwin and Wallace must be accepted as in the main true, and nothing is gained but everything lost by arraying Bpiritualism against it.

Spiritualism must be the positive science of spirit and not a mass of conjectures. The doctrine of evolution must apply to the spirit as well as the physical body. A new interpre-tation is given to the facts of biol.gy. As the monad evolved higher forms in ancoessive ser-ies to man, in the latter spirit is evolved in succession. There is no break in the continuity.

In this light the doctrine has a new and sig-nificant meaning. The toil of nature through the past ages, her struggle for the best, cumu-lating in man as a conterstance of all elements and forces of the material world, has perfect fruitage. There is no termination in his progreas, for when it beases in the material being it commences in the spiritual into which state is carried all the noble sime and purposes of mortal life for inflatte unfoldment.

THE WORLD'S BAGES, INFIDELS AND THINKERS, being Biographical sketches of leading Philosophers, Reformers, Innovators, Founders of New Schools of Thought, Emicent Beientist, etc. By D.M. Bennett, Edits of the TRUTH SHREM, New York: D. M. Bennett, Libersland Scientific Publishing House, Scien-tific Hail, 141 Eighth St. 1876. Pp. 1048, Price \$500 For sale by the RELIGIO-PHILO-sofHIGAL PUBLISHING HOUSE, Ocleage.

Mr. Bennett has in this valuable volume ar Mr. Benneti has in this valuable volume ar-ranged in one solid phalanx, the world's think-ers, the advances guard of the ages. He could not give an exhausiive analysis of their. lives; he does not attempt to do so. His aim is sim-ply to briefly state the cardinal doctrines they taught, the grand deeds they performed, and what they accomplished for the advancement of the rece. of the race.

He has performed his task most admirably. We makes no pretense to "flue writing." He He makes no pretense to "flae writing." He has too much to say and is too carnest in say-ing it to indulge in writing for the melody of nicely balanced sentences.

He divides his book into four parts; the first treats of the sages from Menu to Jesus; the second from Jesus to Thomas Paine; the third from Thomas Paine to Amberley, and the fourth of living reformers. In the first part are fifty one separate biographies; in the second sixty one; in the third sixty nine, and in the fourth ninty six, or two hundred and seventy-seven in all.

It begins in the mists of antiquity, with

THE ATLANTIC MONTHLY -H. O. Houghton Co., Boston, Hurd & Houghton, N. Y) Intents. The Ascent of Takhoma; Miller Contents. Ontents. The Avent of Takhoms; Miller Michel, The American, XIII, XIV; Gordano Bruno; To Ione; The Battles about Atlants; In Two Worlds: Pattery at the Contennial; The Fourth Waits; Rincontre; The Fair of Moses, the Ornenian Patriarch; Old Woman's Gassip, XVI; Maples; Early Pro-vencal Poetry; Riscent Literature; Mado.

Vencal Poetry; R scat Literature; Music. THE GALAXT -- (Sheldon & G., N. Y) Orn-tents. Madeap Violet, chapters XXXV., XXXVI., XXXVII., and XXXVIII ; Pater Dimitte Illis; Bargoyne's Original Order Book; The American Character; R scent English F.c-tion; Oomo; O is Reading Siskespeare; The Billent Wooer; Miss Rath; What Shall We E it; Only a Week; Fighting by Machinery; War Mamoirs; Oriental Ligends; Drift Woodr; Scientifi 5 Missellany; Current Literature; Ne-bu'ae bu'æ

BORIBSER'S MONTHLY -(Scribner & Co. BORIBSER'S MONTHLY -(Borlbner & Co., N. Y) Contents. The Charter Osk Ony; The B ginnings of Life; Poems; That Lies O'Liw-rie's, IV; Phillip Nolan's Friends, XI; A Scot-tish Lief Factory; Days and Vices; Pictures from Riwe, England; Under the Rise; Ool-lege Expenses; Beds and Tables, Stools and Candie Sticks, Vil; Ridney Mawyrick; Mere Girand's Little Daughter; In and about the Fair, III; Topics of the Time; The O.d'Cabl-rate Loung and Society: Culture and Progressliome and Bociety; Oulture and Progress World's Work; Bric a Brac. net;

As usual all articles admitting of such treat ment are freely illustrated.

THE ECLECTIC MAGARINE -(E R Pelton. THE ECLECTIC MAGAZINE -(E R Polton, 25 Bond S., N. Y) Contents. The Territor-isl Expansion of Fivels; When the Sca was Young; Alfred D. Musset; On Turkish ways and Turkish Womed; The Wrock of the Birshi-more; A Japancee Fair; Sketch of a Journey scross Africa, IV; Aquaris; Their Present, Past and Fature; Morality on a Spanish Wharf; Adam Bunith as a Person; The Wind-Harp; A Bizsar and s. Picnic in Africa; The British Association on Spiritualism; The British Association on Spiritualism; The Brittlah Association on Spiritualism; Tae Earl of Derby with Portrait on Bicel; L terary Notices; Foreign Library Notes; Science and Art; Varieties.

BT NICHVLAL-(Scribner & Co., N.Y.) Contents. Frontispicos; The Kingdom of the G cedy; A He plaiscence of Abraham Lincoln Granny's Story; A Lutile Boston Girl of 1776, The Bees that went to the Boy; Liap Year; All about Lind Penells; The Owi that Stared; All about Drag Poncha; In Own, that Sardo; Lettening a Quion and not a Qiben; Banita; Good Times; Story of a "Tolerbul" Bad Boy; Sea Foam; A Parable; Far Away; Carlo and the Milk Pan; Borrowing a Grandmother; Flowers in Winter; The Sinday Baby; Part-ners; Linste's Conclusion; A Centennia; Pen-Winter, Lock is the Palot. Wiper, Jack-in-the Pulpit; O ar Music Wage; Little Housekeeper's Page; For Very Little Eniks; Young Contributors Dopartmest; The Letter, B.x; The Riddle-B.x. Nearly every-article is profusely illustrated.

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Miscellaneous.

Britans who disputed their rocky coast with the armies of Cæar. Would be say this is false, for "in history, observation, or fossil," can a sign of transition be found?

Every generation from that time to this was transitional, just as we are ourselves. We said Mr. Peebles did not more than attempt to as this purely scientific question in a sci; o manner. He betakes himself to the entido manner. enunc manner. He betakes himself to the fog-enveloped redoubt of metaphysics, and out of harms way, because beyond the reach of ar-gument, quietly enunciates his theory of crea-

He says:

<text> 'Tae method of this evolution may be thus

speech can never entirely be overcome. If the sounds or words, by which animals convey their desires are few they are fully equal to the experience of all their emotions, and the number of words of the lowest peoples and the number of words of the lowest people are not large. It is said that the entire vocab ulary of certain classes of daylaborers in Eng-land is not found to contain three hundred

How many ideas is it presumable these words are called on to express?

When Mr. Peebles says, p. 29: "Man only arranges ideas, and then logically expresses them," he contradicts the experience of every them," he contradicts the experience of every one who has observed the ways and habits of animals. The writer has a shepherd dog, that if Mr. Peebles will take the pains to watch for an hour will convince him that at least one animal "can arrange ideas;" that is reason, and logically express the same.

How strangely Mr. Peeble's ideas are confus-ed will be seen by the following:

"That animals have senastions, desires and purposes, is evidenily true. And, further, it is admitted that they feason, and so do plants; that is, they reason they plant plane of vagetable existence. The suinflower turns to-wards the sun; the vine wines around the tree, oaks such their nois but and down to. wards the sun; the vine byines around the tree; oaks push their roots but and down to-wards the living stream; birds in Autumn wing their way southward." Now while he would have us believe that an impassable guif divides plants from animals, he here teaches that in their higher reach of instinct they are identicall N is only do animals reason, but so do plants! Tet before Mr. Peebles reaches the bottom of this page he says, "Man only arriages idens"-1. a reasons! The turning of the surfalls were to the sum, the

characters enveloped in myths and fables, Menu, Ohristna, Baddha, Z roaster, Oonfuci-us, etc., and ends with a characteristic autobi-ography of the author, whose sturdy, honest, earnest countenance faces the tille page. In this volume the free thinker can find the lives of all those whom he honors for their is-bors for homanity. Ha will find none but is

lives of all those whom he honors for their is-bors for humanity. He will find none but in-fidels, for even Okrist himself was one to his age. He will find that any new truth, every re-form, anything that has any wise advanced the Face has been the work of infidels. Mr. Bennett has furnished a valuable Bio-graphical Dictionary which no Liberalist can well afford to do without. He has manifested most indonitable energy in his rublication of radical books, and should

in his publication of radical books, and should receive generous encouragment from the noble class for whom he labors. His writings are marked by a broad, Catholic spirit, generous to opponents, and singularly felicitous in ster-ling common sense and practicality.

---November Magazines.

The "Parcentecne Studies," published by A. Aksakow, at Leipsig, for Augast contains as its leading article, a flue translation by J. A. Heinschn, of Hadson Tattle's "Belentific Aspect of Spiritualism."

THE LAXESTICE LIBRARY - (Dounelly, Lloyd & Co., Chicago) Numbers 61-63 of this pop-ular publication are put together as a double number and contain the first half of George Eliot's last and greatest novel, Daniel Doron-Eliot's last and greatest novel, Daniel Doron-da," to be completed in the next number. Price of the present issue is twenty cents.

wing their way southward." Now while he would have us believe that an impressible guilt divides plants from animals, he here teacher destical! N st only do animals reason, but so do plants! Tet before M. Peebles reacher the bottom of this page he says, "Man only arranges ideas"-1 a reasons! The turning of the suificover to the sun, the striking of the south of plants downwardsere flects of purely physical causes and have but relation to instinct, more than the fall of a stone can be said to by the result of reason or instinct in the stone. "What is instinct," says Mr. Peebles, "but reason on a lower plane of life?" True, it is all any Darwinian dising, but if so what be-course of this dreadfal guil between the unde-POPULAR SCIENCE MONTHLY.-(D. Appleto

control Mrs. Robinson's mediumship, that we inhositatingly guarantee a faithful execution of the above proposition.- (ED. Jour-MAL

M. LOVERY who has but just began to use Mrs. A. H. Robinson's oplum, remedy says, "The first night I wore the magnetized paper you sent me, I felt the deay spirit friends with you sont me, i juit the dear spirit iriends with me. They makipulated my head and face for nearly two hours. I have reduced my allow-ance of opium one-fourth already. Please and me another set of the magnetized papers. Backed U. U. Way 10th You They Bashnell, Ill., May 10th 76.

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RELIGIO-PHILOSOPHICAL JOURNAL.

DR. HENRY SLADE.

A Report of Him From England.

(From the Medium and Daybreak, Lon.)

(From the Medium and Daybreak, Ion.) The phonomena of Bpiritualism were first observed in connection with the Modern Move-ment in March, 1848, in the family of Mr. Frox, in the State of New York. The sounds occurred spontaneously, and the house was said to be haunted. The knocking power was interrogated and made replies by raps accord-ing to an arranged code, and thus communica-tion was established. The three daughters were powerfal mediums, and one of them--Mra Kate For Jencken, the wife of H. D. Jencken, Esq., barrister-st-law, of the Temple, London--us a most powerful medium at the present day. Her infant children are mediums also. The aldest was controlled to write a present day. Her intern controlled to write a nessage when five months old, a fac simile of which we give in No. 914 of the MEDIUM. In our own family we have traced mediumably for three generations, and we have collected a vast number of facts to illustrate the organic law under which these remarkable phenomena

a case of Dr. Blade adds one more to this The case of Dr. Blade adds one more to this long list. His mother had mediumlisic pow-ers and he has been stiended by manifesta-tions of the faculty from his birth. All his brothers and sisters were endowed in a similar manner. In his early childhood these phemanner. In his early childhood these pas-nomena had not been studied; as it was before the advent of Modern Spiritualism, so that possibly many judications were overlooked during that period of his bisiony. Rappings had always been heard in the vicinity of the child from his cradle, but these being purely objective had not attracted much stitunition. objective had not attracted much attention. The more spiritual form of the power was first observed to manifest itself in dreaming, one The more spiritual form of the power was first, observed to manifest itself in dreaming, one instance of which we give as illustrative of a faculty the exercise of which was by no means unfrequent. When quite a boy, he told the family at the bree kfast-table one morning that he had dreamed of the return of a brother who had been absent for several years; that he was already in the village near to which they lived, stopping at the house of a friend. When this brother went away he was only a lad with beardless, face, but he was described in the dream as wearing a beavy, beard. The dream-eraiso stated that father and he would walk out that morning and meet an old friend of the family, who would day, d'James has come;" that they would call at the house indi-cated, when this older hrother who had been so long absent would meet them at the door and clasp Heiry in his arms. Henry and his father accordingly did walk out towards the village, where they met the friend described, who told them of the return of James. On reaching the house at which he was residing he stood behind the door to give them a pleasant suprise, and as Henry entered a young man. surprise, and as Henry entered a young man, heavily bearded, as seen in the dream, stepped forth and clasped his younger brother in his Arms

This fact, which the family had the best means of knowing to be genuine, impressed them that Henry was possessed of an artraor dinary gift, and hearing about that time of spiritual manifestations, then beginning to be talked of, they other red and saw other indica-tions of mediumship developing. One day, on entering the office of an hotel in the whice Henry who was then twelve

One day, on entering the office of an hotel in the village, Henry, who was then twelve years old, met a travailer who was entertain-ing the company with conversation on the wonders of mesmerism and Spiritualism, and who proposed that all should join hands in a circle. Upon doing so, the mediumahip of the subject of our sketch became strikingly appar-ent. The stranger accompanied the lad to his father's, and for the first time the family form-ed a spirit circle and ast round a table. The ed a spirit circle and sat round a table. The usual physical manifestations-rappings, ta ble tipping, table lifting, etc.,-were plentiful ly obtained, and for a time interested the fam lly very much. The medium's mother bein of a religious turn of mind, became possesses with the idea that poss bly the manifestations were due to satanic origin, and for some years the inquiry was completely abandoned.

the inquiry was completely abandoned. In another column appears a statement from Dr. Blade's pen, in which he describes a severe sizeness which he had in early life, with its efforts upon himself. It was that illness which afforded opportunity for his becoming satisfied that the spiritual agency which sought to con-trol him was of a beneficent kind, and meant not only good to himself, but to others. Con-sumption had carried off to an early grave all his mother's family, and it was feared that Henry would fall a victim to the same destroy-er. The scute symptoms of his illness had Henry would fall a victim to the same destroy-er. The acute symptoms of his illness had passed off, but he was far from being well, and in that weak state which betckens s lurking danger which eludes the skill of the most emi-nent medical practice. When in that state, a clargyman at Marengo, Mich., called in and endeavored to persuade his family that this spirit acency was of the devil, and that they ought to resist its influence over their son. The reversend semileman even boasted of being

norant of the nature of the phenomena, would employ stimulants and manipulations to bring him round again. In all cases these remedies cocasioned the medium much pain and suffer-ing when he regatised the normal state. Dur-ing illness he he scient carried up two flights of stairs'by spirit-power, and often has been carried bodily from the bed, his attendants be-ing ewitheness to the fact.

carried bodily from the bed, his attendants be-ing eye-withceses to the fact. While suffering from a severe attack of sickness, from which it was feared he would not recover. Dr. Blade visited Baline. His friend Mr. Riedon desiring his portrait to keep in memory of him, Dr. Blade went to a photo-grapher, to have a likeness taken, and as he sat before the camera, a strange sensation-crept over him, such as he had never experi-enced before. When the plate was developed, the body was visible as in ordinary cases, but his/head was obscured with a cloud of intense his beau was obscured with a cloud of intrase light. This was the first indication of any-thing like spirit photography be had met with, as the experiments by Mr. Mumler, the cele-brated spirit photographer, had not at that time beau commenced. time be an commenced.

Dr., Slade was formerly in the habit of hold-ing large promiscuous seances, as is the prac-tice of many other mediums, not having learned at that time the injury which arises from a want of order and necessary conditions. As consequence he was very much pr strated af-ter each sitting, not knowing that the circles were the cause. These years of reperierce have taught him, and also his spirit friends, that it is highly necessary to have proper con ditions and a select number of sitters to preserve the health of the medium, give satisfac tion to the sitters, and obtain a higher order of phenomena.

Of the origin of the slate writing manifesta-tion, which is at present the subject of so mucu acrimonicus discussion, it may interest the reader to say a few words. During bissittings at one period of his mediumship. Dr. Slade's sitention was attracted by a solse of scratch-ing on, in, or under the table, as if writing were being done with some instrument. He was impressed to give the spirits an opportuni-ity that he might discover whether they intend-ed to write. Accordingly, he placed a piece of chalk on a slate and held it under the table, thinking that the chalk would make a mark thinking that the chalk would make a mark with the slightest effort. The drat letter thus written was "W." The scance was held at the house of Mr. Gardiner Kaspp, New Albaoy, Ind., with whom Ur. Blade was at that time visiting. During the evening the writing wes persevered in, and the spirits gave the name "William Maynard" direct on the slate. This was recogn zed by persons present as the name of a friend in Spirit-life, and thus a test and i

manifestation were received at the same time manifestation were received at the same time. One illustration will show that the spirit writing is not only a phenomenal fact, but may be made a channel for conveying intelli-gence quite foreign to the knowledge of the medium. On one occasion. Jadge Dean, of Pennsylvania, came to New York on business. Just before leaving home, after he had all his things packed and ready to start, he took from things packed and ready to start, he took from the bureau drawer a carte-de-visite of his de-ocased wife, with the object of having an en-largement made, and put it, as he thought, in an old envelope which was convenient to his hand, and deposited it in his travelling bag. On the evening of his arrival in New York he called on Dr Biade and had a sitting, during which a message was written on the slate from his wife in the Bpirlt-world, commencing thus: ---''W dear husband.--I as w you when you his wife in the Bpirl: world, commencing thus: —"My dear husband,—I saw you when you pai my picture in Neph's letter." The slate was filled with other writing, and signed by the wife's name, and yet the Judge was a stranger to the medium. On returning to his hotel, Judge Dean was straight to his travel-ling bag, and taking out the old envelope con-taining the portrait, was astonished to find that instead of having used an empty envelope he had put the carte-deviate into an import? he had put the carte-de-visite into an impo

ne had put the carte-deviate into an import-ant letter referred to in the message ar d which he had kept by him for years. After the transition to Spirit life of Dr. Slade's wife, the direct spirit writing improved. very much. During her last hours on earth abe promised to use all endeavors to perfect the writing when she became accustomed to the conditions of the spiritual state, and right faithfully she has kept her sacred promise, and it is the only form of manifestation in which she takes part. Dr. Siade speaks of this spirit with manifest emotion at all times, and, dur-ing the seances he speaks to her as if she were physically present; she is there in spirit, and to him, as palpable as if in the fiesh. He ease her sod hears her voice, and she is to him as real and as dear as when they communed to-cether in the body

gether in the body. From his boyhood Dr. Sinde has been a seer, and, as in the case of Andrew Juckson Davis, his mother was a seer also. When a child, he could not understand why other peochild, he could not understand why other peo-ple could not see spirits, or men or women, which he saw so clearly. Experience has taught him why so many are blind to the sub-lime resulties of spiritual existence; and now the wonder is on the other side, and the majority of people are disposed to doubt the fact Jority of people are disposed to doubt the fact that spirits are visible to anyone. Truly, it has been said that one part of the human fam-ily has no conception of the Inner Life or in-dividual experiences of the others. The ex-periences of mediums, though mysterious to the generality of mankind, are yet real and of the generality of mankind, are yet real and of the generality of mankind, are yet real and of great importance to the progress of human knowledge, and their claims should be kindly investigated rather than subjected to polloe persecution. Truly the day will soon dawn when the bigots of this age will be regarded as a greater impossibility than spiritual phenom-ena.

picton generally ? He is here with one Little, a materialising spiritual medium, and having some trouble, there are many that—if assured of his not being a fraud—would he'p him, al-though he has been exposed as such. Please though he has over answer and oblige. Yours, &c., H. M. ABROLD.

POSTMANTER'S BEPLY.

ALBIA, IOWA, AUg. 14. 1876.

H. M. Arnold-Day Sir-In your note of ir quiry concerning A. O. Barnes of this place, I would say that Mr. Barnes has lived in this place twenty-two years, and he stands as high in the estimation of this community as any in the estimation of this community as any man in Monroe county. He is strictly bonest in his dealings and in his political and religious out victions, and be has not an enemy in the county. Many people thick he is too much given up with the subject of Spiritualism, among them myself. This entire community would resent the imputation that A. C. Barnes is a fraud or would seek to obtain money un-der false protences. der false pretenses.

Yours truly. J. H. MOBBIS, P. M.

The copy as above of my letter to H. M. Arnold, is correct in sentiment and I believe is a verbatim copy. JAS. H. MORRIS, P. M.

We, the undersigned citizens of Albia and Monroe County, Iowa, being long and well ac-quainted with Mr. A. C. Barnes, do hareby certify that the above statement and necom-mendation of his character and reputation, by Jas. H. Morris, P. M., is truthful and correct. Albia, Iowa, Sept. 1, 1876.

(Bigned) JCHN W. H. GRIFFIN, Clerk, D. C. 8 T. CHAIG. County Auditor-EDw. M. BILL, Ex State Senator.

H. HICKENLOOFER, County Tressurer. J R. CASTLE, County Recorder. HENEY L. DASHIEL, State Senator.

I have known Mr. Barnes since 1889, and take great pleasure in saying that I believe him to be an honorable man, and worthy citi-sen, and that such is his reputation. W. M. ETONE, Ex Gov. of Iowa.

I do not believe there is a more honorable and conscientious man in the State of Iowa or anywhere else. I have known him for twenty years. A. M. GILTWER, [Member of State Legislature from Monroe

County-

I have been acquainted with Mr. A. C. Barnes, as a cli'zen of Albis, ever since the fall of 1834. I know him to be a very con-scientious, truthful and honorable man, withscientious, truthful and honorable man, with-out any enemy that I know of, and he is uni-wersally respected as a kind hearted and good old man. All that I have ever heard asid against him, is in regard to his spiritualistic notions, though no or equations his sincerity. Albia, Bept. 2, 1876 T. B. PERRY. [of the firm of Perry & Townsend, Attorneys at Law]

at Law.

OFFICE CF SECRETARY OF STATE." DES MOINES, Is., Sept. 4. 1876.

I have been acquainted with Mr. A. O. Barnes as a resident of Albia, Monroe County, since the year 1854; consider him a good trustworthy wan and ckisen. I have known him intimate-ly and well for many years, and I heartily en-dorse the many good, words in his favor as written above by these who have best known him. him. JCHAH T. YOUNG,

Becretary of State.

It is not assumed by us that the above endorsement of our good character proves the genuineness of Mr. Little's mediumship, for it is admitted that norman's word, however good his credit for verscity may be, is absolute proof of a fact to a party not witnessing the fact. Yet why should testimony be wholly rejected when given in accordance with com-mon rules of accrediting witnesses? We send ract. Yet why should teaumony be wholly r jected when given in accordance with com-mon rules of socrediling witnesses? We send you copies of certificates of the genuineness of Mr. Little's mediumahip, in addition to those already published.

CHRTIFICATE.

MAQUOKETA, Oct. 23, 1874.

We, the undersigned: stiended a seance to-night; held by Wm. B. Little and A. O. Barnes, for spirit material'action, at the house of Mr. H. W. McCarron in Maqueketa. The medi-um, Mr. Little, was placed under test condi-tions by being sewed to a chair in the cabinet, so that it seems to have been impossible that he should appear at the aperture of the cabinet. He was found thus fastened at the close of He was found thus fastened at the close of He was found thus fastened at the close of the sense, yet there were hands and faces shown'at the cabinet aperture, and the han-dling and ringing of the bell in the cabinet, which we can not understand how it was pos-sible for the medium to do, being fastened as

he was.

T. WILBUR. W. A. BRLDEN. W. S. BELDEN. M. D. BRADWAY. F. L. SUNDERLIN. H. W. MCCARBON. MRA. H. A. WHITE. MRS. E. W. HOOD. MRS. T. TO KER. SAMUEL SUNDERLIN. MRS. L. A. FUNDERLIN. MRS. O. E. NORTHEUP. a material/sing medium to become entranced in his cabinet, lest some unprincipled skeptio, by breaking in upon the circle or the cabinet, and disturbing the nice chemical conditions required for spirit material suitor, should de-stroy the life of the medium. Then, too, there are financial' difficulties, insurmountable, it would seem, if the spirits guiding their medi-iums are not possessed of abilities to bring them means to pay expenses of arrest and de-iay, and railroad fare, and clothing, and sup-port for their families, lawyer's fees, etc. Mr. Little and I were arrested as frauds at Maquokets, being two hundred miles from home and without the amount of 'wenty dol-lars in hand. Then, when we prospected Wm. Bears, who swore out the warrant ifor our ar-rest, and-hurried us off to prison because we prosecuted him for false imprisonment, pay-

rest, and hurried us off to prison because we prosecuted him for false imprisonment, pay-ment for holding our seances for the Harmon-ial Bociety of Maquoketa, was withheld from us. Therefore, we commenced suit for our pay before B. B. Germond, E.q. A jury trial was demanded by the defendants—not by us. The trial lasted the greater part of two days, and the jury rendered judgment in our favor, for the amount we had agreed to hold the se-ances for, with interest. Defendants took an appeal to the circuit court, to be held in Ma-quoketa, commencing ont 8, 1876. It was confidently sfirmed by our opponents that we would never again be seen in Maquo-keta. But when it was seen that we had re-turned and were ready-to try over the appealed

turned and were ready to try over the appealed case, the parties owing us settled up and had the case dismissed from court at their own cost. Is this the first case in which a medium for spirit materialisation has collected his pay

for spirit materialisation has collected his pay for holding seances by jury trialf Our suit against, Wm. Sears, et al. for false imprisonment, was continued for trial at next term of circuit court, on motion of defendant's lawyer. That court will be held the latter part of next January, and I am to answer Mr. Bear's charge of frand at the term of District Court to be held in Maquokets, on the first Tuesday of next Dacember. Thus you, will see that law binds us to be at M quoketa fre-quently, but if any of our friends wish to cor-respond with us, they may do so by addressing us at Albis, Monroe County, Iowa. Yours trily, A. C. BARMER.

The Spirit-World.

BY DR. WOI DRICH.

J. Tinney wants to know what evidency Lucy can give that each and all the worlds re-ferred to (the planets and Batellites of our Bol-ar Bystem, which, according to the investiga-tions of Lucy are in part like our "earth-ma-terial, while others are spirit bodie), are not both material and "piritual.

Lucy has been away from this city for over a year and is no longer under my control or guidance for further investigations. But I will

Giali voyants and spirits assert that every ob-ject on this material or physical earth, both animate and inanimate, has its spiritial coun-terpart within it, being the spirit or soul of that o' lect.

On the other hand, spirits tell us that their spirit homes are as substantial to them as our own earth is to us, while, what we call sub-stance is to them thin wapor, and any material of ject of earth would be invisible to a highly developed spirit, were it not for the spiritual counterpart contained therein. Therefore this earth is both material and

Solutions of the series of the solution of the series of t or any other statement of clairvoyants or spir-its in regard to spiritual things, they can give you none.

What evidence have you that any of the stars are inhabited by beings of any kind (as-tronomers deny the habitability of all the oth-ar members of the Solar System)? What evi-dence the there is not a the solar by babitable dence that there is such a thing as a habitable Birli world, although the beauty thereof is described by spirits in such glowing terms? What evidence that the spirits are not simply wanderers in space? You have no evidence; you simply take their word for it.

u simply take their word for it. When I used the terms material or earthly, when i used the terms material or earthly, and spiritual or spirit home, they were used simply to designate either bodies like the earth, bearing physical human beings like our-selves, or bodies spiritual—the home or habi-tation of spirits.

Then, "are not worlds like their products, graded, or in other words, are not the planets that embrace the earth in their orbits superior to and more refined than the Earth, Venus and

As all the planets of this Bolar System are believed to have been thrown off from the parent sun, the earthly planet would naturally all be composed of the same material as this all be composed of the same material as this earth, the proportions of the d fierent ele-ments possibly differing. In such meteoric bodies as have fallen upon the earth we find no element not already discovered as a constitu-ent of this earth. Gold is gold and iron is iron, and no process of refining makes it any-thing different from what it is; to be sure you may give it a different shape and density by compression, but it can never be superior to or finer than simply gold or iron; and these being elementary substances, they have always been what they are now, and gold or iron on the planet Mars or Jupiter will be the same as those substances upon the earth. All products of the earth belonging to the vegetable kingdom are composed chemically of the same elements; and all products of whis earth belonging to the animal kingdom (inof the same elements; and all products of this earth belonging to the animal kingdom (in-cluding max) are composed obsenically of the same elements; the bone, the flesh, the blood and all the other various parts as the ox, dog or other animal are chemically the same as the corresponding parts in man; moreover all ani-mals (vertebrates), the lower as well as man are built upon the same general plan of struct-ure, now as in ages past; since the existence of animals and man upon the same new structure. or a pimals and man upon the earth, no change has taken place in this direction, nor is it rea-sonable to suppose that any will take place. The physical body of man as well as that of the lower suimals on the other earthly planets and also of distant earthly stars, werafound to be substantially the same as those of Earth

statuvolic or trance condition the same as Lucy, visiting when in that condition the dif-

Lucy, visiting when in that condition the dif-ferent moons of Saturn, taking the inhabitants (spirits) for people like themselves. These people of Batarn's first moon, took the paim for longevity, living a longer time than any people on any of the earthly planets or stars; the next in longevity are those of Earth. Earth.

Earth. The relative s'ze of the people is, to a cer-tain extent only, in proportion to the size of the planet upon which they dwell. [#] The inhabitants of Mars are the smallest in size, being about three feet in height Next are the people of the second moon of Saturn, being somewhat larger (than those of Mars, but smaller than those of Venus which are next in order. The people of the first moon of Saturn are only a little lass in size than those of earth. The intelligent races of Jupi-ter are about the size of those of the Earth, while the less intelligent races found upon the while the less intelligent races found upon the Southern Hemisphere are comparatively

You will see there is no user gradation in the products (human beings) of the planets of this Bolar Bystem, either physically or mentally.

As may plainly be seen by the productions of our own Earth in the vegetable as well as animal kingdom, the products of an earth will vary according to the conditions and influences surrounding and aff oting them.

The Present Outlook.

The grand spiritual tidal wave now rolling over our world is shaking from centre to ir-cumference old systems of thought and all formulated creeds of the past. The very air seems pregnant with the burning, blazing thought, silently whispering to those who are able to hear of the near unreach of the Sa able to hear of the near approach of the Sa-

thought, silently whispering to those who are able to hear of the near approach of the Sa-premacy of Man. The old is being rapidly ground to powder, and of this debris busy heads and loving hearts are sliting—aifting silently, patiently, separ-ating the dross from the gold. And so it is that one by one new, bright and beautiful truths are being held up by these faithful toll-ers to the grap of the multitudes around them. And yet there still remains much—very much to be done. The masses still grope in the darkness of ancient supersitions. On every hand are seen the dirsful, baneful effects of the dominance of past and present supersitions. I see poverty of soul, starvation, crime and misery regalid and sorrowful, all over our earth. I see me assuming to them-selves authority as poiritual teachers and guides who are themselves groping in the darkness and blindness of the grossest materialism. I see law makers and law-interpreters bowing before the god of Mammon, stultifying their own consolences and allow interpreters bowing before the god of Mammon, stultifying their own consciences and almost veiling simple

own consciences and almost velling simple justice from public sight thus paying the way for almost every manifestation of orige in man against his fellows. I see men and women everywhere living perverted and inharmious lives, being taught by the church that guilt and sinstains of character, may be instantly removed by com-pliance with certain legalistic commands, so that whereas they are as everyet they shall be that whereas they are as scarlet they shall be-come white as wool through the blood of the lamb. I see those most loudly professing to lamb. I see those most loudly professing to be followers of Jesus by and through obedience to ceremonial rites make a mockery of his sublime teaching by their pomp and show in cushioned pews and guilded walls, while wid-ows and orphans are eking out a miserable existence under the very shadows of their magnificent temples of —— fashion. And lastly, but not lesst. I see the modern church, clothed with a meaningless legalism and maclothed with a meaningless legalism and ma-terialistic dogsfatism, utterly void of inspira-tion, foolishly barring the doors to aver-promised manifestation of the spiritual gifts that according to the prophecy of Jesus, were to follow the true believers to the end of the world

Oht how sad! how very sad! And my heart bleeds afresh at every succeeding look at the da kness and blindness into which the church da kness and blindness into which the church has failen. But thanks to angel help and an-gel ministrations, the grand scenës and inspir-ations through spirit influx, which so utterly confounded the scribes and wise men eighteen hundred years sgo, are quietly but steadily looming up all over our land, and prines and shanksgiving are again pouring forth from the mouths of babes and sucklings! Who is able to discent the signs of the times? Who is to discern the signs of the times? Who is willing to move forward? Nature knows no rest, and all her motions are forward-never backward. Neturo's teschings are always valuable; let

us learn her many lessons and follow the highest and best light we are able to grasp. JOHN H. COTTON. Denver, Col.

BABBITT's HRALTH GUIDE now ready and for sale at the office of this paper. Price, \$1 09. BANNER OF LIGHT for this paper tf Tobacco Users, Attention! All who have a desire to get rid of the habit of using tobacco, in all of its forms, can do so at the nominal expense of two dollars. Mrs. Robinson's Tobacco Antidote is for sale, wholesale and retail, at the office of the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago, See testimonials in another column.

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The reverend gentleman even boasted of being able to stop the manifestations, but on putting his pretended power to the test he signally failed

He promised to preach upon it in his church on the following Sunday. Henry being deep ly interested, attended and gut as near to the ly interested, attended and gut as near to the speaker as possible. The clergyman was somewhat astopished to find, that some influ-ence which he could not throw off choked his interance. He made efforts to proceed with his someon against Bpiritualism, but failing af-ter struggling to socomplish his aim, he de-clared that the devil had come there to impede him. From that time Henry became the mb. him. From that time Henry became the sub-ject of a yery powerful spirit control... His name was "Owosco," a Spunish Indian, who now attends him in his mediumahip. This spirit gave a disgnosis of his disease, which the doctors had pronounced incurable. The spirit said it was not lung disease at all, but that his medium would soon be well again. In a state of trance, the suffering youth would be controlled by his spirit guide to wander into the woods, gather herbs, and dig up roots, which he brought home and prepared as a medicine with his own hands under spirit in-fluence. That the cure thus wrought was com-plets, Dr. Elsde's existence to day is ample him. From that time Henry became the sub plete, Dr. Blade's existence to day is ampl

The healing power did not end with this one solitary case, but the young man, under spirit influence, began to treat others with com-plaints similar to that from which he had been initiance, began to treat others with com-plaints similar to that from which he had been recepted by the medical skill of his guide. On his recovery the manifestations returned with increased intensity, whether he slept at home or in others' houses, load solies and rappings would be heard, with moving of furniture and other powerful phenomena—ficits which can be testified to by hundreds of inhabitants of Indianti, Ann Albor, Saline, Jackson, Albion, Kalameno, and other places in the state of Michigan. At other, times the medium would be in a rigid trance and sppear as if dead. While in that state he seemed to be in the Splittiworld, conversing with the departed re-hiloms of the friends by whom he was at the time surrounded, often bringing messages to them from their friends in the Splitt-world which proved to be excellent tests of spirit identity, establishing in their minds the truth of immortality and spirit-communion. These abnormal states were however oftentimes the cance of serious alarm to bystanders, who, ig.

THE BARNES-LITTLE AFFAIR.

Communication from A. C. Barnes.

BRO. JONES .- In the JOURNAL of Sept. 2nd Buo, Jonna:-In the Journal of Serie 200, 1876, is an article headed " The Barnes Little Expose," and by that article it was shown that after the pretended..." expose " by Mr. Sears, Mr. Little and I staid at Maquoketa and held neveral seances and furnished certain certifi-cates proving that Mr. Little is a genuine me-dium, for spirit materialization.

cates proving that Mr. Little is a genuine me-dium_for spirit materialization. "Walle Mr. Little and I were still in Msquo-kets, holding those seances, Mr.H. M. Arnold, an old citizen of Maquokets, and a member of the Harmozial Bocisty here which employed us to hold seances at the time of the presended expose, unknown to us, wrote to the postmas-ter at Albia, our piace of residence, asking if our reputation for truth and homesty was above suspicion: When we returned home, the post-master at our solicitation, gave us Mr. Arnold's letter and a copy of his reply to it, both of which we copied and presented to a few of our friends for their signatures certifying to our good character. I hops it may are long be our province by spirit direction to visit your seance rooms, when it shall be our pleasure for you to test the genuineness of Mr. Little's medi-umakip, and I will show you the original of the certificates, copies of which I herewith in-close for publication in the Journat."

LETTER FROM H. M. ARNOLD.

MAQUCKETA, Aug. 18, 1876.

Postmaster, Albia, Josea, -- Dear Birr--Will you be so kind as to inform me whether Mr. A. O. Barnes, of your place, is a man whose reputation for truth and honesty is above sus-

CERTIFICATE.

We, the undersigned, having attended sev-eral scances held in October, 1876 by Wm. B. Little, medium for spirit materialization, and A. O. Barnes, first at the residence of Mr. Ohas. Bradway, five miles from Maquokata, and next at the residence of the late Jacob Martin, seven miles from Maquokata, Jackson Occurity, Iowa, certific that at some of those and next at the residence of the late Jacob Martin, seven miles from Maqueketa, Jackson County, Iowa, certify that at some of those seances while the medium. Mr. Little, was placed in the best of test conditions by being sewed with thread and woolen yarn to his chair in the cabinet, and in which condition he was found at the close of the seance as he had been placed, there was shown at the sper-ture of the cabinet, (from access to which the medium was also at the shows time separated by a morquito bar, being fastened between him ard the sperture) very many hands and faces of different sizes and form, which were seen by all present, by some claimed to be seen more distinctly than by others, and some said to be well recognized as the forms and features of decessed relatives and acquaintances, and hands of persons attending the seances were, touched by some of those hands appearing at the aperture, purporting to be spirit hands, and the bell in the cabinet was handled and frequently rung in answer to questions, seen-ing to ans wer raid questions intelligibly. Mus. MANULA M. REED, Cedar Rapids, Iows.

Mus. MANULA M. REED, Cedar Rapida, Iowa. SUBANAN MANTIN, R. an BREDDER, CAPT. BEREDEN, MRS. ADMITA FREEDER, CAPT. BEREDEN, CHAS. BRADWAY, LUCENDA, BRAD WAY, JOREFE LONG, GRO, O. BRADWAY, THOS. JORES, AMAZA FALLOU F. M. BALLOU, E. N. ROUSE, RDWIR BRADWAY, HEREY CULF, ELASA BANDIS, L. G. MCCARRON, and others. Oct. 18, 1876. Oct. 18, 1876.

Mr. Little and I were not intimidated, al-though our own had treatment and the recent bad treatment of mediums, seems to indicate that it is absolutely unsafe and dangerous for

be substantially the same as those of Earth. Montally or intellectually the human inhab-itants of this earth represent different grades, and the same is the case with the human inhad into sale of other earthy planets, but it is reasonable to suppose that the planets are not all equally advanced as regards the intellect-uality of man. While, indeed, the inhabi-tants of Venus on an average appeared to be less advanced than those of Earth, there were found more on the Southern Heribard of less advanced than those of Barth, there were found moses on the Bouthern Hemisphere of Jupiter that were less intellectual than the more advanted mose of Venus. - On the Northern Hemisphere of Jupiter, however, are reces of men more advanced than any on earth. Also the inhabitants of the first moon of Bat-urn appeared to be more advanced than those officients; but these upon the second moon of Baturn were less advanced.

Upon the first moon of faturn, Lucy became sequelated with several persons-male and fe-male-that were in the habit of going into the

THE WORLD'S SAGES, INFIDELS, AND THINKERS.

A CROWN OCTATO VOLUME. BT. F. M. BENNETT, Editor of THE TAUTH BELLER.

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NOVEMBER 11 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

BOOK REVIEWS.

THE CONFLICT BETWEAN DARWINISM AND HE CONFLICT BETWE IN DARWINISM AND BPIRITUALISM, or do all tribes and races con-stitute one human species? Did man originate from ascidiane, apea and gorillas? Are animala immortal? By J. M. Peebles. Boston: Colby & Rich. 1870 Pamphiet, pp. 34 Frice 20 ets. For sale by the Ratioto Philosophical Pub-Lisanno Houss. Chicara.

Mr. Peebles has been trained in the meta-physical and theological schools of thought, and we believe this is his first attempt to grap-ple with a scientific man-ner, and we can not even in this say positively if he contemplates more than a metaphysi-

contest. "The tendency of modern thought," says he "The tendency of modern thought," says he in his preface, ' with a class of surface think-ers, culminated in these conclusions. There is no conscious soul, no God, no Providence, no blessed immortality. And Darwinian stud-ies for years bave-helped on, rather than checked this tendency towards a dark, doubt-ing materialism." "The following pages are written in the interests of Bpiritualism, as against a wide spread Darwin-ian materialism." Who are the men whom Mr. Peebles calls

ian materialism." Who are the men whom Mr. Peebles calls "surface thinkers!" First the great Darwin, who as a thinker stands without a peer, and A R Willace one of the ripest scientific scholars of England. These are followed by Hux'ey, Hooker, Haeckel, Buchner, Vogt, Lyell, in short all the leading scientific thinkers of En-rope and America. If these are the "surface thinkers" where are the "profound" scholars? If Darwinism tends to materialism, it is not the fault of the theory. Darwin and his

the fault of the theory. Darwin and his school simply observe facts, and theorize therefrom.

If Spiritualiam is true it is an adjunct of that theory, and is not in the least conflicting. Mr. Perbe sees a conflict where none exists. He would have a drawn battle when there is only a cloud in the sky. We object most seriously to his arraying

spiritualism sgainst Science, by saying: "But Spiritualism sffirming that spirit is causative, and recognizing a divine force superior to mat-ter or any attitude of inert matter, tesches a

ter or any attitude of inert matter, tesones a philosophy directly the reverse of this." He has no right to assert his own opinions as the creed of Spiritualism. This may be his own understanding of it and that is al. He has no right to go to the extreme of consigning Bpiritualism to the barren field of meta physics, and placing in its hands the rusty is alins of a dead past compel it to enter the un-

aline of a dead past compel it to enter the un-equal combat with science. If Darwinism is not tree, then certainly no conflict exists. If true it devolves on the Bpiritualist to show how man's spiritual nat-ure is in direct line of evolution with that ob-served in the physical world; its direct pro-

served in the physical 'world; if a direct pro-gressive outgrowth. Nor can Mr. Peebles justly say?, "Bpiritual-ism accounts for the appearance of man upon the principles of a rational evolution from germinal types-types allted to the divine archetype, God." This may be his own per-sonal view, but he can not justly push it for ward as that of Spiritualism, for perhaps the mejority of Spiritualists understand the very reverse.

He draws a sharp distinction between Dar-He draws a sharp distinction between Dar-wintern and Evolution, but in what it consists he fails entirely to tell. Not only does he err in thus casting this burden on Bpiritualism, his doctrine of types has been utterly over-thrown and discarded years ago. He says: "Types are eternal," and again making it stronger: "Types are eternal entities." P. uchet says (Pl. of Races, p. 175): "As the limits of species is not defined, that of varie-ties can not be, and it were value to seek for any definition. There is a central idea or type around which the individuals of a species aggregate. Bironger and more general char.

type around which the individuals of a species aggregate. Stronger and more general char-acters form the type of a group, containing several specific types, but at the borders, spe-cies blend with species, genera with genera, class with class, and even the demarkation of grand divisions insensibly fade." This is the opinion of all late naturalists. Now what becomes of the doctrine of types which was concelled in the incipient stage of science?

cience?

Mr. Poebles quotes many authorities to susmr. Peepee quotes many autorities to sus-tain his views, wholly unconscious that these su-horities belong to the past and in the mighty stride taken by science under the in-spiration of Durwin, they have become obso-

lete. In the outstart Mr. Peebles does not appear to comprehend the Darwinian theory he at-tampts to overthrow. Thus he makes this surprising statement: "Not in history, in observation, or fossil, can a sign of transitional species be found." When according to the theory of evolution all species are transitional; they are all in a state of slow but ceaseless

change. Mr. Peebles will admit that we are descendants from Anglo-saxon savages, and hairy Britans who disputed their rocky coast with e armies of Cm lar. Would he say this the armies of Cre ar. Would be say this is false, for "in history Sobservation, or fossil," can a sign of transition be found? Every generation from that time to this was transitional, just as we are ourselves. We said Mr. Peebles did not more than attempt to discuss this purely scientific question in a sci-entific manner. He betakes himself to the fog-enveloped redoubt of metaphysics, and out of harms way, because heyond the reach of ar-gument, quietly enunciates his theory of crea-

the firm shore of facts into the cloud envelop-

the firm shore of facts into the cloud enveloped coesan of conjecture. Of these soul gefms, of this typical man, of these spiritual, magnetic and electric fords, nothing is known. Did this typical man await from infinite eternity for incarnation? If incarnated or rather evolved through natural isw, then we tread the Darwinian grounds which Mr. Peebles so bitterly detesta. Mr. Peebles in his discussion of the question itreads the well worn path of his predecessors, adding nothing new to their arguments, in fact his fort is quotations from them. He attempts to show that plants and snimals are distinct, and man divided from the animals are distinct, and man divided from the animals world by an impassable chasm, and hince a separate creation is absolutely essential for human beings.

man beings. Of the distinction between plants and ani-

Of the distinction between plants and ani-mals, Mr. Peebles says: "This is distinct and well defined," and quotes Prof. Wyville Thomson to prove this astoniahing assertion, which, although true of the higher plants and animals is entirely er-roneous in regard to the lower. Even his own quotation strangely enough bears direct testi-mony against the conclusion Mr. Peebles draws therefrom. After showing the distino-Alors existing between the higher plants and animals, Prof. Thomson says: "When we ob-serve certain minute forms of low organiss-tion, on the verge of either kinedom; it betion, on the verge of either kingdom; it be comes absolutely impossible to assign any def-inite distinctive character."

That is, while it is easy to point out distinc-tions between an oak and a lion, when the chain of living forms are traced downward, we chain of living forms are traced downward, we arrive at a wast class of ceings which the most skillful naturalist can assign neither to the an-imal or the vegetable domain, but which are an absolute blending of the two. In the early age of science, when the mistaken notion was entertained that all forms must belong to eith-er vegetable or animal, this class was re-peatedly shifted from one to the other to suit the whime of classifiers. the whime of classifiers.

The sponge is a familiar example having been repeatedly classed with plants and with animals, and now placed with a vast number animals, and now placed with a wast number of allied forms in a group characterized by possessing the essential features of both the animal and vegetabbe kingdoms. Only as we arise to higher and more differentiated forms, do we most with distinctive characters, and the thorough student finds that even then and the thorough student hads that even then he must not trust to the "Immutability of types," for they fade and blend into each oth-er on every hand. A superficial observer of living beings sees absolute distinctions, but deeper research corrects this first impression, and the immutable becomes fiscting as the display of the kaleidoscope. Nor is Mr. Peebles more successful in defin-

ing the gulf between man and animals. He claims such an impassable chasm (xists) and

quotes largely to prove it. He says: "The volume of brain of man compared with the Orang O stang is as five to one." Of what race of men does he speak? Negro or Oaucasian, Mongolian or Indian? There is a wide difference in the volume of brain them. brain in them.

Mr. Peebles' data are erroneous, for accord Mr. Peebles' data are erroneous, for accord-ing to Morton, than whom there is no higher authority, the largest human skull measured by him, had a capacity of one hundred and fourteen inches; and according to Wagner the amallest that of a female with ordinary intol-558 inches. The capacity of the gorrilla is 84.5 inches. The capacity of the gorrilla is 84.5 inches. The capacity of the gorrilla is 64.5 inches. The capacity of the gorrilla inches, while between the smallest and largest buman brain there is a diff rence of 68.7 cubic human brain there is a diff rence of 58 7 cubic inches. Thus the difference between the brain of the gorrilla and the smallest, is about exactly the same as that between the small at and largest human brain. If diff sence of size is an impassable chasm in one case, is it not in the other?

the other? "The learned Boemering," says Mr. Peebles, "has enumerated over fitteen important ana-tomical differences between the brain of man and the highest order of animals." "There is no diversity of opinion as to the or-igin of the various kinds of dogs—that they all originally sprang from common parents. Yet the learned Boemering might easily not only point out fifteen, but ten times fifteen anatomical distinctions between any two vari-eties. otics.

antiomical distinctions between any two vari-ettes. Again Mr. Peebles finds in the old hack-neyed objection of language another chasm. Q toting Max Muller, "Language is the true" barrier between man and beast," What is language? Is it not the process of conveying ideas? Do not saimals by characteristic into-nations express their few and simple thoughts? Is not the roar of the lion-understood by all the animals of the jangle? The bleating lamb is beard and answered by its mother. Even ants and bees instantly communicate their sensations and desires. All animials have the organs of speech more or less perfect, and in the gorrills they are nearly as finely moulded as in the lower races of man, but in the latter they are not as perfect as in the higher, and "Mr. Peebles makes a mistake when he says, p. 39: "The babes of the lowest tribes of Autral-ians and Africans, transported to England and 39: "The babes of the lowest tribes of Autralians and Africans, transported to Eogland and hrought 'up in that country, speak excellent Eoglish," for the defect in their organs of speech can never entirely be overcome. If the sounds or words, by which animals convey their desires are few, they are fully equal to the experience of all their emotions, and the number of words of the howest peoples are not incred." are not large. It is said that the entire vocab-ulary of certain classes of day-laborers in Eng-land is not found to contain three hundred words.

veloped reasoning powers of animals, i. e. in-stinct, and the developed powers of man-rea-8007

But Mr. Peebles does not wish to escape by science so long as the broad way of metaphys ica is open. "God, who is essentially reason, power and life, or the life.principle is incar-nate is all things. Accordingly plants, trees and animals are aglow with a subordinate con-scious life; and this they manifest in "accord-ance with their organisation." This statement does not admit of argument. When a writer resort to God as a final cause, he enters a field where one assertion is as good as another, and reason of no svall. How does Mr. Peebles know about God? How does he know that he is "essentially reason, power and life?" Mr. Peebles would not dare attempt to explain how a blade of grass grew, and he in

life?" Mr. Peebles would not dare attempt to explain how a blade of grass grew, and he in one sentence assigns the province of God and

God may be all this, of more or less for ought any one can know, for he is necessarily infinite, and man being finite can not grasp his stiributes.

Mr. Peebles attacks the most profound ones tion of science, in a scientific manner, and de cides it by an appeal to G rd as a final cause? In this he precisely imitates the theologians of a thousand years ago. Finally he finds in the mortality of animals

and immortality of man the strongest argu-ment that man is a separate creation. He

says: "The ennobling idea of immortality did not germinate in the brain of an spe." This sneer would have force if any one had ever made such would have force if any one had ever made such a claim. Certainly no Darwinlan ever did. Thoughts, ideas, intellectual unfoldment, are cumulative, and each succeeding age building of the material of the past, adds something new. "The ennobling idea of immortality" so far as that is conclusived, never originated in the brain of the lower races of men, for many of these have no conception of immortality or of God. of God.

of God. (8.se Pre-Historic Times, Lubböck p. 467. Rev. T. Dive, Tasmanian Jaurnal; Burchell, Travels in Africa, V 4. 11, p. 242 London Afhenium, Jaly, 1849 Australien und Seine, 1849).

The conception of immortality is of devel-opment, and its desire, or sapiration, is typed by the desire for life in the animal.

Whether leading to materialism or not, the doctrine of evolution as presented by Darwin and Wallace must be accepted as in the main true, and nothing is gained but everything lost by arraying Bpiritualism against it.

Spiritualiam must be the positive science of spirit and not a mass of conjectures. The doctrine of evolution must apply to the spirit as well as the physical body. A new interpre-tation is given to the facts of biol.gy. As the monad evolved higher forms in successive ser-ics to man, in the latter spirit is evolved in succession. There is no break in the continulty.

In this light the doctrine has a new and sigificant meaning. The toll of nature through the past ages, her struggle for the best, cumu-l ting in man as a conterstance of all elements and forces of the material world, has perfect fruitage. There is no termination in his pro-greas, for when it ceases in the material being is commences in the spiritual into which state is carried alighte noble sime and purposes of mortal life for inflaits unfoldment

THE WORLD'S BAGES, INFIDELS AND THINKERS, being Biographical electobes of leading Philosophers, Reformers, Innovators, Founders of New Schools of Thought, Emident Scientist, etc. By D. M. Bennett, Editor of the TROTH SERRER. New York D. M. Begnett, Liberal and Belestific Publishing House, Beles-tific Hall, 141 Eighth St. 1876. Pp. 1048. Price \$3.00 For sale by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago. Mr. Bennett has in this walnuble wolnman.

Mr. Bennett has in this valuable volume ar anged in one solid phalanx, the world's think ranged in one solid phalanx, the world's think-ers, the sdvance guard of the ages. He could not give an exhaustive analysis of their lives; he does not attempt to do so. His aim is sim-ply to briefly state the cardinal doctrines they sught, the grand deeds they performed, and what they accomplished for the advancement of the race. of the race.

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treats of the sages from Menu to Jessa; the second from Jesus to Thomas Paine; the third from Thomas Paine to Amberley, and the fourth of living reformers. In the first part are fifty one separate biographies; in the sec-ond sixty-one; in the third aixty-nine, and in the fourth ninty art or bindred and acc the fourth ninty six, or two hundred and sev-

the fourin miny say, it is of antiquity, with it begins in the mists of antiquity, with charactors enveloped in myths and fables, Many, Ohristna, Baddha, Z roaster, Ounfucius, etc., and ends with a characteristic autobi Ography of the author, whose sturdy, honest, earnest countenance faces the title page. In this volume the free thinker can find the In this volume the free thinker can had the lives of all those whom he honors for their la-bors for humanity. He will find none but in-fidels, for even Ohrist himself was one to his age. He will find that any new truth, every re-form, anything that has anywise advanced the race has been the work of infidels. Mr. Bennett has furnished a valuable Bio-graphical D.ctionary which no Liberalist can well afford to do without He has manifested most indomitable energy in his publication of radical books, and should in mis publication of random solutions, and another receive generous encouragment from the noble class for whom he labors. His writings are marked by a broad, Oatholio spirit, generous to opponeats, and singularly folicitous in ster-ling common sense and practicality.

THE ATLANTIC MONTHLY -H.O. Houghton Co., Boston, Hurd & Houghton, N.Y) ontents. The Ascent of Takhoma; Miller & Co., Contents. Ontents. The Ascent of Takhoma; Miller Michel, The American, XIII, XIV, Gordano Bruno; To Ione; The Battles about Atlanta; In Two Worlds: Pattery at the Contennial; The Fourth Waits; Raccentre; The Fair of Mossa, the Ormanian. Patriarch; Old Woman's Gassip. XVI; Maples; Early Pro-vencal Poetry; Racent Literature; Music.

vencal Poetry; Recent Literature; Music. THE GALAXT - (Sheldon & O., N. Y) Con-tents. Madean Violet, chapters XXXV., XXXVI, XXXVII, and XXXVIII; Pater Dimitte Illis; Bargoyne's Original Order Book; The American Character; Rocent English F.c-tion; Como; O: Reading Biskespeare; The Billent Wooer; Miss Rath; What Shall We E it; Oaly a Weck; Fighting by Machinery; War Memoirs; Oriental Ligende; Drift-Wood; Belentiff: Miscellany; Current Literature; Ne-bu is:

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ment are freely illustrated.

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Miscellaneous.

He savs:

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He says: "Tae method of this evolution may be thus stated: The divine spirit moving upon K is-mice, --moving upon the minerer function, the vegetable kingdom, the animal kindlom, sub-limating matter, and quickening the life germis related to each series in the chain' of being, --was long preparing for the crowning work, man. And all these myriad years of time, typical man was waiting to take on physical form, as the acorn waits through the winter time for bonditions to start oakward. " " The glacial period with its snows and ice had now passed away. Many of the formidable beaus of the tertiary period, had disappeared in convulsions and revolutions. Bans were guiden, Summers in tropical lands, leafy and being of the series of the period man disappeard in convulsions and revolutions. Buns were golden, Sammers in tropical lands, leafy and perpetual were crowaed with ripened fruitage; while spiritual, magnetic and electric forces, soting upon, riping, moulding and shaping earthly elements into forms, -really matrices, -had so adapted conditions, that the divine scal-germ could become incarnated. Then transpired the divine descent of the heavenity into the earthly; and monadio man, primitive man, commenced his mortal exis-tence. Externally, he was necessarily coarne, gross, groveling; but the divine germ within, afame with mantal and moral potentialities and possibilities prophesied of a nigher perfect-ed humauity, and all in harmony with natural law through evolution."

ed humanity, and all in harmony with natural law through evolution." If we understand this matter aright, Mr. Peobles means that the eternally aristing soul-germ, when this elements became fitted for its reception, flocane incarnated. How "By matural law through evolution," is his reply. Bdt again we ask how? Was it by miracle? No, not if by "natural law." How does Mr. Peobles know, there are any "sternal soul-germs" awaiting? If so they must have been direct creatures of God, in other words miraculous, and we drift from)

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words. How many ideas is it presumable these words are called on to express?

words are called on to express? When Mr. Peebles says, p. 99: "Man only arranges ideas, and then logically expresses them;"has contradicts the experience of every one who has observed the ways and habits of animals. The writer has a shepherd dog, that if Mr. Peebles will take the pains to watch for an hour will convince him that at least one animal "can arrange ideas;" that is reason, and logically express the same.

How strangely Mr. Poeble's ideas are confus-ed will be seen by the following:

ed will be seen by the following: "That animals have sensations, desires and purposes, is evidently true. And, further, it is eduited that they reason, and so do plants; that is, they reason upon the plant plane of vegetable existence. The sunflower turns to-wards the sun; the vine twines around the tree; call push their roots out and dows to-wards the living stream; birds in Autumn wing their way southward." Now while he would have at believe that an impassable guild divides plants from azimals, he here teaches that in their higher reach of instinct they are identical! N/s only do animals reason, but so do plants! / Yet before Mr. Peebles reaches the bottom of this page he says, "May only-arranges ideas"-i.e. reasons!

arranges ideas"--1. c. reasonal The targing of the sunflower to the sun, the striking of the roots of plants downward, are effects of purely physical causes and have no-relation to instinct, more than the fall of a stone can be said to be the result of reason or insting in the stone. "What is instinct," says Mr. Peebles, "but reason on a lower plane of life?" True, is is all any Darwining claims, but if so while be-comes of this dreadfal guit between the unde-

November Magazines.

THE "PRYCHIECHE BYUDIER," published by A. Aksakow, at Leipzig, for Augass' contains as its leading article, of fine transistion by J. A. Heinsohn, of Hadson Tattle's "Scientific Aspect of Spiritualism."

THE LAXUERDE LUBRARY -- (Donnelly, Lloyd & Co., Chicago) Numbers 61-63 of this pop-ular publication are put together as a double number and contain the first half of George Elicit's last and greatest novel, Daniel Duron da," to be completed in the next number. Price of the present issue is twenty cents.

Price of the present issue is tweity cents. For JLAN BOURNES MONTHLY.-(D. Appleton & O., 519 Broadway, N. Y.) Contents. Wast American Z bologists have Done for Evolution; The Early History of Fire, (Illust.); Physical Belense in English Schools; Nature of the La-vertebrate Brain, (Illust.); Prenstal and Infan-tile Collure; Professor Haziey's Lectures, (Illust.); The Moon's Influence on the Westh-er; Difficulties of Development as Applied to Maur. The So-called Condition of Science and Raligion; Astronomy in America; Is the De-velopment Hypothesis Ballisent? Sketch of Dr. Afnott, (With Portrait.); Correspondence; Editor's Tablie: Professor Haziey's Lostnes-The Hell-gale Explosion-Dr. Draper's Book at Rome-As regards Bishop Coxe; Literary Motices: Earmed's Talks about Libor; Miscol-lany; Notes. lany; Notes.

cution of the above proposition .- [MD. Jour-HAL

M. Lovesy who has but just began to use Mrs. A. H. Robinson's opium remedy says, "The first night I wore the magnetized paper you sent me. I fail the dear spirit friends, with me. They manipulated my head and face for nearly two hours. I have reduced my allow-ence of opium one-fourth already. Please send me another set of the magnetized papers. Bushnell, Ill., May 10th 76.

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CHICAGO, SATURDAY, NOVEMBER 11. 184.

KNOWLEDGE IS THE TRUE BAVIOR.

Duties Devolving Upon Spiritualists-Why They Should Organize.

Spirit communion, if true, and it is now demonstrated fact, affords facilities for exact knowledge in regard to the actualities of the life we all are to live after the death of the physical body.

To promote knowledge, which is essential to happiness, we receive the teachings of the wiscest and most experienced people of the present and past, and treasure them up as valuable to our mental and moral growth. Open communion with like individuals of long experience in Spirit life, gives us a means of knowing the particulars of that life, as well'as the greatest of all satisfaction-a knowledge of the whereabouts of friends in Spirit-life, and the pleasure of communion with the loved ones, whose physical bodies we have laid away in the grave.

Now what possible reason is there for such violent opposition to a truth fraught with so great a blessing?

Religious intolerance is certainly now as in the past the prime cause of the persecutions practiced upon honest investigators.

Timid men and women had rather forego fundamental truths than encounter the frowns and persecutions that beset them on every hand.

Here is a letter from a subscriber that speaks in unmistakable language of like conditions that obtain in hundreds of thousands of families :-

stare the publisher in the face every day in the year, and yet well-to-do Bpiritualists subscribe for other magazines filled with religious toad dis, and pay double price for it, to say nothing of the permicious effect it has upon the minds of their children, because it is popular with the church. Yes, thousands of Bpiritualists pay two dollars a year for a religious mage sine for children, and allow the LITTLE Bouquer to go uncirculated, because it is not popular with religionists.

Again, for a moment contemplate the fact that very few believers in Spiritualism have any of the valuable books devoted to that subject in their houses. Indeed but a small per cent. of the receivers of the truth of Spiritualism read either newspapers, magasines or books devoted to the cause! Why is this so? The answer to us is clear and certain. In a majority of cases some one in the family is a devoted sycophant of the popular parish priest. The fear that he will see the RELIGIO PHILO SOPHICAL JOURNAL, the LITTLE BOUQUET, OF some book devoted to Spiritualism, causes the poor, feeble-minded religionist to raise a bedlam, every time either is brought into the

house. Indeed, they often commit them to the fismes, so that the wouldbe readers may not be committed to endless flames in the after life, by the supposed wrathful god they so ignorantly worship.

All of thesel things are done, and ten thou sand fold more in the name of a religion based in ignorance, to prevent the ushering in of the respiendent light-the Philosophy of Life -Spiritualism.

A few centuries ago, and the same spirit of bigotry burnt similar investigators at the stake, placed them upon the rack of torture, and imprisoned them for life in dark cayerns in the earth, with daily torture, until the angel of death came to the resolue.

Now they do all that the spirit of the age will admit of. Bigotry in spirit is the same now as in the past. She has no eyes, and can not see; she has no cars, and can not hear; she has no head, and can not think; she has no heart, and can not feel. Bhe is full of passion and as vindictive as her fabled hell.

In view of these facts and the continued on position now being arrayed against Spiritualism, spirit mediums, spirit publications, what are the duties devolving upon Spiritualistat Are we to remain the same indolent, disinteg rated people, powerless for positive and united potential work, that we have been for the last twenty eight years, or shall we arise and unite our powers, for stubborn resistance to the pall of ignorance that has so long enshrouded the earth? Let us not only resist the mantle of darkness which wily priestcraft is daily weaving, but let us put forth an united effort for the dissemination of knowledge, and for the

elevation of human character. Let us form local societies in every town ship. Let those local societies elect representatives to form State associations, and they in turn, a national association. Let everything be done upon a basis so simple and so free, that no man's private opinions can in the least de gree be compromised. Let those societies and associations be organized for work-positive work, as a means of indoctrinating, every mind into the laws governing his own being. Let the sciences be taught from the rostrumsteach the people that which must necessarily be the result of causes which are palpable to the senses. Lety the power be generated in local societies to sid and help on the mighty work of reform-that kind of reform that shall cause knowledge to prevail where superstition now reigns supreme.

As the telegraphic apparatus is strengthened by its main and local galvanic batteries, so let the work of promulgating knowledge be strengthened by the local powers generated in local societies, until the whole earth is disenthralled from ignorance and superstitionlet the pall of bigotry and prejudice be ren asunder by the penetrating light of knowledge, and then it will not only be popular to investigate in the field of the Philosophy of Lafe, but it will be a feast of reason and flow of soul, to be desired by every mortal.

communities, and comes to point out the es-sentials of religion itself." My purpose, friend Jopes, is not controver-sy, but to avail myself of any suggestions you may feel at liberty to offer. In the multiplici-ty of counsellors there is wisdom. J. M. PHENELES,

Thanks, Bro. Peebles, for your kind appre-

ciation of our sentiments expressed in the Items quoted. We have ever been in favor of organic ef-

forts for the elucidation of the Philosophy of Life, and the institution of means for the dissemination of knowledge, in regard to the actualities of both this and the endless life in the spiritual spheres-such a knowledge as will save mankind from transgressing moral, mental, and physical laws.

You inquire if we would recommend Spiritualists to organize upon a financial basis only ? or would you advise in some way a recognition of the religious nature and the religious santiments so universally rooted in the constitution of man?

Our Brother is doubtless aware that we are giving our views upon the subject in a series of articles entitled, "Knowledge is the true Savior. Daties devolving upon Spiritualists. Why Spiritualists should Organise," etc., etc., Before we close this series of articles we shall doubtless be inspired to say more in regard to the basis of organization than would be advisable in these remarks.

But we will say just here that the question of finance, however important in an organic effort for any purpose, save making money, is simply incidental to carrying on a work, as taxation is necessary to conducting the common affairs of a city or state, while the object of city and state organization is for protecting the interests of every soul within the borders of the city or state, no matter how diversified, or how much such interests may conflict one with another.

We would have our organisations broad enough, not only to admit Bro. Burns to declare what Spiritualiam does to explain the New Testament-the Word of God, and the essential religion, but we would give Brother Pachles, Watson, and all other Christian Spiritualists, the same privilege, and not stopping with them, we would inscribe upon our standard in brilliant letters.

FREE TROUGHT WILL GIVE US TRUTH: THINK FOR YOURSELF AND EXPRESS THAT THOUGHT.

In the light of these sentiments, neither the Christian, the Jew, the Infidel, the Mahomme dan, the Buddhist, nor the Brahmin, could complain that the Spiritualists were imposing creeds, dogmas, or platforms of faith that restricted their rights, or limited their privileges, and freedom of thought.

That the time is near at hand when Spintualists will unite in local societies and become a potent element, not as sconoclasts alone, but real active builders, not of creeds, but of institutions for the inculcation of knowledge which will save the soul from transgressing of mor al, mental, and physical laws, we doubt not:

For further details we will refer you to past and forthcoming articles published and to be published in the RELIGIO PHILOSOPHICAL JOURNAL:

Questions Answered.

MR. EDITOR:-Will you please answer the following questions through your paper for my edification, and the settlement of an argu-ment. Does a medium see the material object when describing a vessel at seaf Or is it the spirit control that sees the vessel and com-municates it to the medium? Or in case of a magnetic bealer, is it not the control that makes the journey to a distant patient and psychologizes the mediums to see said patient? FPIRITUALINT.

Chicago, Ill.

REPLY.

First repudiating all expectations of any "settlement of an argument" upon questions involved in the interrogatories propounded, we proceed to say that phases of mediumship are as varied when viewed in detail, as are individuals-no two persons are exactly alike, nor are any two phases of mediumship.

It should be always borne in mind mankind are spirits, as much before as after passing the ordeal of so-called death, and that there is really but one world, and that is a Spirit-world-that is, the primary moving ele ment of life is spirit. But do not misunderstand us. This plain of life is strictly material to the external senses which deal with matter only-matter in the general acceptation of the phrase. Gross matter is subject to the law of gravita tion, hence the spirit is heavily laden, and when confined to the heavy cumbersome body, has to carry it along wherever it goes, and when it views objects from the windows of the physical body, sees things near at hand only, and then only such as present themselves ma terially. This material plane is but a stratum, so to speak, in the endless stratifications of the boundless and never-ending sphere of life. The next sphere of human existence is a very near to the material, that many who are violently precipitated upon it, scarcely, for a time, can realise that they are not yet in the same physical body as before, and all of their surroundings are to them apparently the same. Bearcely a thing presents itself that differ from the familiar objects of their past experi 0000

The reader will pardon us for premising thus somewhat in extenso before giving direct answers to our interrogator's questions.

Sometimes the eyes of the medium are sufficiently clear sighted, being independent of the physical organ of sight, to see objects thousands of miles away, apparently as real as if not six feet off. At other times a similar result is produced psychologically through the'interposition of a guardian spirit-an effect produced upon the sensorium of the sensitive medium. Similar efforts are witnessed through the subjects of meamerisers.

In the latter case both the operator and the subject, though yet in physical bodies, are really for the time, living and acting upon and from the spiritual plane of life. The answer above given will apply as well to the healing medium as to the seeing of a vessel far away upon the ocean.

An understanding of a few fundamental principles in the Philosophy of Life, aids the mind to conceive thoughts that will by proper application, always unfold the details of every conceivable phenomenon, and divest it of all mystery.

Proving too Much.

ED. JOURNAL :- The party who publishes the account of Dr. Blackman's dream before being account of Dr. Blackman's dream before being thrown from his carriage and killed at Oresco, Towa, is without intention, doing the widow and other heirs an injury. The statement is that being warned in a dream of his death he took a policy on his life of \$10 000. If that be true, he committed a fraud on the insurance company and they are not bound to pay. In-surance companies give policies and charge therefor in accordance with the risk occuring Interfor in accordance with the risk occuring from the uncertainty; therefore if Dr. Black-man knew he was going to die sooner than other facts indicated and took out a policy be cause of that knowledge, it was a fraud and the policy is void. GEO. B. PARSONS.

Hooper, Neb.

REMARKS.

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Quite a mistake, friend Parsons. It was no fraud upon the insurance company, and it can not avoid making payment.

Insurance companies assume risks for the premiums paid.

To induce people to insure, they send out printed circulart-get clergymen to write long articles for publication in religious and secular papers, showing how men who have insured their lives have been suddenly killed, or died from contagious diseases soon after becoming insured, and that widows and orphans have thereby been saved from want.

These inducements prompt thousands to insure who would not otherwise do so. The insurance companies prompt the mercenary spirit in a man as a means of success.

A loving friend of the family of Dr. Blackman in Spirit-life, foreseeing that the doctor would soon be killed and that he would leave his family in poor circumstances, did just what the insurance company would have done if they could have gained a listening earprompted him to take;out an insurance polloy.

While the insurance agent would not have seen as far as the spirits did, yet he would have presented the liabilities to accidents as forcibly as he could, the object of which would have been to induce the taking out of a life policy.

Spirits prompted him to get his life insured, by showing him in a dream, that which he interpreted as indicating that he would soon be killed.

While the doctor may have placed sufficient confidence in his dream to induce him to get out a policy, no one can say that he was sure that his dream would come to pass.

The publishing of the facts will not injure the family, nor prevent their recovering the money from the insurance company.

It will do much good by prompting men and women to give heed to premonitions from loving friends in Spirit-life, whose powers to foresee coming events are sometimes very great, and whose promptings if heeded, would be all important in results .-- ED. JOURNAL.

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 seeep. We know we are not doing justice to ourself. 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 first day of December of the present year, together with six months in advance, will receive eredit the same as if the adsance 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 some will be placed in the hands of collectors, who will take immediate sleps to enforce collection.

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We are determined not to be bankrupted on account of the negligence of those mbacribers who would forever continue to take he Joun-RAL 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 unwarranted negligence. To all such we say in the spirit of kindness, we can not 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 yo one supposes he of she is getting the papel free where it is not marked F, de at once undecessed; 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 JOUR-NAL not excepted.

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

Dr. Slade.

[London Dispatch of Oct. 97th.]

The case of Dr. Blade, the American medium, and Simmons, his assistant, was up agala to-day, when the charge of conspiracy against them was dismissed and Simmons was disd. A new prosecution was then com-d against Blade under the vagrant act. charged. Magistrate Flowers expressed the opinion that there was a strong prima facis case against Blade under this act.

The above is the latest dispatch before going to press, that we have in regard to the persecutions inaugurated by Christians against Dr. Blade, the celebrated American medium.

Men of scientific knowledge, gentlemen of character and scholarly attainments, are daily visiting Dr. Blade's scances, and vouching for his genuine mediumship. Indeed the dootor is having more patronage than he can possibly attend to, and yet when the bigots are defeated on a charge of conspiracy against him, they fall back on the contemptible charge of eagrancy.

Dr. Blade under arrest for vagrancy! It is so preposterous a charge that it has only to be mentioned to be denounced by every right minded man and woman, as a bald attempt of religious bigots and intolerant skeptics (when beaten on the question of his being an impostor) to persent the low into the vile means of persecution, and to bring reproach upon the cause that Dr. Blade through his mediumship, so ably demonstrates to be a heaven-born truth,

NOVEMBER 11, 1876.

TOBONTO, Oct. 17, 1876.

B. B. JONES, Esq --Please stop my paper. It has about stopped me. The person preach-es at me. My wife scoids me. My children think me mad. My neighbors shun me. I was a green grocer, but am now no grocer of any color. No one will trust me, nor any one buy from me.

The strong man or woman would stem the current of such opposition and defy the canting pricest, the enalayed members of his family, and the ignorant bigots who constitute his neighbors; but all men have not the moral courage and strength to contend for the truth, but as in this case succumb to the clamor of the infatuated religious devotees, and pay tribute for the support of a crafty priesthood, while they surrender that mental food which their souls so much crave.

This gauntlet of opposition is run by seven tenths of the readers of our best spiritual and reformatory papers.

By dint of perseverance we have got the RELIGIO-PHILOSOPHICAL JOURNAL on to a badis of circulation, (if the subscribers, who are in arrears, will pay what they owe us) that insures its permanency; but not until we had used up about forty-seven thousand dollars, did we reach that point.

And the LITTLE BOUQUET, a perfect gem of beauty, still runs the gauntlet of opposition, to it lays the basis in the minds of children for the reception of the gospel of Spirit ualism, greatly to the horror of one or both of the parents, or to one or more of the masters or misses of the family, who attend the Bunday schools and begin to think of joining a church for its popularity in the home circle. Yes, the LEVELS BOUGURY, notwithstanding its excellent quality and mechanical beauty, costs the publisher about affect hundred dollars a year more than he receives from subscribers.

These are plain statements of facts, which

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Thus the struggling souls which suffer like our correspondent above quoted, will no longer have to encounter the bigotry of neighbors, nor the hells at home, engendered by priesteraft.

Letter of Inquiry from J: M. Peebles.

BRO. JONES: -- In a recent issue of your Jour-mar, I find in the editorial column these golden sentiments:

"In our last article we announced ourself as

"In our last article we announced ourself as in favor of organic efforts. "Oan Spiritualists organise on a basis that "Oan Spiritualists unite and act upon a prin-ciple which recognizes the necessity of doing good out to another, as the most lightimate means of happiness for both, and for all man-kind. kind.

"We think so, and what shall be the watch-word with which to emblasen our standard, is

word with which to emblasen our standard, is yet the question." It is needless to say that it gratified me ex-ceedingly to know that you favor "organic efforts." Though old, the following are sen-sible sayings: "In union there is strength." "Usited we stand, divided we fall." But what suggestions have you to offer relative to the best method of organisation? Would you recommend Spiritualists to organise upon a finandial basis only for would you advise in recommend Bpiritualists to organize' upon a financial basis only? or would you advise in some way a recognition of the religious na ture, and the religious sentiments, so univer sally rooted in the constitution of man?

There is no more strenuous opponent of all creeds and all sectarian dogmas than James Burns of London. And in a lats number of his Medium and Daybreak he says:

"Spiritualism is indeed the true light that soparituation is indeed the true light that explains the New Testament dispensation, be-cause they are necessary parts of each other. Bpiritalism is not the enemy of religion in any sense whatever. The church is immeniably ignorant of the religion it professes to teach, and has made the Work of God of none effect by its traditions. ""Hence Bolritaniism is the marter ald to mitted the by its traditions. Hence Spiritualism is the greatest aid to religion that can be conceived of because if comes to recti-fy all the crockedness which exists in religious Million -

Experience in the new life by slow degree compels them to realise that they really have passed the change called death.

This is the experience of those who are so gross in their nature that they have no appreciation of the inner life, hence do not look for it-not looking for it, do not perceive it.

While on the other hand the spiritually refined man, not only often has . open visions of the loyeliness of the tener offe, but on passing out of the physical form, beholds as a real-ity, all that his spiritual visions have revealed to him, as it were, through a smoked glass-darkly.

LOTTIE FOWLER, the celebrated America medium, who has been residing in London for several years, is now on a visit to Edinburgh. Bootland. She obntemplates visiting her native country, the United States, ere long. Our readers will remember that some two years ago we published a very fine portrait of her in the Journan. She is one of the finest mediums of the age, and we hope ahe will visit Chicago when she gets again on this, side of the Atlantic.

PROF. ANDERSON, the spirit-artist, has taken a trip to Philadelphia. Fearing that some-thing might happen that he could not conveniently attend the next Centennial exhibition, he concluded to make the best of the present. He expects to return about the 4th of November, rejuvenated and ready for the old masters, through his mediumship, to resume their work in giring life like likenesses of the loved ones gone before.

New Trial Subscribers.

Remember we send the JOURNAL to new suborders for one year and prepay postage, at less than two thirds the regular subscription price. We want 20,000 new subscribers within the next thirty days. Within that time we expect to be tried on the Woodhull and Claffin Indistment for libel.

Will the friends everywhere promptly seoure as many yearly trial subscribers as possi-

Note trial subscribers will be furnished with the JOURNAL one year; postage prepaid at this office for \$3.00 - for three months, 50 cents.

All other propositions for trial subscribers heretofore published, are no longer available. Agents will please take notice and govern masives accordingly.

Friends everywhere will oblige by soliciting nch subscrib

when they know that he is no more of a vagrant than is Prof. Bradlaugh, Huxley, or any otaer distinguished English scientist and scholar that has visited this country and been highly honored by the American people.

Note from A. J. Fishback.

BRO. JORMS:-Dear Sir:-Having resigned the position of Btate Missionary of Minnesota, the officers of the Association are desirous to employ a first class lecturer to fill the vacancy. Whereupon, with due deference to all our no-ble and failthful speakers now in the field, I have taken the liberty to recommend our tal-ented brother, Dr. H. P. Fairfield, as the right min in the right place for Minnesota. Will and in the right place for Minnesota. Will the doctor please correspond with the Hon. G. Jenkins, President of the State Association of Farmington, Minn. Yours Truly,

A. J. FIRHBACK.

Dr. Fairfield is one of the very best lecturers in the field .--- ED. JOURNAL.

Mns. O. A. BISHOF, test and business medium, 314 West Randolph street, Chicago, Illa-, is one of the very best test mediums of the age, and her terms are so low (only one dollar) that even the poorest people can afford to patroniza her.- [ED. JOURNAL.

"Twn Gons."-Yielding to our advice as well as to a strong personal desire on the part of the author to enlighten the world Col. Ingersoll has issued a new edition of his highly popular lectures in cheaper form. They can now be had put up in-good shape for \$1:25, postage ten centa. We predict a large sale. For sale at the office of this paper.

MARION HARLAND, (Mrs. M. Virginia Torhune,) whose new novel, "My Little Love," has just been published by Carlton & Co., salled a week ago for Europe, intending, with her family, to pass the winter in Rome and Naples.

NOVEMBER 11, 1876.

RELIGIO-PHILOSOPHICAL JOURNAL

COLORADO DE LA DECEMBIONE POR

Philadelphia Department

HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained. at wholesale or retail, at 634 Race St., Philadelphia.

What is the Present Condition of Spiritualism as Seen from a Spiritual Standpoint?

In our last we gave a view of Spiritualiam as seen from our own stand-point; to day we give a communication on the same from our spirit-guides.

spiritualism, like everything also, presents different views when seen from different stand-points, and those who see it from the land of spirits have not a better means of appreciating spirits have not a better means of apprecialing it, but they should be able to give a more cor-rect description of %. Bpiritualism, or the knowledge of spiritual beings and their condi-tions has been the study of spirits in all ages tions has been the study of spirits in all ages; it has also been a theme of profound interest to the spiritually minded individuals on the material planes of different worlds, and their interest in it has increased as they have ad-vanced in the unfoldment of their spiritual na-tures. Bpirits had known of the intercourse with mortals long ages before it was discourse and whenever the inhabitants of any one of these discovers that intelligent communicathese discovers that intelligent communica tions can be established between the two spheres of life there is great rejuicing in spirit life, it is the beginning of a new ers. Bo dur-ing the twenty eight years which have elapsed since the sdvent of Modern Spiritualism on your earth, we have been watching the pro-gress of the cause with profound interest, real-ising that it was a mutual blessing to the dwel-lers of both spheres.

isingthat it was a mutual bisasing to the dwel-lers of both spheres. Our it fors have been continuously directed to the d. velopment of mediums in all the va-riety of their phases, and we have rejoiced with you in the knowledge that this work was going on all over the world, and that through the facilities afforded by Spiritualists and me-diums thousands of individuals were being de-veloped into better mediumistic conditions who had no knowledge whatever of the causes who had no knowledge whatever of the causes which were operating upon them until it was beyond their power to control it. We have not taken advantage of them, however, but have brought them full compensation for all they nave suffered in introducing Spiritualism to millions of earth's children. We need not to millions of earth's children. We need not trace the various forms of manifestations which have been introduced, one siter another, since the advent of Modern Spiritualism, each one of which was adapted to the times and conditions when they were introduced.

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The entire human family have felt an im pulse which has moved them into higher and better conditions, though the source of this has been but little understood. The work is as been out inthe understood. The work is still going on with increasing power. The American association, to which you have re-ferred, was designed for a purpose in this great movement, and having fulfilled that it has passed away. Other attempts at organiza-tion will be made, with more or leas success, until you have learned the true basis on which organization can be laid so as to produce the best results to humanity.

The wave of fraud that you have referred to, was forescen by spirits, as a result of the con-ditions of humanity, and is apart of the great work which is going on to raise man into a higher plane. We anticipated all the trouble which has arisen from this cause, but we also knew that it was through these that the race knew that it was through these that the race would come to a higher plane, in which integ-rity will be so ingrained into human nature that all temptations to commit fraid, even in the darkness when the chances of detection are so small, would not have power over any one, but standing in their uprightness and integrity mankind would always love the right for the right. To day, a large proportion of for the right. To day, a large proportion of mankind act honestly only because the law is a terror to evil doers, and not from those in nate principles which make men upright un-der all circumstances. Hence the dark circle ner all circumstances. Hence the dark circle manifestations have their mission and have been permitted, as a part of the greatwork which is going on to raise the human race into higher conditions.

Beginst controls. Here a causes have operated to produce the results which now exist; one of the most prom-inent of these, was the fact that two mass of Bpiritualists and mediums were not satisfied to pursue the legitimate course of investigation, and to receive from the spirits through all the different character all these through all the and to receive from the spirits through all the different channels all that they can give to mortals, but with a restlessness which belongs to the age of infancy there has been a general rush after materialisation. Mediums were not satisfied to pursue the even tenor of their way, and to wait for the developments which

tors of the world, and salvation always comes

arough suffering. After having discovered a disease and understood its nature the most important thing derstood its nature the most important thing is to find the appropriate remedy. We desire to give that which appears to us to be the pro-per one under present circumstances. As a sick body requires rest, so Spiritualists to day require this, it is time for all to stand still so far as physical manifestations are concerned. and having entered into a very close self-er-amination to see what are the motives which amination to see what are the motives which are prompting to action, and each individual should seek for a higher condition for them-selves, and then in the investigation of any of the phenomena, be very careful in the first place that there is no selfishness or suspicion upon their part, and no opportunity for decep-tion on the part of the medium; give them your confidence and sympathy, but keep your reason and judgment, so as to be prepared to analyze everything. Those spirits who are competent to teach mankind are desirous at all times that you should exercise your own judgment, and their first effort is to cultivate this, and it sometimes becomes necessary for them to disappoint you

becomes necessary for them to disappoint you when they see you are disposed to neglect the proper exercise of this; the object of Spiritualism is not to gratify the love of the marvelous, but to unfold and develope your mental and physical capacities, and you should all be on your guard in reference to the marvelous phe-

your guard in reference to the marvelous phe-nomens, especially when they occur under cir-cumstances which preclude investigation. The class of spirits who are doing the great-est amount of mischlef are those who use this love of the marvelous as a means of gratifying their functoring propensities, and if you offer any encouragement to these they are ever ready to do their part. What we desire most is an honest scepticism, which is necessary to sound judgment, and which weighs all the ev-idence and thus resches asfe conclusions. We wish to impress upon all that Spiritual-ism is the result of three distinct influences, each of which is important; first the spirita, second mortals, and third the relations which rist between these. The spirits have been ready

second mortals, and third the relations which rxist between these. The spirits have been ready in all ages to do their part, and have sought opportunities whenever and wherever they could find them in all ages, and among all peoples. Mortals have mostly been indiffer-ent, or prejudiced; but in all ages there have been some who were recipients of spiritual in-flux, and who have generally suffered from this cause, partly because they did not know its origin, but mostly because they were not understood and appreciated by those around them. them

The knowledge which Modern Spiritualiam has brought to the human family has removed many obstacles which have surrounded this in the past; and when this terrible wave of fraud has performed its work, and purged Spiritual ism from the vile impostors, who from merce-nary and other motives have clung to it, a new class of mediums of a higher order will be developed, and it will be found that there will be a general acceptance and understanding of Spiritualism among all classes of mankind.

Let us abor earnestly for the coming of the day when truth and justice shall prevail in all departments of life, and when there will be no stiraction for spirits who are on the plane of fraud, but all will seek the truth for righteous-ness sake, and will be blessed by finding it.

Alexander Von Humbolt.

The spirit of the above named person will control Mrs. U. L. V. Richmond, Bunday evening, Nov 5th, and answer this question, "Who are the World Makers!"

Mas. HTOB, the medium formerly of Boston and New York, and who went from here to 8t. Louis some months since under a special engagement, has returned to Chicago and taken up her residence at 925- Wabaah Ave., where we presume she will be glad to see her friends.

FRANK LEB BENEDICT's last novel, "'Twixt Hammer and Anvil," recently published by G. W. Oarlton & Co., is slready to its sixth edition. A new work, entitled "Madame," by the same author, is in the press. Mr. Benedict is at exceent in Spain.

Mas. H. Monan, the lecturer, can be addressed in the future at No. 420 West Madison Bt., room 9, Chicago,

W. A. WHITE of Balston Spa, N. Y., desires to open a correspondence with Thomas Walker, with a view of engaging his services.

DR. C. P. BANFORD of Iows, please send our present address to this office.

and neglects the skin, and still expects health, and neglects the sain, and still expects health, is like a sanitary officer who would clean a cry by washing the thoroughfares and stop-ping up the drains. In chronic and perzons disorders, Electricity and the Turkish Baths are the most polent remedies known to science In Chicago an institution has been established at the Grand Pacific Hotel, for the treatment of the science of the treatment of the treatment at the Grand Pacific Hotel, for the treatment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough estab-lishment of the kind in the West, and under the care of Dr. G. O. Somers and Mrs. Bomers hundreds of persons suffering with chronic diseases-are receiving permanent benefit. n9.9

The Wonderful Healer and Clairvoyaut-Mrs. C. M. Morrison.

-Thousands acknowledge Mrs. Mcorison's unparalled success in giving disgnosis of discase by lock of hair. And thousands have been cured with vegetable remedies, magnetized and prescribed by her Medical Band Diagnosis by Letter. Inclose Lock of Pa-

tient's Hair and \$1.00. Give Age and Bex. REMEDIES sent by mail to all parts of the

United States and Canadaa.

nited States and Canadaa. EF Specifics for Epilepsy and Neuralgia. ddreas Mas C. M. MORBISON, P. O. Box 2519. Boston, Mass. Residence No 4 Euclid street. Take Grove Hall and Dorchester street cars.

v20n16:13

Wonder apon Wonders. Given away—A stringe, mysterious and most ix raordinary book, entitled THE BOOK OF WONDERS. Containing, with numerons du rious pictorial illustrations, the mysteries of the beavens and Earth, Natural and Super-Natural, Oddities, Wolmsical, strange Curiosi-ties. Witches and Witchcraft, Dreams, Super-stition. Absurdities, Fabulous. Eachantment, &c., &: In order that all the world may see this curious hook, the publishers have resolv. arc. 25. In order that all the world may see this curious book, the publishers have resolv-ed to give it away, also to send with it gratis, a beautiful Chromo, varnished and mounted, and aiready to hang up. Address F Glegaon & Co., 788 Washington street, Boston, Mass., enclosing \$5 cts. for prepayment of postage on Bock and Chromo. [n7.4]

Spirits Materialize and Cure the Patient. Two Witnesses of the Transfiguration.

MRS. BLAIR THE SPIRIT ABTIST WAS THE SUB

JECT THEATED.

BRAR MRS. ROBINSON, 894 Daarborn Street, Chicago, Ill. - I tried your remedies, and thus far I am much better, I must tell you thu strange facts in regard to my treatment by the

Chicago, in. — I then your remains, and thus strange facts in regard to my treatment by the spirits. I was quitesick when your letter containing magnetized paper as d prescription came, hence I did not observe the clause to "sleep slone," and as a friend from Oblo-Mrs. Ellen Bmith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to alsep. We were both awakened at the same time by what seemed D be the goor opening. We then both saw two white figures approaching our bed (and we knewour door was securely lock ed before returing), as the figures approached we both gave a scream at the same time, hence it was no clairavoyant vision on my pari (and Ellen is no medium at all), but the "upitta were so fully materialized we thought them to be persons in earth-life. One of them, the first figure approaching was at all dark complexion ed man, with long white hair and beard, "e took his place directly over our heads and laid his hand on my forehead; the other was a young Indian girl. She went to the back tide of the bed and raised up the badding; but all ways in the door and found it locked. The next night we had of fading away, they passed out at the door, and the instant they did so I went to the door and found it locked. I make the door and found it locked. I ment night we had a similar experience, only we were not frightened the second time. I am alone now and feel I am getting better. I had point before.

ent physicians, but never saw a spirit before. I had beome skeptical in regard to magnetized papers, but have now to admit its virtue in enabling spirits to aid the sick, and I have faith and hope that the spirits will help me, as I can alone do nothing. I am now far better, may God's best angels ever attend you is my grateful prayer. Affectionately Yours, LUTTE M. BLAIR.

it affords me much pleasure to report a decided improvement in my complicated series of all-

James Nicholas, writing from Gomer, Allen County, Ohlo, October 7th, 1876, says :---"Mrs. Robinson-Bome time ago I sent to you in regard to my wife. Your prescriptions arrived in due time, from which she has re-ceived much benefit. I send again to you as every time you prescribe she is helped very much."

Sept. 31, 1876. Wm. F. Baird, Fort Griffin, Texas, (writes) Mrs. R., "Dear Madam:---"Mrs. Barah Baird, for whom you prescrib-ed at this place a few weeks since, is evidently better after following your treatment."

John J. Miller, Haniehurst, Copial Co., Mississippi, writes, October 19th, 1876:-"I write to inform you I am improving un-der your treatment." And under date of Sept. 22d, he says. "You certainly have performed several remarkable cures in Homer, Texas."

Thousands are Cured of the use of Narcot ics, but Object to its being Published.

The following case of a perfect cure of the perticious habit of using narcotics by Mrs. A. H. Robinson, 894 Dearborn Bt., Chicago, is published by consent. Here follows the cor-respondence in full upon the subject:

MRA. ROBINSON, 394 Dearborn SL. Chicago, —Daan MaDax.—I received a letter from my sister, which I enclose, about your remedy ad-vertised in the RELIGIOPHILOSOPHICAL JOURvertised in the relation with cases, by we have the same use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for $\frac{1}{2}$ 50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with fail instructions how send the medicina with full instructions how to be taken. Bend it to Mrs. Agnes VanAcr-nam, Little Valley, N. Y.

6. W. GALLAWAY. 581 W. Erie St., Chicago, Ill., Nov. 4, 78.

LETTER TO BEE BROTHER STATING HER CARE : DEAR BROTHER:—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of belping me to get cusch of this awful habit, I will now state what she withes' to know of my case. It will be four years next January-since the Doctor began to give me morphing powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use oplum, but increased the quantity, I now us 85 dents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up agreat deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will/both be bleased in trying to help me out of this LETTER TO BER BROTHER STATING HER CASE in trying to help me out of this be blesse

trouble. Hope to hear from you soon. Your Sister, AGNES VARAEURAM. Little Valley, N. Y., Oct. 80, 75.

Mrs. Robinson disgnosed the case and furnished her usual optum remedy, which is now coming so extensively into use, and has al-ready cured thousands of poor sufferers, and here follows the report from the patient cured: Mas. A. H. Rostraon, Sol Dearborn Street, Chicago, Ill. — Words can not express my thanks to you and the good angels for provid-ing a remedy to free me from that tyrant— optum. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the hor have a little in the boulse but have no desire to toach it. I took shout two thirds of the box of remedy. For a few weeks I have been troubled with a femile complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to me it who to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, Assues Van Austran. Little Valley, N. Y., March 20, 76.

Mrs. A. H. ROBINSON, 894Dearborn St., Chi-cago, Dhan Manam. Words will fall me to ex-press my gratitude for the great and good re-sult you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 s box for the opium remedy (one box having cured her) is like no pay at all. Your even grateful friend, T. W. GALLOWAT. No. 581 Ada St. Chicago.

No. 581 Ads St., Chicago.

Wonderful Success in Healing the Bick.

gifts are very remarkable, not only in the bealing art, but as a perchametric and business medium. TERMS-Diagnostic and first preserviction, \$1.50; each subsequent one, \$1.50. Perchametric Delineation of character, \$1.00. Answering business joiners, \$1.00. The monsy should accompany the application to izamus a re-viv.

money should screenpany the policitions, to insure a re-ply. The contain one dollar, to defray the expenses of reporter, smanneds, and postage. N.B.-Mas. Ronzences will kereatter give no primat stategy to one one. If privacy is required, it must be by interact and with the usual two; and terms above stated, must be strictly compiled with, or no notice will be taken of interactions.

Mrs. Hobinson's Tobacco Antidote.

Clotes. The shows named sure remady for the appentis for in-bacon to all its forms, is for sule at this click, flemt to any part of the country by mail, on recently of \$1.00. It is warranted to care the most investers in user of the wead, when the directions on each box are followed. Hewen, and the appentic for tobacon, but it is in further in the head to the appentic for tobacon, but it is in the introduce to be all the former to be and the state of the wead, when the directions on each box are followed. Hewen, and the appentic for tobacon, but it is in the introduce to be all to use it. Are, Bobieson's Theaser desider tomas in the before labibing the hankering dealers for a point is a long a south-life, and is warmanied to be particular to a section. It is a remedy presented by a hand of chan-ists long a south-life, and is warmanied to be particular who will, spon analyting this remedy, find one particles of pentias rook, or shy other poincemous and in the Address Hanstor Particores into orders, single boxes or tobal pentions. It is a remedy in the source of the source of the most rook, or shy other poincemous and in the source of the inter to wholesails orders, single boxes or tobal sections.

Rew Advertisemente:

\$60 A work mids reling the Bureks Belf Orpying ald of with the R. Copies inters intently silons ald of with hits, or purse Maley rade and profile 1978. Asit is workd. Et BERS M. NOTACTURING CO., Charge.

Mrs. Hyde, the Medium, has retart ed to the city, and will receive calls at 925 WARABANE - CHICAGO. 111.1 IS

DR. J. R. NEWTON. 247 W. 7th St., Ciarlonati, Ohio,

247, W. 71h Bf., Classing and B. Chief, for 2 or 5 months where the efficient of the West can be mean the cares' Dr. N such beals the sick by mag-nation which and performs unres as wonderful as by personal treatment. Siste res, so a red discase, and rend P. O order for b or 10 dr. hare, as you can afford.

Ladies, Attention I Pared mirk into reacted to their original color and markation to face. Alteratives and repairs. Beal mergins is dired. Alteratives and repairs. Beal PRICES, REASONABLE. MERCHERL205AI W. Randolph Street, Chicago. Bis Content by Lypter. The content al dup sy the admiration of all examin-ors. with Viteow

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FARMER'S BOOK. Office (pill information on all kinds of Parm-work, Dralasse, Fastilherr, Rovation of Crops, and Parm-Stock. Includes a most valuable as d practical transition on House Building, and took of Level forms and Lawe for fayment. The most globulk/armer's look ever pub-

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A record of the most dating heroines of Free Thought, being sketches of a few central female figures in the history of Radical Religion.
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WHO
May be Restored to Health?

69

naturally follow, and Bpiritualists very gener	Jour present manual to this chief	Nock Bottom, MAM., Oct. 10th, 70.		ALL	
ally joined in the eager desire to witness mar-	Martheast	The above is a true statement of facts as	The cares performed in all parts of the coun-		
velous phenomens, which were reported in	Bustuess.	witnessed by md,		many many and and another	
various parts of the land. This disposition on		ELLEN M. SMITH,	try through the mediumship of Mrs. A. H.	WHOSE VITALITY IS NOT WHOLLY	
the part of advanced Spiritualists to go		of Bellevue, Ohio.	Robinson, are no less remarkable than those	IMPAIRED AND WHOSE DISEAS-	
back to the rudiments, has an effect aim-	Hartman's Challenge.		recorded in the Bible. A lock of the sick per-		
ilar to that which would be produced by a	The undersigned wishes it distinctly under-	Di serie de la Contra Disseira	· · · · · · · · · · · · · · · · · · ·	ED ORGANS ARE CAPABLE	
professor of a high school, or a college,		Disgnosing and Curing Diseases.	son's hair, sent in a letter, and held in her	AP DP INCODITION	
if he would insist that their pu pits should go	stood that his challenge of Fifteen Hundred		hand enables her to accurately diagnose the	OF RE-INVIGORATION.	
back to study the alphabet. We know that	Dollars, with reference to the production of	OAELAND, Oal., Bept. 14, '76.	disease and prescribe the remedy. One of her		
	genuine Spirit Photography, is still before the	MRS. A. H. ROBINSON, Chicago, Ill.	spirit guides go in person to every patient and		
this is the basis upon which all literature must		My DRAB MADAM :- By accident I am in re-		DR. T. ORMSBEE,	4
be built, but after the basis is well laid it is	public, and that I mean all I have heretofore	celpt of the RELIGIO-PHILOSOPHICAL JOURNAL,	often make their presence known.	DIC. I. OILMIDDIN,	
folly to spand your time in repeating it over	said. JAT J. HARTMAN,	celps of the Rahaub-FHILOBOPHICAL JOURAL,	During the years 1874 and 1875, Mrs. Robin-		
and over again. This has not only disqualifi-	831 Vine St., Philadelphia, Pa.	containing your advertisement, in which you	son treated 6443 patients by letter, and over	ALL LLL Mart ODed DA	
ed many from the capacity to make proper in-	our time will a museup day a m	propose to disgnose cases by a lock of pa-		No. 111 West 23rd St.,	
vestigations, but has opened the way for faud.	Prometheus.	tient's hair, and prescribe the remedies. I	2000, who called upon her in person. A ma-	and the second se	
on the part of mediums and spirits; we wish		have a son 8 years old last January, and with	jority of these cases had been given up as in-	NEW YORK.	
it distinctly understood that there is a very	A NEW WREELY JOURNAL.	this I inclose a lock of his hair. Oan you di-	curable by the regular attending physicians-		
large class of spirits who are entirely on the	PROMETHEUS is designed as an aid to the	agnose his case and tell me his trouble? If so,	most of whom speedily recovered under Mrs.		
plane of fraud and trickery, and who delight	Reconstruction of Boclety on the basis of the	I will have you treat him. If you can't do it,	Robinson's treatment, without's change from	Though a regular graduate, treate all kinds of disease	
to find mediums, or susceptible persons upon		I want nothing to do with the treatment, as I		through spirit is funces, with almost universal success,	
whom they can act in the production of these	Philosophy of Science. It gives prominence	have been fooled too badly and spent too much	the first prescription.	means of pursonal manipulation, magnetized paper,	
things. There are spirits who are opposed to	to the best efforts of Constructive Thinkers in	coin, to be gulled much more. I am willing			
all the spiritual manifestations, and who take	Europe. It is also a Weekly Record and Re-	and able to pay any reasonable price if he can	MRS. A. H. BOBINSON.	water, clothing, letters, or medicaments.	
delight in doing these things, hoping thereby to discourses mortals from pursuing the lab-	view of the best and latest Philosophical,	be benefited. I am so faithless that I will not.	H. H. B. L. LIAD. L. W. H.	and Letters re quiring disgaceis and advice, must con-	
to discourage mortals from pursuing the Jub-		even forward the fee for diagnosis, but if you	Healing Psychometric & Business Medium.	this Five dollars or satisfactory evidence that soil and	
lect	Scientific, Oriental, and Rationalistic Liter-	see fit to act on this, and if correct, you may			. .
and the second second second in the second	sture, and contains a Select List of these	charge me five or ten prices for the prescrip-	RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE	interested friendPare anable to pay.	
It is well-known fact that mediumship is not	works.	tions. If you see fit to write me or set on this, tell	BUILDING, CHICAGO.		
a test of integrity or uprightness of life, that	An octavo weekly, 83 pp. \$8 per year, in	me what are his troubles and peculiarities. I		Letters of is quiry simply covering two s-cent stamps,	
many of earth's children, who are low on these		am a skeptic. If you see fit to notice this, do		will receive atjunition.	
planes, are very susceptible to spirit influences	advance, postpaid; single copy, 10c. Publish-	so, if not. I am out only a stamp.	WHE. ROBINBON, while under spirit control, on re-	EW All remittancies at sender's risk, unless made by	
and by a fixed law they attract to themselves	ed by Charles P. Somerby, 189 Eighth Street,	I remain most truly yours,	LAL OUVING & LOCK OF BAIR OF & SIGK Delient, will diagnose	Check, P. O. Money Order or Begistered Latter.	۰.
spirits upon the plane which they occupy, so	New York. n911	JOHN CURTIS.	medy. Yet, as the most speedy cure is the essential ob-	VICENTLA T. O. ACCEST OF DEST OF DESTRICTION - LANSING	E.
that there were combinations of circumstances		Mrs. Robinson disgnosed the case, and here	ject in view rather than to gratify idle curicely, the		а.
tending to bring about the present state of	Clairvoyant Examinations from Lock of	is the reply :	better precise is to send along with a local of heir, a	JUST PUBLISHED.	.
things, and while it is a matter of regret to us,	Hair.	in the reply :-	the length of time the patient has been sick when she	· 1	.
because we know it must result in suffering,	Dr. Butterfield, will, write you a clear, point-	OAKLAND, Alameda Co., Col. Sept. 29, '76.	will, without delay, return a most potent prescription and	Andrew Jackson Davis'.	41
there is no avoiding the law, or its consequen-	ed and correct diagnosis of your disease, its	Mas. ROBINSON, Ohicago, Ill.	remoty for eradicating the disease, and permanently	Latest Investigations and Conclusions; and Embodying	8×.
ces, yet we can see that there are lessons of	causes, progress, and the prospect of a radical		ouring all chrabie cased.	a Most Important Recent Interview with	.
the highest importance to humanity being con-	eners, program, and an proposition a radion	My DRAN MADAM : Yours of 28d inst, is at-	but when her spirit-guides are brought on research with	a most important motorit interview man	11
veyed by these very undesirable conditions,	cure. Examines the mind as well as body. Euclose One Dollar, with name and age. Ad-	hand. Your diagnosis of his case is very cor-	a sick person, through her mediamship, they never fall	JAMES VICTOR WILSON,	11
and that these will containe until manatind	dress E. F. Butterfield, M D., Syracuse, N. Y.	reot, and beats nie as I had no faith in your	to give immediate and permanent roller, in exclusion,	Who has been for the past twenty five years a resident	
have learned this lesson.	CURES HYRRY CASE OF PILES. (SINGLES)	pretended powers, I herewith inclose your fee	evelope and in nature. This prescription is sent by mail.	of the Summer-Land.	
There is no reason for liscouragement. Spir- itualism is of divine offin, it is established upon immutable and evernal principles, and these storms and tempests, though they may	COMPARY OVER OF LIGHT [armotos)	and desire the proper prescription. Beeing	and be it an internal or an external application, it should	Ci Life d'alliante states	88
itualism is of divine offin, it is established.	J. V. MANSFIELD, TEST MEDIUM-ADSWERS	with me is believing. I will not as you pre-	be given or applies precisely 's directed in the accompe-	TH'S PREMI REVELATION IS ENTITLED .	
upon immutable and disrual principles, and	sealed letters, at 861 Birth ave., New York.	scribe. Respectfully yours,	soon to bay remember It is not the examility of the some	THE DIAKKA,	. .
these storms and tem dests though they may	sealed letters, as got bittle ave, New LOFK.	JOHN CONTIN.	potind, but the chamical effect that is produced, that	A A A A A A A A A A A A A A A A A A A	.
try you very much are doing a work for hu- manity which is absolutely necessary	Terms \$3 and four 8 cent stamps. Recoveran		science talles cognisance of.	AND THEIR EARTHLY VICTIMS;	81
manite which is sharintaly necessary	TOUR LETTERS.	TRATINONIALS.	One preservation is usually sufficient, but in case the	BRING AN EXPLANATION OF MODE THAT IS	æ.
in its present condition; though we hope that	The Westblater of Votan	Cases which and been given up as incurable	application for a second, or more if regulard, should be	Poleo and Dannleivo in Quisitualiem	
the time will soon arrive when mankind will	The Machinery of Nature.		made in about ten days after the last, each time stating	False and Repulsive in Spiritualism.	E.
come noon a bigher plane and avoid the suffer-	How wonderful is man, and more wonderful	by regular physicians.	Note: The second permeasive restrict control of the second permeasive restrict the second	BY ANDREW JACKSON DAVIS.	
come upon a higher plane and avoid the suffer- ing which results from this cause. The hom-	is the action of the human machinery. Nature	Sylvester Stebbins, Knozville, Illa., writes	Mrs. Thourseout sint, through her platfoundets dies.	. Aublished in style uniform with all the other works	
est mediums,-those who are most sensitive,	has prepared tan thousand Gewers to carry off	Bandambar 19th 1976-Man A. H. Rours,	nones, the disease of any one who calls upon her of her		
suffer the most from these things; this has al.	the effete matter and the diseased particies,	son, 294 B. Dearborn Street, Obleans, Illa	pusidence. The facility with which the spirite controlling	*."For sale, wholesale and retail, by the Entrance	
ways bean the case, they have been the Bay,	and the physician who attends to the stomach	son, 394 B. Dearborn Street, Ohlcago, Illa." After using your prescriptions a few days,		""For sais, wholesais and retail, by the Barane	
wells beamene orse' ruch base noen rue ows'	Bur me behatenn das antenne to me atomite	and the survey of the survey of the survey of the	and a state of some the same and because a baseline . The		
			1	and a straight and the straight and the	

RELIGIO-PHILOSOPHICAL JOURNAL.

NOVEMBER 11, 1876.

Poices from the People.

"Invocation.-Ob, then Father and Mother God will then be with us as we come before these and bow our neads with reverence to the angel-world and to thy great and mighty power? Wills thou help us even as the sumlight belps the opening flower to bring forth its petals and send up its perfume unto those that need it? Builds each soul from the great fountain of all truth. May each heart feel deeper interest in the great here after. Oh, our F-ther, be with us and watch over us to day, and guide us as we take by the hand the suffering ones of earth and lead them to the fountain of inspiration. And to, thee we will as-cribe all praise, now and forever. Amen.-Mrs. Jennie S Rudd, in Banner. This is a very beautiful prayer, and makes us

70

This is a very beautiful prayer, and makes us feel better when we read it. The following extract, however, from the prayer of as noble a ne-

gro as ever bowed before the throne of grace, is equally as good, though not expressed in quite as pollabed ianguage. It was delivered during the war, and is as follows: "Buler of all de humans Polished language. It was delivered during the yar, and is as follows: "Buler of all de humans on this earth, will dow breas the generals in de field dis night if it be circumspection in dy dis-creet eye, and also breas de Union and the Stars and Stippes. They fight in a scientific cause, and be the besteri of men; but good Lord, may they swear less and pray more. And finally, breas dy humble servant now supplicating dee in behalt of deep and sound to de very bottom of his beart. May dare be nary bilimminge between myself and Savior." In these two prayers we see quile a dif-ference, but we are not prepared to say which as-cended the nearest to the Delty.

cended the nearest to the Delty. HOUSTON, TEXAS.-Edward N. Fielding writes.-I have noticed several accounts in your paper of Mr. Thomas Walker. I wish he would come Texas.ward; there is a great field here for a medium of his capacity, and particularly in Hous-ton. We want a good materializing medium. I know he can do well. I will give him a home free of charge for my part. Please tell him or any other one to address me. of charge for my part.

other one to address me. GUARDIAN BFIRITS.—What could be more consol-ing than the idea that the souls of those we once loved were permitted to return and watch over our welfaref-that affectionate and guardian spir its sat by our pillow when we slept, keeping a vig-il over our most helpless hoursf-that beauty and innocence, which had languished into the tomb, yet smiled unseen around us, revealing themselves in thours of past endearmentsf A belief, of this kind would. I should think, be a new inceptive to vir-tue, rendering is circumspect, even in our most secret moments, from the idea that these we once loved and honored wers inviable witnesses of our actions.— Washington Irving If a belief in these would be an "incentive to

If a belief in these would be an "incentive to wirtne," an absolute knowledge of the fact should make one better in every respect. Millions know that Spiritualism is true, that guardian angels are ever present, and their lives are made better and Sappler thereby.

Esplor thereby. BYRON, MICH.-J. 8 Trask writes -I love the manner in which you deal with the orthodox! I was twenty-seven years in bondage, and by rekd-ing ins Journar, the scales began to fall one by one from my eyes, till now I stand a free man, cut loose from the church, and seeking to know more of the truth. I owe it all to the influence of the good old Journar, and don't know how I could do without it.

could do without it. BOMMARBULISM.—Andrew Healey, a middle sged man living at No. 171 West Indiana street, Chica-go, has been in the habit of walking in his sleep occasionally during the past. About 4 o'clock yesterday moraling he was perambulating about his house wh leswee'ly slumbering, and managed to fail over the railing o' a balcouy in front of one of the second story windows of the mansion. He was precipitated downward a distance of twenty-three feet, and sustained injuries that may prove fatal.

It is not often the case in somnabulism, that aceldents occur. His body was undoubtedly re sponding to some dream of a vague-character, and all of his faculties were so nearly asleep that they did not take cognisance of surroundings, hence the socident.

the section. BRIGHTON.-J. W. Tiedeman Martheze writes. -I read with pleasure 'your paper, and I saw in Sept. 9:h, an article,--''What are the dutics de-volving upon Spiritualists.'' I read it with im-mense pleasure. You know without doubt that a very small portion of Knglish Spiritualists have thought proper to accept the title of Christian Spiritualism with Dr. Sexton as leader, but there is no hope for such a party.

 Shohope for such a party.
 BOLOMON'S TEMPIE — The exaggerated account in the Bible of Bolombo's temple, is a fair sample of the extravsgances indulged in by the ancient writers. The total sum of gold and aliver contrib-tied by David and his chiefs towards building the temple was \$34575,000, besides precious stones, brave and iron. Bo'omon bought wood and hired the artisans of the King of Tyre. The liborers numbered 153,000. According to I Kings, ix: 33, there were 550 Jewish overseers; or 250 according II Chron. viti: 10. (Where every word and figure is tapired a difference of only 300 is too small to cavil about. To the eye of faith 550 and 250 is all one. Consistency in arithmetic is an invention of the devili). The edific was 110 feet long, 36 feet wice, and 55 feet high (see I Kings, vi: 3); and 153,000 workmen completed the job in seven years! They must have worked by the day. Twenty good carpenters could put up such a bailding, now a days, in about three monthal. But we for-one to remition the porch and onighte chembers. good carpenters could put up such a building, now a days, in about three months! But we for-got to mention the porch and outside chambers. The porch was 86 by 18, and 220 feet high-just four times as high as the main-building! See Chron, ill: 4 The chambers were nine feet high in three tiers, and from nine to thirteen feet broad. But with porch, chambers and main building, it was not near so large as many fourth-rate church edifices of the present day. When a child, and for many years after we had reached manbood, we im-agined. Bolomon's temple to be a "big thing in dictionary," but that was simply becaus we swallowed, like a young bird, everything that the old one dropped into our month. But as soon as we plucked up courage to think independent of parsons and to is scare-crow devil and tyrant god, our eyes were opened, and we beheld with amase-ment, that insised of facts and reason our mental-stomsch was crammed with hnaks of fiction like the above.--Common Some. Solomon's temp'e was about half as large as the Grand Pacific Hotel of this city. It could have been placed in our Exposition Building as an object of curiosity, and still left room for those who whahed to exhibit staple industics. It was a small affair compared with some of our modern buildings. It would sink into insignificance by the side of the Paisce Hotel at San Francisco, and if at the Centennial, it would be scarcely noticed. Its defents instead of its perfections. WESTBERRY, N. Y.-L. Hakesjwrites.-All the wridence I have in regard to organization is against it. The world can not show an instance of organ-ized societies that have not become corrupt. It is a system of a few ruling the many. I have wit-nessed several attempts among Spiritualists to or-ganize, and in every instance it has been an hin-derance to the cause. The new movement- at Philadelphia has caused some sharp sparing with the pen, and has created some unpleasant feelings in some minds. It am sorry to read of divisions in our ranks, but it is impossible for men all to think alke, hence so organization can please every one, and therefore there will be new separations from time to time until Spiritualism will be cut up into a multitude of organized bodies like the churches.

This is my view and I know I am giving the opin-ion of a host of other Spiritualists.

Sour YEARSINGS —There are departed beings that I loved as I never sgin shall love in this world; that have loved me as I never again shall be loved. If such beings do even retain in their bl-saed spheres the attochment which they felt on esrbij if they take an interest in the poor concerns of transfer mortality, and are permitted to hold communion with those whom they have loved on earth I feel as if now, at this deen hour of night. carth, I feel as if now, at this deep hour of night, in this silence and solitude, I could receive their visitations with the most solemn but unalloyed delight,- Washington Irving.

In connection with the above, so full of love feel legs, we might quote a verse from Spencer .--

Love is a celestial harmony, Of likely hearts comprised of stars consent, Which join together in sweet sympaby, To work each other's joy and true content, Which they have harbored since their first descent Out of their heavenly bowers where they did

And know each other here belov'd to be.

And know each other here below d to be. REFORTS OF MERTINGS.-Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 13; then commencing at 1 and adjourning at 8, and so on. They simply would like to know who partici-pated in the azercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly.

Thorna mome Spinits -Here there was an in-terruption which really fligh and us. A very dark, wicked spirit got contro of the medium and wrote, "Move the table out so a trangely that we did not know what to make of it. It was the spirit of a physician who had admired the medium in her youth and wasted to marry her, and he killed a gentlema's of whom he was jealour, and was hung for it. Having read that we must try to do wicked spirits good, we let him tell bis story and it was fearful. He was in an awful state of mind, would not let us pray for him, and said he camébecause he wasted to injure and wory Mrs. ______, and that he often tried to make her unbap-py. After letting him tell his dreadful story for him in the maxe of Almighty God to depart from us, and then he let. My buyand as it he gas a very powerful and wick d spirit, and that he roba-el in so suddenly that our guardian spirits could do noting for a while, especially spirits would it reated him in the injure and privits could a firsted bim in tell his story. Mr 8. said 1 had the abling for a while, especially spirits could the him in the induct way.-Mary D Shindler, in Spiritual Magazine.5 THOUBLESOME SPIRITS -Here there was an in

In alluding to evil spirits the London Spiritual ist says :- "It is generally accepted as a truth by educated Spiritualists, that the lower a spirit is, the greater is its power over common matter; some of them have so mitch power that they can haut houses, and do not need even the presence of a m dium to help them to manifest. These haut ing spirits have neually committed some great crimes, or led had livey on earth. Above these, there are spirits nearly alled to earth, but not necessarily very bad, and who are working their way upwards by doing what good they can. Buch spirits often aid in producing the manifestations through powerful mediums. Sometimes a medi-um may be found of such low organization and low tastes, as to encourage the company of unde veloped spirits, and any powerful physica' medi-um, who gets into a bat state of mind, say into a furious passion, at occe brings most unpleasent spirits about him, though if he be a fully devel-oped medium, the control of the low influences usually ceases in a f w hours. We have witness-ed several lostances of their, while the medium is in this bad state their gua-dian spirits can not get may to protect them, and have not power to drive off the lower once." of them have so much power that they can haunt

A LEAF FROM MRS JENNIE LORD WEBE'S BOOK OF AUTOGRAFHS -By Edwin Leach of New York:

An angel of light is dear Jennie Lord Webb, A gar and of roses encircles her head. With p im as an emblem of peace in her hand, G ad tidings she blings from the heavenly land.

How sweet are the messages by her control, Encobling the nature, entrancing the soul, Assuring the mourful their lowed are not d And such is thy mission, Mrs. Jeaule Lord V

And such is thy mission, Mrs. Jeanle Lord Webb. THE SHOOTING of Hanford by Sullivan in Chics-go was the sad sequel to a sectarian quarrel over sppointments in the school department. Hanford was a Methodiat, Sullivan a Roman Catholid. Bome of the local papers have failed to withstand the strong temptation to prejudge the case from sectarian standpoints. We hope that the sober second thoughts of these newspapers will lead them to see that they have taken a course hardly leas deplorable than the tragedy itself.—New York Sum

Sullivan is now on trial in this city for the heartless shooting of Hanford. He will probably be acquitted.

INFORMATION WANTED -Julia M. Edmonds. South Ad ims, wass, desires to learn the Post Of-fice address of J. L. Potter, of Minnessta. Will some one please inform her.

some one please inform her. PHYSICAL MANIFESTATIONS.—The mediums through whom these manifest stions occur are on a low plane—their controls but little, if any, abore them; hence we find nothing intellectual or moral coming through these changels. We regard it, them; hence we find actaing intellectual or moral coming through these chancels. We regard it, however, as being the most convincing phase of the subject, and those who possess this wonderfal power are en'liled to and should receive our high-est sciem, wa'chful care and despeit sympathy. *Rev. Samuel. Watson.*

In his remarks in connection berewith, Mr. Watron says .-- "These who go to these seances should go with a desire to know the truth, and be chould go with a desire to know the truth, and be willing patiently to investigate the maiter until they find it. Those who go believing it to be a fraud, and denounce it if it does not come up to their exp ctations at first, do themselves and the cause great injustice. Buch a course does incal-trubable hafm, and impedes the progress of truth. This has been done to a considerable extent in this community. Bu much has been written of a denunciatory character, that those who know the truth of these things have ceased to feel much in-terest in convincing others, knowing that truth is eternal, and will ultimately prevail. They know full wall that there is to be a triumph of truth over arror, and that those who shut their eyes and will not see them selves, nor permit others to do so, will have their spirit eyes opsied, and one of the first discoveries they will make will be their folly in the course they have pursued in their search af-ter truth, which was designed to make them free."

spirit friend. For example, in the seances of Mrs. Bennett of Boston, and Jennings of Rochester, hundreds of "deceased" friends were recognized, and to intimate that the investigator might be mistaken, would subject you to insult. You all remember Dr. Gordon, too, of New York City, how he with pasteboard spirits, month after month, imposed upon the people, one man ready to swear he had seen his grandmo ber, another his angel wife, another his darling son, etc.

LEVITATION. - And when they were come up out of the water, the spirit of the Lord caught away rhlip, that the ennuch saw him no more; but Philip was found at Anotus. - Acts 8: 39.40. Here we have an example of levitation, the

same as in modern times. Home, one of the Dayenport boys, Andrew Jackson Davis, Harry Bastian and Dr. Witheford, have been carried through the air by spirits. Verily, history is repeating itself.

ANOTHER MEDIUM.—Henry L. Hart, of Louis-iana. M.G., writes —I have been a reader of your valueb's Journal for a long time, and consider it the best spiritual paper in the land. Being a close ob-erver of all its contents from time to time, and the beat spiritual paper in the land. Being a close observer of all its contents from time to time, and noticing the great variety of different mediums, I take this method to advise you of some of our worthy mediums in this city. We have a young man in our city, by name, Moses Greengard, his age is 19 yevrs, and is the clerk of one of our best merchants, F. Harris, who is one of the shining lights in Spiritualism in this county. This young man's (Greengards) powers as medium are cqual to any of the best in the land. His character as re-gards to honcesty is unimpeachable. We have ited his manifestations in materialization and in independent writing moder the most scrutinizing tests, and have convinced ourselves that it is gen-uine angel work. There is a bund of spirit phyl clans, twelve in number, attend up him, that have commenced doing wonders in the way of writing prescriptions through his mediumship, indepen-dently, and have cured some very severe chronic cases. Another phase of his mediumship is, that his hands arg' controlled at any time, and give tests in the way of writing different languages of which we know the medium knows nothing about Our ang'el friends are promising na powerful man-the schort time ago of latening to Bro. Warren Chase, of Br. Louis, who is an excellent apeaker, We can cheerful y recommend him to all true Bpiritualists as being tujiy worthy of their patron-age. Spiritual sts as being fully worthy of their patron-

JOHN CHINAMAN -In a few minutes, whilst the JOINS CHINAMAN --In a few minutes, whilst the company sang, the spirit appeared at the central opening --a verit this Chinaman with a clean chin and long, dark monstache, a turban or head-dress all white, with flowing, loose garment to the floor; be wore Chinese aboes, which were beard to squeak as he walked the floor. He bowed grace-fully, and saluted the company, and, seeming to gain a little strength, he stepped forward, and grasping the head of cach altter, he klesed it, and klesed the little girls and boys on the check.--Medium and Daybwak. It annears that John Chinaman has his place in

It appears that John Chinaman has his place in the Spirit-world, and can so control natural laws that he can materialize and present himself to the mortals of earth. In Californis he is a bone of contention, bread and butter not being the leading question in the Spirit-world, the noble anglo sax on don't object to his presence.

KENTON, MO.-8. 8. Lee writes.-Euclosed you will find a money order to pay for your noble paper - It is the only cherring ray of Spiritualism that lights us in our O. thodox community.

If that "ray" is kept constantly burning in your midst, it will eventually illuminate the whole lo callty around you. The JOURNAL never fails to do a good work wherever introduced.

do a good work whgrever introduced. THE INFANT PROFHET.—The birth and death of a miracculous child are reported from Saarlouta. The mother had just been confiled, the midwife was holding forth garrulously on the 'bleased little creature.'' and friends were congratulating the father on his luck, when som body asked what little creature.'' and friends were congratulating the father on his luck, when som body asked what little creature.'' and friends were congratulating the new-born babe reply distinctly. 'Two o'clock!'' But this was nothing to what followed. The company were looking on the infant with speechless wonder and dismsy, when it opened its eyes and sold ''I have been soft into the world to cell you that 1875 will be a good year, but that 1876 will be a year of blood.'' Having uttered this prophecy, it turned on its alde and expired. aged half an hour. The good people of Saarlouis, it is said, have been quite upset by the miraculous ut ternifice of the precedous prophet. The above was first published in Lloyd's Weekly

The above was first published in Lloyd's Weekly Neter (London) April, 1875. It is not often that prophecies prove true to the letter. This one, rever, seems to be an exception. This year, 1876 has so far been one of blood. True, there is not peace one moment on this earth at any time, but this year has been particularly characterized for its carbarilles, and an immense amount of hu-man blood has been spilled. We hope a change will take place soon. will take place soon.

Mus. MANY E. TRAVIS, of Fairibault, Minn., claims that she is a natural born seer, and that the spirits have been taking her up to the starry heavens ever-since she was seven years of age.

heavens ever aince she was seven years of age. Not FLATTERING GOD. -- What an infinite source of consolation at is to the mother, wife and chidd while weeping at the aide of her son's, husband's or father's bier, to be told that it is God's divine will that he should lie there dead before them. That is a mystery but that in the last day, when the great trump shall sound this enigms will be fully explained to them! This is the burden of nearly every functal discourse. In a word, moth-ers, widows and orphans are coolly informed that God took awas - What the set of th ers, wildows and orphans are coolly informed that God took away-ki led-their provider and pro-tector simply to aggrandize his (God's) glory. Pretty much in the same way as a Comanche tom-shawks his enemy that he may wear his scalp at the next war dance! It is very brats!, however, in the Comanche to do this, and he is condemned by the civilized world; but for God to kill his friend it is glorious, and we should sing praises to his holy name! Of superstition! O!-Common Sense. Thus we find that the views of God are as vari ous as there are minds. One mind will flatter him praise him, tell him how good he is-good as plo -while another will in the hour of affliction, -while another will in the noir of anicida, ac-cuse him of murder. Perhaps you remember that beautiful prayer Elder Dewy offered up shortly after the immortal exploit of Ethan Allen. He thanked God-he praised him-he fattered him for alding in such a signal victory, and as he closed, his prayer continuing to echo in the corri-ders of heaven. Ethan Alleh rose, and said to parson Dewy, "Please mention to God that I was present and had command when the fort was tak-en." The same and the contragent when the for our was save end." UNIVERSAL INVESTIGATOR.--T. C. Pardeo, of El-lington, N.Y., writes.-Your stitles on "Knowledge is the true 8 vior," well pays for one year's sub-seription. The course you take in regard to or-ganization possesses many ideas working of consid-eration. Bpiritualists are the only true investiga-tion of the knowledge of the truth in any princi-ple or subject, and when we follow illus from earth into the unseen world, approaching the very cita-de of the knowledge of the truth in any princi-ple or subject, and when we follow illus from earth into the unseen world, approaching the very cita-de of the knowledge of the truth in any princi-ple or subject, and when we follow illus from earth into the unseen world, approaching the very cita-de of immortality, we emerge into boundless as well as endiess spheres of thought, and the power of thought acknowledges no barries-mo of Jesus, we must feel the application of his worls when we contemplate a name for organiza-have been brought to light by the trial of earnest investigation, that would shatter a "Orheitam potimistity both for goint of boths." Does no this new sweet wine of Modern Spiritualism, power of thought acknowledges no barries-mo to discome brought to light by the trial of earnest investigation, that would shatter a "Orheitam Spiritualist" both is five undertake to use such. Is not "Investigator" our real natural names from as the true investigator need plexity of eas-room, would it not be poor poley to try to jump out of God's great boths that never breaks or potom, consequently in no danger of bursting This youngest child of God is now thought to be old enough to be christened and have a name. Please induige me the pleasure of semding a name for the consideration of the readers of your valu-able paper. The deast child will grow forewar; UNIVERSAL INVESTIGATOR .- T. C. Pardee, of Eltherefore needs the limitiess domain of the Uni-verse of God. Please call our darling "Universal investigator."

MAGIO.—"The Fakirs of India" is from the pen of M. Jacolliot himself, and is, of course, graphic and interesting, as it is doubless trathful and ac-curate. In the fourth section of his article he states that these juggiers for Spiritualists, as you please, has no mysterions utenails, no enchanted sacks, no cabinets with double bottoms, no pre-pared chambers, nor any one of the thousand and one objects required by our European essances. dores.—G. L. Ditson, M. D. If the Fakirs, of Lodia posters and wonderful

If the Fakirs of India possess such wonderful mediamistic powers, how easy to induca one to come to this country and give exhibitions of his remarkable gifts. If they can perform all that our mediums do, in the broad daylight, if one, will come to this country, he can secure a fortune in a month. We hear so much about those "Fakirs." monin. We near so much about those "Faking," those maginasis of the East, that our "bones"-sche to see ons. The Theosophical Society has sent an agent to Arabia to investigate the claims of the Eastern magicians, and he will offer proper inducement for one to come to this country and exploit his wonderful powers. The fact of 1: is we are griting horribly sick of "hearing" con-stinuly of what these magicians can do-we want to exercise our "seeing" a little. Oci. Qloott, the principal leader of the "occulit" movement, claims that one of these Kastern Borcerers will, for a small fee, show you images of the deady and enable you to converse with them in audible volces; or cause transpiring at your own home, or any other place, no matter how distand. If Co'. Olcott will only prove to b, true the various statements is repu-tation will be fully catabilated, but if he fails, there will not much be left of him in the estima-tion of the American neople. We hops he will come out with colors fring. COMPLIMENTARY. Bro M. P. Rosecrans, of "Olear Lake, lows, speaks in high terms of the JOUENAL and the infuence it carts. RELIGIOUS STATISTICS, -The total number of those miglainas of the East, that our "bones

RELIGIOUS STATISTICS .- The total number of Christians, as given in Chamber's Enclyclopedia, is \$53,000 000,-an immense number, out only large comparatively, -as it includes tha total population of many countries, saint ','sinners, heretics, iafidels, and all. On the other hand, the non-Chris t an population a nounts to 913,000,000, which in cludes 120,000,000 Mohammedans, 120,000,000 B abminical Hintoos, 1,000,000 Parsees or fireworship:rs, 483,000,000 Buddhists, and 180,000,000 heathens. If all these non Christians go to hell, heatees. If all these non-Christians go (g hell, will it not be the oughly packed with human souls? and will there not be some considerable walling and gn saling of toeth there, "dying con-alder that hell is paved with the skulls of infants, the same as the stretts of Chicago are with pine blocks, would it not be well to give away what we have (noth bg) and follow Moody and Bankey, and thereby bo on the safe alder. We will consider the matter. matter

matter. MATTAWAN, MICH.—Bro. Ben Cooley the ar-list, a very poor man, but one who appreciates the labors of others, from which he has received great benefit, writing sars:—I wish to give Bro. A. J. Davis something, and if I am any ways suc-cessful, shall do so next month. I wish I had the capability of doing for him as much as he has done for ma hit monaw would not do it. The good I for me, but monsy would not do it. The good have derived from his teachings can not be paid with money. I honor him more than any man liv log.

Thousands very much better able to manifest gratitude for like benefit derived from Bro. Davis' mediumship, will never regret following Brother Cooley's example. Don't forget that donations can yet be sent for Bro. Davis's benefit, to either Wm. Green, Chairman, 1968 Pacific St., Brooklyn, N. Y., or to C. O. Poole, Cor. Bec'y., Box 959 N Y. Post Office.

SANTX ANA, CAL -J. F. Walker writes.-I see you have been indicted for slandering Victoria. I did no: know she wa a subject capable of being slandered. Go on, Bro. Jones in the cause of right, and let the "germanes" how; the right will provail.

MANIFESTATIONS IN THE LIGHT.--Now followed the most assounding display of what I must call epuritual power, that I have yet witnessed. Dr. Monck requested the lady who sat to his right to place her foot upon bis right for, and his left leg and foot were stretched out from the table in fall sight of us all; his hands were on the table in fall mediately the form of a besultful female infant appeared to his left, about a foot from the medi-um; it was clothed in white with a hood on its head. After stretching out its right hand to Dr. Mock, who took it in his left hand, it laid its linctly visible, and we could even distinguish the color of the eyes, which were blue; the figure then descended and came up on the other side of the table, and repeating this four times it disappeared. --London Spiritualist. MANIFESTATIONS IN THE LIGHT .- Now follower

Dr. Monck's mediumship seems to be increase ing in power. Spiritualiam will receive rapid acceleration when spirits can produce convincing phenomens in the light. We hope that day will come soon. Give us manifestations, spirits, that have no shadow of fraud connected with them. Mr. Peebles and Rev. Samusi Watson attended as scance by moonlight, and spirits appeared, and a ball of fire came down from above that ignited the grass. Certainly that was one of the most re-markable manifestations of the age.

TRUB AS TRUTH

STOCKTON, CAL.-Willard W. Hayden BTOCK TON, OAL.--Willard W. Hayden writes:--Now comes a really very skillful prestigiator, and declares at spiritual medi-ums are humbugs, and Doctor or "Professor" Baldwin explains how the tricks of the profes-sion are done. Yet, motwithstanding the frauds I have witnessed, and Baldwin's explanations, I am convinced in my own mind that [Spiri-ualism has a genulue and substantial basis of truth to rest upon, but as a rule. I believe that truth to rest upon, but as a rule, I believe that this miserable show basiness that goes around pedding out Spiritualism by the dollar's worth, is the vilest fraud on earth. I can not set aside in my mind the investigation and wonderful in my mind the investigation and wonderful rest. is of Prof. Orookes, with the little simple girl, Florence Cook as his medium. I can not set aside the evidence of Prof. Hare, and be-lieve it all to have been deception and jiggling.

Of course, there will be frauds that will ruu parallel with genuine Spiritualism, and claim to be like it, or to expose it. Spiritualism is now undergoing a system of sifting, and the JOURNAL is in favor of having all mediums submit to rigid test conditions-conditions, Egever, that are not painful, and which could not possibly interfere with genuine manifestations. As it is well known that hundreds have "recognized" their deceased friends when the same

were represented by a confederate dressed for the occasion, it is time that test conditions were rigidly applied. T iose who are scrupu-lously honest will not object; those who have fraud on the brain will resist any such arrangement.

MANOHESTER, N. H.-A. H. Clifford MANOHESTER, N. H.-A. H. Chillord writes:-I have acco-toted all that is good in the Journat and the Voice of Angels I have al-ways accepted these two papers as my lutip bark to carry me over the river of old theol-ogy, but instead of gliding smoothly along, I have struck a "snag" in the Journal of Statistic new public place from Longerille by struck a "sag," In the JOURNAL of Sit inst. you print a piece from Louisville *Courser Journal*, and in it 1 find the following: "The reporter asked if the spirit was posted on political affairs. It answered hesitatingly, 'No!' He then asked if Tilden would be elec-ted Directions of the Holder States. Three "Not" He than asked if Thiden would be elec-ted President of the United Blates. Three guick raps were given in response." Bo much for the Journal, now for the Voice of Angels In the Ostober number there appears, a com-munication from same source, only purporting to come from Stephen A. Douglas, as follows: "The Harva nomination was both discretized." "The Hayes nomination was both discredit and proper. It will sweep the country in N svem-ber by thousand @msj srift."

ed at circles, the controlling spirit simply gives his opinion from his own stand-point. just as any mortal of earth would. We must givs spirits the same freedom to express their own opinions as mortals here; that they often own opinions as morials here; that they often fail in their predictions, we know. Their opinions must be weighed in the balance, and received or rejucted as seems best. We have received several communications from spirits, on the political situation, some favorable to Tilden, others to Hayes; but this is not a po-litical paper, hence we invariably consign such articles to the waste-baket. articles to the waste-basket.

ASHLAND, NEB. - A. D. Fraser writes :-ASHLAND, NEB.—A. D. Frasor writes:-Will you please give space in your valuable paper to the following notice of the meeting of the Bpiritualists of this Biate, held at Lin-coin, Bept 28.h and 27.h? The meeting was held with a view to organize a Biate Boolety if it was thought practicable by those present. After considerable discussion in regard to the propriety of organizing at the two decided propriety of organizing, etc., it was decided to make the attempt, and the following resolu-tions were adopted as a basis on which to organis:

ganiss. Freamble We, Spirifualists of Nebrasks, in conference assembled, conscious of thede ep social nature of man with its wants, its moral duties, and its secred obligations and conscious of the future life, made more plain by the pres-ent ministry of angels and spirits, do hereby organize ourselves into a State Society. Resolved, That each Spiritualist in the State

is appointed as a committee of one to solicit material aid to carry forward the objects of this organization. Reso ced. That it be recommended that local

this organization. Resolved, That it be recommended that local organizations be perfected in every neighbor-nood where practicable to carry forward the objects of this organization. The inceting adjourned to meet at Ashland, on the 11th and 19 h of Norember next, to ocmplete the organization. E Estabrook, of O nahe, President; D Dayton, of Ashland, Beretary; D. Maxwell, of Lincoln, Treasurer Brintrual Convention Held at Fitchville, V., Bept 29 h and 80 h and Oct. 1st. The first session of the convention was called at 5 o'clock F. M. on Friday the 29 h, when after a few miscellaneous matters, Mrs. Matthews of Bpringfield gave a short address; the convention then adjourned. From four till six the stages all came in loaded. Fred-

the convention then adjourned. Fi till six the stages all came in loaded. dent Bmith of Brandon and Secretary Presi-

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12.24

BHREVEPORT, LA. --Rufus 8. Taber, Secretary, writes. --Permit me to report progress in regard to Bpiritualism. Last year we had a course of lec-tures from Dr. Samuel Watson, which set the peo-ple to thirting, and now the Hon. J. M. Peebles has-closed a most successful series of lectures, commanding the respect of our cilizens generally. Bpiritualism never shood so wrill in this Southern city as at present. We need one or two good, hon-est, reflable test mediums to give the tantible proofs of spirit intercourse. During Mr. Peebles' stay with us, we perfected an organization. We were pleases' with the Fhiladelphia movement, which looked forward to ta organization. We were pleases' with the Shiladelphia movement, which looked forward to tal organizations, and re-ligious culture. The name of the officer's elect are: President, Judge R. J. Looney; Vice Presi-dents, W. O Eignott and J. W. Fuller; Secretary, Rufus S. Taber; Treasurer, A. P. Williams. The Presidenti was empowered to appoint the execu-tive committee. Success to your valuable paper. Brain Lurs.-I longed to tell you my feelings, SHREVEPORT, LA. -Rufus S. Taber, Secretary,

Live committee. Success to your valuable paper. Briant Live. — I longed to tell you my feelings, but my tongue was silent in the grave, and my spiritual tongue had not been trained to speak. . I was just like an infaut coming into life; we are tenderly nursed by the good ministering angels until we can take care of ourselves; in other words, till we can nourish our own spiritual natures.— *Bastet*.

It is often the case that the spirit is very weak when it first enters spirit-life, and, of course, re-quires to be tenderly nursed. There are hospitals even in the Spirit-world, and skillful physicians to attend to the demands of spiritual natures.

ST. LOUIS, MO. - Chas. Lovy writes. - Keep on exposing the exposers and humburgs; if the truth can not stand without this class, lot it go.

That is what we intend to do. We say again that it is no absolute evidence of the genuineness of a modium, because some one "recogaines" a

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Thus as TRUTH.-If the thoughts are turned wholly to worldly things-if the making of money, living in large houses, wearing fine raimen', esting highly-seasoned food and drinking silmulants en-prosees the siteation, can Spirituality be expected in any such person? Will the advanced descend to tell how money can be made to continue one in these selfash indulgencies? Are they attracted to those who would give a dollar to see a wonder eight they had often seen, rather than bestow it upon the wildow and fatheries who needed bread, or the helpless worker who had spent, the best years of an earth life in advancing the cause?-Spiritual Scientist. -If the thoughts are turned

FT. CALHQUN, NEB.-Mrs. M. E. Craig writes.-- I almost feel at times as if I ought not to take the dear old FOURAL, I have such hard work to raise the money for it. The JOURNAL is the only paper taken in our town that contains the true bread of life.

We know that the times are hard, and those who nobly sustain us during this trying ordeal, will not only have their reward in this world; bu in the next also. All classes should have the true spiritual food.

spiritual food. BAN FRANCISCO, CAL. — Mrs. Cantrell writes. — Enclosed find remittance to pay up for my year's subdiction for your paper. I can not really ex-press how much I esteem the JOURWAL, or how in-teresting and enlightening your columns are. It is my only confort, coming like a ray of light through the darkness of this life. I hope and trust that your puper will be a success, and bring light to the thousands of our people who are waiking blindfolded as it were. The Jourgant is now in its list volume. Since

The JOURNAL is now in its Sist volume. Since it has been under our full control we have not missed a single issue, and it is in every sense of the word a success. It will be issued during the natural life of its proprietor, and perhaps 500 years longer.

SFIRITUAL MANIPESTATION. And the Lord came and slood, and called as at other times, Samuel, Samuel. Then Samuel shawered, Speak, for thy servant hasresh. -L.Sam. 3: 10.

Here we have a materialization in dim lamp light. For it is said if the Sd verse of the abov chapter, that ere the lamp of God want out in the temple of the "Lord," where the Ark of God was, and Samuel was laid down to sleep, the Lord called Samuel. The Ark was dedicated to God, but the controlling spirit was one who was desig-nated as Lord. We would like to see the Lord materialize at Bastain and Taylor's circles,

of Leicester both arrived in time for the evanof Leicester both arrived in time for the even-ing seasioh, which commited of an hour devot-ed to conference, which by the way precedes the regular speaking at each seasion. The speakers present to-night are Dribtorer of Bos-ton, Dr. Gould, Mrs. Mathews and Fannie Davis Smith. Mr. Linton, of England, is ex-pected to-morrow. Becond day—The first reg-ular speaker of the day was Mrr. Matthews, who took for her subject "The Law of Life." This lady is s-cary eloquent and earnest speaker. Hawkin's orchestra was introduced and re-Parkins oronests was introduced and re-galed the sudience with one of their choice so-lections. D.: Gould spoke upon "The true education of the masses in the light of Boirti-ualism." D.: Borer's theme was "The Bilg-ion of Human Life." Mr. Alonzo Hubbard, ualism." Dr. Blorer's theme was "The Ralig-ion of Haman Life." Mr. Alonso Hubbard, of Tyson Farnace, delivered an address fol-lowed by Mrs. Lissie J. Manchester, of Ran-dolph, who sang one of her beautiful improvised songs, and closed the session with a beautiful and touching discourse. Last day-Mrs. Man-chester sang one of her charming songs on the subject of "The Progress of Man,"--fren by Dr. Biorer-after which Mrs. Addie M. Biev-ence, taking for her subject the "Potters which Bind," followed by Mr. A. E. Stanley, of Leicester, on the subject of "The Spirit of Spiritualism." Fannie Davis Bmith spoke fol-lowed by Dr. Biorer, who selected for the sufof Leicester, on the subject of "The Spirit of Spiritualism." Fannie Davis Smith spoke fol-lowed by Dr. Biorar, who selected for the sub-ject of his discourse, "Dath and the Atter Life." Mrs. Munchester gave a few remarks on the subject of "Ospital Fanishment." Af-ter passing a unanimous vote of tauts to the orchestra for the sweet music discoursed during the convention, and also to the land-lord (Mr. Willis) and his sasistants for the very excellent manner in which they had been entertained, the convention adjourned to meet in Oattingeville, Jan. 5:h, 6:h and 7:h, 1877. The attendance during the last two days filled he large hall almost to overflowing. A mong the many pleasant features were the beautiful in-provised sougs by Mrs. Minchester; the en-livening music of Hawkin's orchestra which continued throughout the convention, not-withstanding the 'taraed up nozes' of holy herror outside because the Spiritualize had a "dancing band," the pleasant hours of coa-ference, where all scened to be at homs. On

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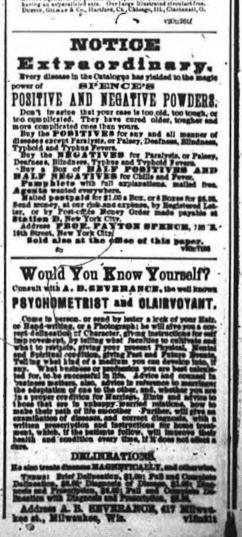
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R.LLIGIO-PHILOSOPHICAL JOURNAL

DR. HENRY SLADE.

The Examination of the American Spiritualist and His Assistant at the Bow Street Court. London.

LONDON, Eag., Oct. 7.—A young man with an F. R R to his name of E. Ray Lankester; fellow of Exeter college, Oxford, and profes-sor of soology in the University college, Lon-don, has very suddenly made himself famous in an exploit of scientific investigation. It is the sensational event of the week; the talk of the sensational event of the week; the taik of the breakfast table, and perhaps the largh of the world. Prof. Lankester has discovered that modern so-called spiritual phenomena is easither supernatural nor extranatural, but it is all'fraud and deception. Ecce homo! To use his own words, "There is now nothing to in-matimation in the direction of these phenomena." te in the direction of these phenomena. vestigate in the direction of these phenomena." He has found it all out in two seances with the American medium, Mr. Henry Siade, at the second of which he was accompanied by Dr. Horatio Donkyn. They have brought the disoffery speedily into a public place as possible, the police court, and submitted their decision to a judicial tribunal, that the knowledge may become wide spread, and the fallacy and dela-sion of the ninetcenth century be wiped out in-stanter; all Spiritualism be shown what it is-

"A DISREPUTABLE KIND OF THING."

It was expected that the people would gather around this great discoverer, and take up the cause with the same enthusiasm that they have taken up the Bulgarian atrocities. But have taken up the Buigarian atroctics. But the little squade of meetings that have thus far been held have tended rather to wipe him off the wantage ground of dommon sense, and place him among the nincompoops, than to do him homage for unparalleled satuteness. You see, the instigation of this impetus of discourse was the introduction of Porf Bay

discovery, was the introduction of Prof. Bar-reti's paper, on the same phenomena associat-ed with abnormal conditions of mind, with the ed with abnormal conditions of mind, with the anthropological section of the British Asso ciation for the Advancement of Science, at Giasgow. This communication, which dealt with mesmerical and Spiritualistic phenomena, attracted a great deal of attention, and was dis-cussed by Mr. Crookes, Prof. Wallace, Lord Rayleigh, and other eminent anthorities. As is well known, many of these scientists have strictly inquired into the evidence, and are forced to admit that there is no. set of phe-nomena which are so difficult of erket ireat-ment, so hard to tabulate, so fitul and obscure in their evolution as "the phenemena called evolution as "the phenomena called Mr. Crookes says that if spiritual. spiritual." Mr. Crookris says that if all the phenomiens were a more matter of hallucina-tion, the trickery would have been found out long ago. Mr. Maskejyne himselfladmits there is something in spiritual phenomena he can not imitate; others saying that many of the frands would not have been conceived or de-vised if there had not been conceived or de-vised if there had not been something to imi-tate which had previously inspired a well-founded confidence. Who is to say that these trained men of sci-ence are less sound and right-headed than the

Who is to say that these trained men of sci-ence are less sound and right-headed than the materialista, because they assert there is an im-mortal principle in man, they know nothing about, and that there are phenomena which ought to be explained. In this paper which was discussed at the Britiah association, reference was made to the writing feats performed by Sisde, the Ameri-can medium. Prof. Lankester being a rising member of this association, considered that the introduction of the subject at all had

DISGRACED THE AMOCIATION,

and the thing must not occur again. He vis its Mr. Blade. He simulates considerable agiits Mr. Slade. He simulates considerable agi-tation, and an ardent belief in the mysterious nature of what he saw and heard, in order to throw Blade off his guard (by his own confees-sing). He takes this stitute of scientific im-partiality in the vary begginning of investiga-ting a new subject, that he might not be de-ceived. He pays no attention to the raps and movements of the table and chairs, as that is all done by the toes, as he knows. He imme-diately discovers that the first message he re-ceived was written by Blade with a bit of pen-cil under the nail of the isoble with the re-maining flugers, and the thumb over the table, maining fingers, and the thumb over the table, and the second message was coolly indicted on the slate by Blade while it was resting on his knee, concealed from his view by the edge of knee, concealed from his view by the edge of the table, and that the slate was subsequently placed by him in the position where the spirit-writing was to take place, with the message already written upon it. At the second meet-ing he took Dr. Donkyn, in order to watch carefully what might happen, and to be able to corroborate his hypothesis and his intention to smatch the slate at the right moment, before the spirits were supposed to have begun their work. This he did as agreed upon. He sharply withdrew the slate, and in accordence with the prophecy he displayed, there was the message, an illegible "Bamuel Lancaster," in answer to the question "What spirits were present?" He immediately denounces Slade as a

pearance, "we laugh and think it such bad taste whenever the queen's dress is described, or any mention is made of her appearance. Your American newspapers describe the small-est minutis of, dress of people, who are of no ac-count at all, and they. "take off" eccentricities of nersengilize that cought in descrit distingt

count at all, and, they "take off" eccentricities of personality that ought in decent, dignified honor to be held sacred. It is with fear and trembling, therefore, that I attempt to describe Prof. Lankester, F R. 8., as he appeared in the police court the other day. He is rather tall and heavy and strong, with dark brown hair. He has a very broad ferehead, full of natural history, perhaps so crammed that he can't shut his eyes and per-ceive any light from the inductive or intuitive ceive any light from the inductive or intuitive method. To use the philosophical can't of

THE LAST GENERATION,

The Last GENERATION, he is objective rather than subjective. One would never predict for him the chief of any cerebro-psychological school of philosophy, but can readily understand why he is a distin-guished professor of zoology in London uni-versity. His nose turns up in the most ex-pressive manner and suggests a noble mastiff, who may be a competent observer, but not an expert. His mouth corresponds. His volce expert. His mouth corresponds. His voice indicates energy, force, coarse manliness, and self-control. Dr. Dunkyn need not be des-

cribed. As for Mr. Slade, everybody in America knows him. He is a negative character, in delicate bealth, and never seems quite to be-long to himself, or anybody else. His indi-viduality is swallowed up in loss of the very life fluid which goes out every hour at a guinea a sitting: He bore the opening examination at the court—the slings and darts and peltings —with becoming quietness, smilling a few times, when the F. R. 8. imitated his ghostly hiverings at the spiritual seance, and the times, when the F. R. B. imitated his ghostly shiverings at the spiritual scance, and the coratchings on the slate with bis 'finger nail, "That's the way its done.", When Dr. Don-kyn's manly expression at his own table was repeated in court, — "You are a d-d liar," — Mr. Slade smiled not, but found copeolation, in a bit of tobacco. "Look at him," said "Ler," of the Telegraph, "the impostor!" "What common men they both are. (Slade and Slimmon). They ought to be iscouted out and Simmon). They ought to be scouted out of England. Slade knows he is deliberately perpetrating low and vulgar fraud, and cheating her majesty's subjects, for he has been driving a roaring trade; guinea a seance you knowl

"Have you ever been to see him?" inquired his right hand. "No, sir; I have declined to waste my valua-ble time. The matter is one about which, if If may say so, sir, I am/

SERENELY INDIFFERENT.

All I can say is, when a man ceases to believe in the known qualities of matter, I, for my part, have done with him. As for the slate-writing, sir, I will not enter into any question writing, sir, I will not enter into any question as to how the writing comes on the slate, but I will boldy assert that it is not written there by the departed spirits. It is not written there by any such agency, and Dr. Blade knows it as well as I know it. He ought to be classed with James Hall of the Thames police court, who was convicted for tailing forunes for six pence a head; convicted under act 5, Geo. IV.: 'Any persons using suble craft, means, or device, and to deceive his mejesty's subjects are to be deemed rogues and waga-bonds, and to be punished with imprisonment and hard labor.' Dr. Blade ought to be sent to join Mr. James Ball in the wholesome exer-cise of the tread-mill. cise of the tread-mill. MARQUET.

1 4-3 ANOTHER HEARING.

and the nice. The winness carried himsel in court firmly and consistently with his own or-acular views of the matter. He insisted that Mr. Sisde projected his leg on the other side of the table end touched him all cyer, while trying to distract his attention. The rape and

THE LIFTING OF CHAIRS was of no importance, as so easily done by the medium leaning forward and supporting his arms on the table-affording him strength to lift a chair with the toe of his boot. Mr. Munlift a chair with the toe of his boot. Mr. Mun-ton, in cross-examining, seemed to forget the fact that the medium had on allppers at the time. It was his soft foot that made the gen-tle "spirit-touches," and his hard boot that made the raps and lifted the chairs! Mr. Geo. Lewis, the solicitor for plaintiff, who is said to be the 'cutest legal mind in Eng-land with a marvelous memory for details; a 'land, with a marvelous memory for details; a man of small, regular, clean cut features, and sharp blue eyes, wearing an eye-glass, whose gass everybody hates to meet, especially on the defendant's side, --brought forward his witness-in-chief, Mr. Maskelyne, the conjurer. He had pever attended one of Blade's seances, but he knew precisely how it was done. The table belonging to the defendant, at which all the "trickery" is done, was brought into court. Mr. Maskelyne, the solicitor, and the magis-firate himself immediately discovered that it was a most extraordinary affair; a very convenient table for the business. It had a movable bat to support the falling leaf rising out of the frame-work, of which it seemed to form part, and working on a pivot in the cen-tre of the frame-work, of which it seemed to holds the slate. Mr. Maskelyne said he could not writh with the table as it was. Writing with the pencil under the finger sail he thought impracticable. He said the most likely way was by having a sort of small cap into which a piece of pencil was fixed attached to a piece of elastic fastened up the sleeve of the cost, so that it would land, with a marvelous memory for details; a man of small, regular, clean cut features, and that it would

seen and weighed a diversity of phenomena of every possible light and shade, and so far as it exists at the present time, did think this was the veriest trash for an English court of law. Dr. H. Bryant Donkyn was examined briefly, but nothing new or interesting was evolved from that. I notice that English people make a great point of the calibre of ancestry. It is very desirable to have a grandfather, --a sure one, --and I am told that Dr. Donkyn is much blest in this respect. His father and grandblest in this respect. His father and grand-father were men of good minds; fine quality, generous and broad in research, and were of noble character. The late Coroner Linkester -father of E. Ray Linkester, who is making himself famous in

TEIS TREMENDOUS REARABOR

and dogged determination to uproot the fallsand dogged determination to uproof the falls-cies and insanities of Modern-Spiritualism, and who asserts so plainly that any difference of opinion from his *ipse disti* to be due to lack of brains, --does not confer upon the brave young son so great a reflection. The reflection is reversed. Who so young and brave as to at-tempt to set aside, without proper investiga-tion, the evidence which is given to the fact of tion, the evidence which is given to the fact of some very unusual phenomena of nature, oc-curing at this period of history, and to invali-date all authority, except that of their own venses, and, I may add, even to render that doubtfal likewise! Panch says, at last therefis a Ray of light thrown upon Bpiritualism. Un-less it broadens and deepens from procedure, this case will hang fre until Ohristmas. The court-room which holds Rogland's scales of justice, in Bow Street, is about as large as a modest lawyer's office Ohicago, and not so well appointed or ventilated. And it has to be sprinkled with chloride of lime, after the roughs and the slum of the morning session, to admit of any decent case or class in the after-moon. And here the farce goes slowly on, spirits or no spirit, for that is what it is. It is like playing with the wind, and fire too. spins or no spirite, for that is what it is. It is like-playing with the wind, and fire too. Lankester says, the question is not "By what strange agency are these Spiritualistic marvels brought about?" but "How is it that apparent brought about?" but "How is it that apparent-ly same persons believe that the Bpiritualist's tricks are marvels due to a strange agency?" The greatest marvel is that the question at all should come into a police court to be settled by a magistrate (Mr. F.owers), a good man, but not a great man; who never studied this sub-ject, never witnessed any phenomena; is una-ware that he has any interest in it; that it in-volves anything momentous, or otherwise. He volves anything momentous, or otherwise. He is satisfied with the consciousness that he will probably wake up to morrow morning as usual and that he is in a good, supporting, backbone world, which is sufficient for him! I am told that it is

A LAUGHING FACT

to some of the lookers on among the religio-scientific part of the community, that these youth, styled in court "eminent men of science, young men of high position, great knowledge, superb reasoning faculties, great logical ability, and all that, have never invesence, knowi logical ability, and all that, have never invos-tigated by reading, or by experiment, the sub-ject which has gained a certain new power in every nation, in these latter days, and which has leavened, beyond dispute, the thought of the age in every department of science and re-ligion. And they have not the gift of inward illumination to teach them that which they consider beneath their mental research. How-ever this movel case is to be settled in the courts of instice, it will have about as much consider beneath their mental research. How-ever this novel case is to be settled in the courts of justice, it will have about as much effect upon those who already fieldere in the "new day," and on the hundreds of private families here in London, who experience phe-nomena new, and distinct and wonderful, from that professed to be shown by public mediums as the leaves that stir in the wind. Lankes-ter's case in the world's view, as tending to wipe out that which exists, is nil. On the other hand, it is familiarising, crowds with phenomena, and fact, and has given a prodigi-ous impetus to fresh inquiry and investigation. Cowardice is lessening in regard to the matter, for one thing. Our losity increasing, for anoth-er. A consciousness of great and inexcusable ignorance of some wonderful natural law, or force, or agency is spreading over the com-munity of men who profess to do the thinking-for the age in which they live. It is a test of intelligence now, to admit the existence of strange phenomena and unknown power. The "not theory" is anothing thing a way. strange phenomena and unknown power. The "spirit theory" is anothing thing, as yet. I heard it remarked at a dinner table the other heard it remarked at a dinner table the other day by an authority in the metaphysical and philosophical world, that Prof. Tyndall had it in his power to make himself the greatest man of the century. The opportunity was within his grasp of great discovered, everybody knows. Dr. Carpenter says, some of the most remark-able phenomena have reference to the muscu-lar sense, which guides a large part of our movements, but to the indications of which we do not ordinarily give any conscious heed. 'He states in *The Speciator* this morning, that 'He states in *The Speciator* this morning, that he is more and more convinced that no inves-tigation of the arrested "spiritual phenomena"

hearing of this case in court, --there a pile of folding sistes, half way to the sky (f) in the rooms of the British National Association, written over in Greek, and other languages, sent in by friends, and other languages, ness of the defandant's innocence of fraud. Some of these "messages" are said to be writ-ten with the alate on too, of the sitter's head ten with the slate on top of the sitter's head. MARQUET

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Tennessee Convention.

MEMPHIS, Tenn., Oct. 23.—The Committee appointed yesterday by the Tennessee Sprit-ualists' Convention, this evening reported a constitution and by-laws for permaneni organ-isation, and elected the following officers: President, the Rev. Samuel Watson, Memphis; Vice-President, John A. Cooper, Nashville; Secretary, M. Hawes; Tressurer, F. W. Ir-vins, both of Memphis. Becretary, M. Hawes; vine, both of Memphis.

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OBITUARY.

Departed-at his home in B'rmingham, O., Mr. Bass Prancs, in the 63d year of his age, Oct. 19th, 1876.

Mr. Prences was a prominent citizen, and mun of busi-ness. He had for some time pass given his attention to Spiritualizen, as a study, rether than as phenomenal, and became convinced of its truth. Hudson Tottle g. ve the funeral discour e, which was most acceptably received.

The whitening frost of death has suddenly taken from

our midst another brother-M. STRIN, of Williamsburg

N. 1. On the 19th day of October he sank into that solemn alsop which in this world knows no awakening. We can not prieve at our loss, for we feel assured it is his gain. The jur said freis, and cankering carse of that life will never more disturb him Belleving, as we do, that loth-ing is ever lost from the great routine of existence, we can not mourn when Nature, the nurse of as all, the mother of all material formation, reaches for the argen-ule singers, and takes sgain to ber great womb of life the eisments when duced as for a time in the forms for our frituds. We speak of death, but it is meaningless.

"Men are born and men are dying

- Thousands come, not one can stay: Time is swift, his wheels are fying.
- Never couring, night or day.

Never casing, sight or day." All things earthly vanish and pass, but the great reservoir of life is always fall. Nature is on a perfect balance. The sniversal is work decomposition acts only upon life itant has reached its highest unfoldment. and demands a thonge- and obtains is continued in the hearts of all who knew him. He was kind and loving, good and genial and genite. Farity, sincerity and charify ware the active, firing principles that guided his life. Henceth his quiet and model existion of humanity, physically, another to be a stated existing and the first state of all who knew him. He was kind and loving, good and genial and genite. Farity, sincerity and charify ware the active, firing principles that guided his life. Henceth his quiet and modes existion were stored precious gems of useful knowledce. He was an ardens supporter of everything confider to biman well-being. The great aim of his life was the elevition of humanity, physically, mentally, morelly and epiritably. He was generous to the hold ill will toward none. Those who knew him best loved him most. Lot sill the liberal of the sind charish his menory, and strive to eminate the prac-tical virtues and excellences of his character. B. H. Panstron.

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ANNOUNCEMENT.

ANNOUNCE INTERVIEWS. THEE VOIOE OF ANGELS, a new monthly, ed-lied and managed by Brunre, is issued the middle of each month from its office of publication, 5 Dwight st., Boston, Mass. Terms, yearing in advance, 81.00 Less imperpretionally same. All leiters and matter for the paper must be addressed (postpaid) to the undersuided in disseminating the great truths underlying the splittual philosophy, if they will send me a list of names of their friends and acquaintances, who appreciate the same, we will send a specime nopy to each, that they can determ-ine upon its merita. "TWB HALO," an satoblography of the undersigned for male as abore. Price, 21.00; pustage is conta. D. C. DENSMORE, (vion331ti) Publisher, Vours or Assen.



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FOOUNDERL AND IMPOSTOR,

ECOUNDREL AND IMPOSTOR, which strikes the medium dumb. "He falls back in his chair much agitated, and quite white." Bo it was told in the court at the opening! And when Dr. Donkyn turned upon him with a firing expletive; it quite fuished the poor medium! These two "eminen" men of science" wrote immediately to the journals which pretended to hold the seal of public opinion in England, and took out a summons for Dr. Blade and his confederate, Mr. Sim-mons, under the vagrant act, with the hope of convicting and imprisoning and putting an ef-fectual check, a virtual stoppage to any fur-

convicting and imprisoning and putting an ef-fectual check, a virtual stoppage to any fur-ther advance of Modern Spiritualism, which is becoming a "national scandal." "Oh dear?" said one man, "what a tremen-dous movement of the age! Wonder if he can't blot out the Bible while he is about it, and all the "miracles" in it, that have influ-enced the world for 9,000 years, and is the foundation of the Ohristian religion." Englishmen have a great respect for titles.

foundation of the Christian religion" Reglishmen have a great respect for titles. It is bred in their souls. They show instinctive deference to a man of titles, and no man car-ries a title in England without a right, "Capt." "Col." and "Dr.," and "Commo-dors," are not tucked on to names here in jest, and stick there until it grows in earnest, and becomes a part of the man's belongings, with-out questioning why or wherefore. It was startling, therefore, to hear, the other day, from the lips of a dignified journalist, who had no leaning whatever to Spiritualistic theories; "We are often told of the coming man, but he did not know it was Frot. Lankester, A. E. S. As for Dr. Donkyn, he needs no title."

THE FIRST TRING

that was done in court was to depose Dr. finds of his title. Frobably they said, "doo-tor" had no other meaning then that attaching to "professor" when assumed by a conjursr. Magliah newspapers never indulge in per-roanilities. They deprecates this habit of Amer-ican journals. Nothing disquests them so much. One hears more deprecation of this "reprehensible American habit" in society than of anything eise derogstory to America. The Hears of the American pres, they say, fo abcommable. A man's character, his looks, his manners, his dress, have no moredness, no respect. "Why," and an English lady the other day, who was very queenly in her ap-

A status rationed up the alectre of the cost, so that it would . FLA WAY AT A MOMENT. The sate was then supported with their thumb and the message written with the pencil, which and the message of the state or the state of the state wrow the state of the state with a damp sponge, dried the slate, and show with a damp sponge, dried the slate, and show writing whatever, but in the course of a sixty writing whatever, but in the course of a sixty writing whatever, but in the course of a sixty writing whatever, but in the mouth. Mr. Mainton did not consider that the witness we write crease consider that the witness we write a counse of P. R. S., H. G. Bohn, the publish the state of the write the word physician and message write the with the sense of recognized message the source and common sense, and who have.

can be workn anything, unless every kind of precaution be taken against (1) the deceit prac-ticed either for gain, or for the simple love of cheating, by persons who have specially train-ed themselves in the art; and (3) the wonder-ful proclivity to self deception which characterizes that large number of persons who wish to believe in

THE BLIFTENCE OF DEPARTED SPIRITS.

and who accept what seems to them evidence of it without any adequate investigation of the evidence." Perhaps in the future we can look to Dr. Carpenter for adequate investigation, as hitherto he has not observed the most importto Dr. Carpenter for adequate investigation, as hitherto he has not observed the most import-ant phenomena, and I am told on private au-thority that he intends to study the subject this winter. He says: "Men like Mr. Orookes, Varley, and Prof. Barrett, seem to me to re-semble Baron Reichenbach, Prof. Gregory, and other physicists twenty-five years back, in their ignorance of the nature of their instru-ments of research; putting as much faith in tricky girls, or women, as they do in their thermometers or electrocopes." In his ex-plorations of the phenomena of nature this winter, will Dr. Carpenter first prove that all the girls and women and mediums are trucky? He certainly did not "test" any lof those which Mr. Orockes tested. The blas is quito as strong with fome parsons not to believe in the "existence of departed spirits." In the matter of "spiritual phenomena" may he not go back 5.00 years, and deny the subtry of the sacred records, and also set aside the evi-dence which is given to the truth of similar phenomena by the concurrent testimony of overy age and nation. Dr. Carpenter has made a statement in the Park.

preservage and nation. Dr. Carpenter has made a statement in the Daily News that he is not a party to the pro-ceedings which have been taken against Mr. Stade by Prof. Lankester, and that his name was used without suthority in the summons. He considers this due to Mr. Blade, who that consented to give him a trial in his own house, and under his own conditions, all of which is now deferred until the settlement of the case. The Hon. Alexahder Aksakof and Prince Wittsenstein, of St. Petersburg, have written to the prosecuted medium not to be disquisi-ed; that no change will be made in the origin-al terms, of the examination of a scientific com-mittee appointed by the university, and to come acount or later as he pleases. To anto-date what may possibly happen at the next



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