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THE ARTS, SCIENCES, LITERATURE

VOTED TO
GENERAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

Truth Meets no Dash, Shows at no Human Shrine, Seeks neither Place nor Cause: She only Asks a Hearing.

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S. S. JONES, EDITOR,
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NO. 1.

A SPIRITUALISTIC FUNERAL.

The funeral of Mr. Rollins K. Stoddard took place Feb. 11th, from the residence of his friends on Asylum Hill, Hartford, Ct. The services were conducted by Mrs. Emma Jay Bullene, of New York, who made a prayer and a discourse under inspirational influence. Her theme was Life, Death and Immortality. It was marked by a lofty elevation of sentiment, a broad catholicity and charitableness of spirit, and great eloquence, beauty, and power. In her invocation she thanked God for both life and death, the latter for opening to the escaping spirit a brighter, more refined, and grander life than this. She spoke of the dead body, lying there in the presence of the assembled company, as a perishing and abandoned tenement, from which the immortal tenant had forever fled. His individual character, and blameless quiet life, was referred to as the earthly course of one who had sought only to do good, and his reward in spirit-life was described in part—beginning with the recognition of his family, who had preceded him. The process of the separation of the spirit from the body was described as it is revealed to the spiritual clairvoyant. In some cases the separation of the spiritual from the physical part is much more speedy and complete, at the minute of death, than it is in others. In cases of sudden and violent death, and full health, the process is slower,—and often in such cases the soul has not severed its connection with the body for more than an hour after death has apparently taken place. In such cases the process is retarded and rendered less harmonious if there is a mixed crowd pressing about the body with their inharmonious magnetism. To the subject himself "death" is exactly like a deep sleep. There is an interval of unconsciousness, during which the process of separation of this fine spiritual part from the body is taking place. It rises like a silver light, or luminous magnetic mist, out of the brain, and is at first seemingly vague and unformed, but rapidly re-forms, above the now cold and abandoned body, and develops into a perfectly formed spirit—the same features we knew in the body, but more refined and beautiful,—and bright and luminous or not, as the earth-life has been pure and true, or the reverse. In cases of wasting sickness, as in this case of the emancipated one whose perishing earthly form lies there before us, the separation begins much earlier, especially if, as in his case, there was a knowledge of the reality of the Spirit-world, its nearness, and its magnetic attraction to the worn and weary soul that longed to go. The fine spiritual or psychological aura, or silvery-golden light, in his case was wholly separated from the poor body almost at the minute of death, and as speedily reorganized in its own spiritual shape and nature, far finer, brighter, and more beautiful than the form or features known in the earth-life.

She spoke of the glad meeting of the departed one with his awaiting wife and children (who were the first to greet him) as being, to him, a rapturous dream, that gradually grew into a conscious reality. In the Spirit-world the thoughts of the minds there dwelling, project a visible spiritual-magnetic aura, which forms the garment of the individual—a bright and beautiful robe, or the reverse, according to the purity and goodness of the mind, or spirit, that thus, in clothing itself, visibly exhibits its real character to all beholders. The different spirit spheres are inhabited by differing groups, under the sublime law of spiritual attractions and affinities—the inborn tastes, capacities, and particular enjoyments of individuals leading them to spheres and groups of spirit-life in harmony with their respective tastes and joys. The more cultivated these tastes here, the more glorious the world into which the individual is drawn hereafter. Base and vicious lives here, take the individuals who here find their only enjoyment in vice, into a comparatively shaded and cheerless sphere of spirit-existence, in which the dwellers, debarred from the higher and brighter world above them, are still drawn back to earth, to associate (invisibly to the dwellers yet in the flesh) with those whose pursuits and vicious pleasures are such as they were accustomed to here. The attractions to higher and brighter lives, there, are more directly exerted than they are here, upon these misguided and unhappy ones; and sooner or later most of them yield to the better influences, and rise to a better life; but no wrong that was ever perpetrated is ever permitted to go unpunished. The day of judgment really comes; but it is a judgment by one's own conscience, and the remorse is sometimes a worse punishment than we would imagine. Every person at death has four, and quite as often seven, spiritual beings watching and waiting his release—usually those of his nearest and dearest ones (especially the mother) who have preceded him to the world of light and harmony. These, by fixing their attention on the escaping spirit, greatly facilitate, by the attractions of their magnetisms, the speedy separation and reformation of the about-to-be-liberated soul.

Mrs. Bullene rose to real heights of eloquence and power, in answering the world-old but never-ceasing query propounded once by Job—"If a man die, shall he live again?" The churches, she said, do not satisfy the interior anxiety and soul-questions, on this vital point; of those who compose them; the real answer to the great question of the ancient poet-prophet of Uz is to be found (outside of our interior self-

consciousness) in the Spiritualism of the Bible, and in the phenomena and tests of what is called Modern Spiritualism.

The Biblical text, "after death, the judgment," was expounded in a way to interest and surprise many of her hearers. The judgment referred to, she explained in a very different sense from the received theological one.

An argument for immortality, drawn from the analogies of nature, constituting a striking and powerful part of this singular discourse. The essential doctrine elucidated was one of encouragement, good cheer,—seemingly a sublime and holy joy, based on ascertained realities, that impressed the hearers much more than any written and printed account of it can do. She closed with an impromptu poem, as nearly as we can report it, thus:—

The veil that hides the inner life
Like mists of rosy morn,
Conceals behind its fleecy folds
A wealth of light new-born.
Each holy thought, each noble deed,
Reveals some sunlit ray,
That wakes to life man's slumbering powers,
And gilds the rising day.

Then murmur not, O child of Earth!
Time's kind but stern decree,
Unbars immortal gates of pearl—
Death holds the jeweled key!
The years speed on his glorious rounds,
Of budding spring and summer bloom,
Bright fruitage weaves his autumn crowns,
And winter carves a stainless tomb.

Thus, mortal! shall thy cycles be;
As Time unrolls his mighty scroll,
Death bursts the bud of Truth for thee,
And robes in light each living soul.
Our friend has passed within the veil;
His eyes behold Life's glories now;
Angels have hymned his welcome song,
And wreathed with fadeless flowers his brow.

Ah, who could ask a nobler fate
Than the All-Merciful hath given?
His love bids us on Truth await,
Her golden precepts lead to Heaven,
As leaflets fall at autumn time,
And flowers fade 'neath summer's sun,
So Nature, prototype, and thou,
The course from Death to Life do run.

The lady was apparently in a sort of trance, out of which she came, at the close almost abruptly. At the grave the only services were by Mrs. B., who spoke in a different way, but with marked propriety and impressiveness. On the coffin was a dove, balanced, with outstretched wings, on a spray connected with a wreath—the whole being composed of rare flowers—deicate pale roses, pale pinks, lily-of-the-Nile, japonicas, etc., twined (in the wreath) with the glossy green smilax. The floral dove was a fine piece of work.

ANGELS AT HOME—GOOD NEWS.

An Indian Female Spirit Entertains the Audience.

BRO. JONES:—It is a long time since I made my last report through the RELIGIO-PHILOSOPHICAL JOURNAL, of the transactions coming under the above caption. By your permission, I will respond through its columns to the scores of letters received from mostly unknown friends, anxious to learn of our progress in the science of angelism. But first allow me to say, illness of the medium (my wife) of maternal nature compelled a cessation of our seances about the first of September last; and for more than two months it was a question with us as to whether she would remain a denizen of the mundane, or take her exit for the spiritual plane of life. By kind nursing of friends and magnetic manifestations of the dear angels, who not infrequently made themselves cognizant to our senses, while engaged in their healing exercises, she finally recovered, and is now enjoying a fair degree of bodily health, and mentally elevated over the fact of being the mother of a beautiful daughter, whom the angels say, is highly gifted with various phases of mediumistic power. Well, enough of this. But again, owing to her long period of illness, and inactivity in our grand and glorious cause, her powers were greatly set back, and not until recently had she developed up to her former plane of usefulness, so that we have entered into a renewed compact with our noble band to sit the ensuing vernal term for the fuller development of her mediumistic energies.

With Wm. Paine, nephew of the doubly immortalized Thomas Paine as our leader, Dr. Jackson, second cousin to the same noble hero, in the cause of American liberty, as vice-president; Mattie Homo, the Indian control during the medium's entrancement, with her five score years of experience in Spirit-life; Dick, the African spokesman at the opening and closing of the seances; Jesse Knight, drummer boy in the cabinet; Almira Morris, mother and sentinel, or guardian angel of the medium; Jennie, the Queen of Beauty, and little Mary, our "flying angel," both acting spirits at the seances, together with other prominent members of the band, we feel assured that at the end of said term of development, we can not fail of success, providing our part of the covenant be strictly adhered to. Well, now, something sublimely grand.

On the night of February 20th, 1877, some five of our circle members convened in front of the cabinet pursuant to an agreement.

The evening was cool and clear, general harmony prevailed. Medium sat under best of test conditions, and exercises opened by the circle, singing "Angel Band." Soon we were greeted with a "good evening, folks," by the well known voice of Dick, who expressed himself happy to meet with us again; and then a brief statement of the orders for the evening. Mattie Homo's cheering voice, through the medium entranced, announced her presence, and said: "Friends, do you all want to see me to-night?" Of course, we all responded in the affirmative; to which she rejoined, "Well, if the Dutchman comes to control the medium, you shall see me." She alluded to a German by name Geo. Schultz, formerly of Illinois, now Mattie's assistant control. By the by, he is a noble spirit. Dick now ordered music on violin, which I performed a few minutes when, with the rest of the circle, I was permitted to behold a female figure who, in every respect was more than ordinarily attractive. It was Mattie Homo, one among the loveliest of the lovely who now stood before us in her full Indian costume, from the moccasins to the black mussy dress, or rather straight waiving hair, which extended down to more than three feet in length. Her dress was a beautiful white with stripes of red some four inches in width, extending downward to within six or eight inches of her feet; a beautiful white and red striped apron of short length, added to her grotesque appearance, and her large red blanket wrapped about her person, with neck and breast nude, also her arms bared two-thirds their length, together with the almost unparalleled symmetry of person made her in every sense the wild, roaming, native daughter of the forest. Feeling myself at home with Mattie, I asked her to remain with us as long as possible, and give us her best demonstrations of Indian life, to which she bowed, and then gave me a friendly shake of the hand. Now as quick as thought, making a motion with her bright coffee-colored arm toward Mr. S., one of the circle, a trance medium, and at the same instant giving utterance to a strange, wild, and to us, unmeaning shriek, he (Mr. S.) in the twinkling of an eye was made her captive, and excepting their costume, it was difficult to tell which of the two was the more Indian. An earnest and marked Indian conversation ensued for a few minutes when Mr. S. commenced whistling something that had anything about it but tune, while Mattie danced to it in the most perfect Indian style.

Scarcely had the last step been taken in this Indian war dance, until there was begun and carried out in representation the art of warfare in all the sly, cunning, and subtle that so markedly characterize the tribe or nation of which our heroine was once a mortal member. Indeed, we felt for the time being as if we were in the midst of a full band of our red brethren of the everlasting hills. This part of the drama being over with, Mattie began to exercise her powers of domestication and wove, spun, or materialized and dematerialized in our presence, blankets or shawls, repeatedly changing at will their hue from the pale lead to the sky blue, then to red or black, thus showing the astonishing power of mind over the physical elements of nature, when the laws thereof are more thoroughly understood. Mattie took her leave, giving Mr. S. and myself a good farewell shake of the hand promising to perform her next in a stronger light, it at present being somewhat mellowed down.

Cerro Gordo, Ind. J. H. MENDENHALL.

AT ANOTHER SEANCE

several spirits appeared, among whom was our darling little Mary. Her costume was beautiful indeed, and to us, a new style. It was principally pure white, cut so as to lay in falling folds around her person; said folds being of diamonds or rhombic figure, with a small black silk rosette or bow in the center of each rhomb, which was bordered with fine edging of the same silk material, and a border of one and a half inches in width at the lower edge of dress. Sleeves were of like cut and finish. She said it was a Christmas present to her and was the style for the present year. Her hair, as usual, hung in golden strands around her shoulders. Remaining with us over one hour by the clock, she was the most agreeable and cheerful companion of us each and all, having the most beautiful little jokes to pass on each member of the circle, giving the strongest proof thereby that she is a close observer of our daily transactions. Among other things, she called for a glass of water which she took into the cabinet, to a German spirit, who drank part of it so loudly that we all heard him swallow it, remarking something about it in German language; she then returned and drank the remainder in our presence. Little Mary sat upon my lap, kissed me, played with beard in her delicate fingers, and told me of many incidents of past life. Another beautiful spirit appeared, by name Mary Patterson, one of the band. Her costume was purely white, and on her first appearing, she was almost entirely enveloped in a large beautiful white shawl of fine silky texture. Disrobing herself of the latter, she conversed freely, and among other things said they were going to make some change in the spirit band, owing to the fact that it was principally composed of female spirits, and that they needed more of the positive element. Since then, Dr. Jackson, mentioned in the foregoing of this paper, has been admitted and is an active worker. Dick, our African spirit brother, asked to have the light put out, and on so do-

ing, he displayed his sense of good nature, and joviality in a high degree. Other spirits appear, most of whom were readily recognized. At one circle ten conversed with me from the cabinet, including little children, adults and middle-aged. J. H. M.

Mrs. V. C. Eldridge at Dyer Station, Tenn.

Col. Eldridge, of Memphis, Tenn., with his most excellent and accomplished lady and medium, Mrs. V. C. Eldridge, arrived at this place on the 15th inst., to fill an engagement for independent slate writing on the 16th and 17th, and a cabinet seance on the night of the 16th. The circle consisted of some of the most prominent citizens of the place, among whom were W. G. Crank, J. L. Jarrell, M. D., Maj. W. J. Davidson and lady, Albert Kelly, J. B. Biggs and lady, Mrs. J. M. Coulter, C. J. Fletcher and one or two others whose names we can not now recall. The cabinet seance was held under test conditions. Dr. Jarrell took the precaution just before Mrs. Eldridge entered the cabinet to seal her mouth up securely with coarse plaster, but so soon as she entered the cabinet, and a song was being sung by the circle, than noises of various sorts, such as whistling, the playing of the French harp, and bell-ringing issued from the cabinet, and all at the same time, and keeping time with the music. After the song a spirited conversation was kept up for some time between Harry Patterson, the medium's spirit control, and the members of the circle; in the meantime hands of various sizes were extended from the cabinet window, and many tests were given. When the medium came out of the cabinet, Dr. Jarrell examined the plaster on her mouth and pronounced it just as he left it, but very dry and difficult to take off. It was certainly impossible for Mrs. Eldridge to have done the talking in the cabinet with that plaster on her mouth, and equally as impossible for her to have whistled or played the harp, and it would have been an especially difficult matter for her to have done it all at the same time.

Mrs. Eldridge, however, as a medium for independent slate writing, possibly, has no superior in the world. Her phase of mediumship requires no pencil. The slate is carefully cleaned, and placed on her open hand and pressed firmly against the top of the table from the underside, the message appearing on the upperside of the slate or between the slates, if double. The investigator may, if he chooses, write his question on a strip of paper, without the medium's knowledge, fold it, and place it between the slates, tie them together, or make them secure. The moment she places them under the table, the writing will begin, and in a minute or two from the time the slate was placed under the table, it will be returned, still securely fastened, the question answered, but the paper on which the question was written will be out and gone.

The investigator can, if he chooses, while messages are being written on the slate, carry on a conversation of his own, by placing the hand or knee near the table where the spirits can touch it, the answers being given by the usual signals; this, too, without the knowledge of the mediums, the investigator's questions all being mental. During the sitting hands of all sizes are materialized and thrust out from under the table and often take small articles from the floor or off the table, or from the hand of the sitter.

These seances were all held at the residence of Maj. W. J. Davidson, and were under strict test conditions; Mrs. Eldridge cheerfully submits to any condition imposed upon her.

As a matter of course, our strictly orthodox friends are in quite an uproar, and insist that all this spirit intercourse is from the Devil, etc. Well, as the Bible has failed to tell us that the Devil should be converted and sent on a mission of love and mercy from Hell to us benighted earthly heathens, to teach us better morals, and more excellent manners, more love to God and each other, to brighten our pathway through life, and dispel the gloom of death, etc., we shall be compelled to reject their theory and accept a more noble one, that of actual intercourse with our living dead, our angel friends who have left our own fireside for a higher life in the heavens.

J. D. McLIN.

Rutherford, Tenn.

Parting Words from the Pacific Coast.

ED. JOURNAL:—My lecture engagements in the West have all been completed, and to-morrow will find me aboard the S. S. Zealandia, bound for Australia. My sojourn in America has been short and transient, yet it has comprised the best efforts of my life, the greatest happiness I have yet experienced and the best lessons I have yet received. I have been met with friends, greeted with kindness, and rewarded with thankfulness, wherever I have been. The result is, I have learned to love your continent, learned to admire your people, and appreciate your maxims and customs. I need to particularize none, as doing this would do an injustice to the whole; I have been well paid for my services; if not always in money, in thanks, encouragement, sympathy and kindness; and as I have traveled along I have taken notes that may be of use to me in my future career; and allow

me to give you a few of my conclusions: The Americans are generally progressive and ambitious in their nature. They are restless, never satisfied, always on the move. Change is their hereditary nature. They comprise every variety of thought, every shade of feeling, and every trait of character it is possible for any nation to possess. Having become accustomed to innovation in the past, they do not guard sufficiently against it in the present or for the future. Being placed in the midst of varieties, they look upon variety as the only healthy condition of action. Their motto is, "Mind my own business, and let everybody else mind theirs."

CALIFORNIA.
This is truly a golden State. The trees are laden with fruit and foliage. The gardens are full of flowers and grassy carpets. At Sacramento I lectured several times by large and attentive audiences. There is no society here, but the general tendency of the people is toward Spiritualism. Mr. Van-Angline is a hard worker, and Mr. Lewis takes an active interest in the cause. There could be a good society or local organization procured for the place with a little labor, and the right men in the right place.

SAN FRANCISCO.
Here I gave ten lectures all told, extending a little over a month. Large audiences attended "Charter Oak Hall" every Sunday. The lyceum is in a flourishing condition and is one of the best I have seen in my travels. My humble opinion is, that by paying more attention to the young, and having a suitable lyceum in connection with the spiritual societies, to take the place of Sunday Schools, thus making Spiritualism more popular, a great deal of good might be accomplished. Mrs. Ada Foye's seances on Thursday evenings are wonderful. The skeptics are confounded, and go away more sober and thoughtful than they come. She never fails of giving tests. The spirits rap, write and speak for her. She is a woman universally liked and well spoken of by the Spiritualists and investigators of the Pacific coast. She should travel and give the world the benefit of her powers.

Last Tuesday evening, the society gave a benefit to the Hon. James M. Peebles and myself. There was a very large and intelligent gathering. Good singing was a marked feature of the evening's enjoyment. Bro. Peebles made brief and appropriate remarks and Mrs. Foye assisted by the angels completely surpassed herself in point of excellence in her seance.

The society presented me with a handsome pure quartz gold ring, as a token of the appreciation they had for my services and those of my spirit-band. They passed resolutions to the same effect. Their kindness-made me marvel. They paid me \$50. per Sunday, and gave me all the care and attention I could reasonably ask. Altogether I feel as though more had blessed me than I had been the means of blessing. I had more to be thankful for than to complain about. I only hope that when I return to America the people will be as good to me as they have been in the past, and I ask no more.

The JOURNAL is read with relish here, and I know of no place where such a fearless outspoken paper is so much needed. The city teams with ranting, whining, dying free-lovers, who are eternally clamoring for what they call "the purity of social freedom." They encourage humbugs of every character, not discriminating between the true and the false. The new dress in which your JOURNAL appears, makes it both esquire for neatness and conspicuity, and renders it double worthy of continued support. Long may it live to fight error, and destroy corruption.

Yours Truly,
THOS. WALKER.
312 Mason St., San Francisco, Cal.

The Painless Death.

In a recent holiday lecture at the Royal Institution, Prof. Tyndall, speaking of the painless death by electricity, remarked that Franklin was twice struck senseless by the shock. He afterwards sent the discharge of two large jars through six robust men, who fell to the ground and got up again without knowing what had happened, neither hearing nor feeling the discharge; and Priestly, too, who made many valuable contributions to electricity, received the charge of two jars, but did not find it painful. Prof. Tyndall said this experiment agreed with his own, that in the theatre of the Royal Institution, and in the presence of an audience, he once received the discharge of a battery of fifteen Leyden jars. Unlike Franklin's six men, he did not fall, but, like them, he felt nothing; he was simply exhausted for a sensible interval. This may be regarded as an experimental proof that people killed by lightning suffer no pain. Now, the measured velocity of electricity is many thousand times greater than the measured velocity of sensation in the nerves. Hence the electrical concussion reaches the centre of life without any possible announcement by the eye or ear or sense of feeling. There is abundant evidence that death by a rifle ball traversing the brain is for the same reason entirely without consciousness or pain. A rifle ball, however, is a tortoise compared with the electric flash.

FREEMASONRY.

And Other Kindred Orders.

Sunday evening, Feb. 11th. Mrs. Richmond lectured at Grow's Hall on this subject—"Freemasonry and Other Kindred Orders, chiefly the rise and progress of Freemasonry as analyzed by Spiritualism."

The Standard further says that it is a curious feature in Masonry that one woman has been admitted to the secrets and benefits of the order. It was curiosity—the same principle that actuated Eve in Eden—to investigate the mysteries of Masonry from a hiding-place that over-looked the operations of a lodge at work.

ABSTRACT OF THE LECTURE.

Mrs. Richmond, in her address, advanced the following thoughts:—No doubt those who come to the hall this evening, expecting me to unveil any mysteries of the order of Freemasonry, will be disappointed. Spiritualism deals with the spirit of things and not with their simple externality.

symbols the complete sphere or circle, and in connection therewith a representation of the idea of the infinite. We have in the Egyptian symbol the triangle and various other signs which refer to the foundation of art and science in the Roman age and period.

Asia Minor and Rome were both indebted to the culture of Egypt, for what they possessed. No doubt that Hierap Abeth, called upon to aid in building the temple, came into Asia Minor with Dionysius, and brought with him the foundation of the order.

It is evident that it is not policy for the Christian Church to consider that there was any more ancient civilization than that of the children of Israel, in the height of their power, previous to the foundation of Jerusalem. It was not policy for them to consider that any nation had achieved greater success, etc.

Freemasonry at one time afforded almost the only protection for the safety of certain individuals and science. The hands of kings have been staid, and slaughter has been stopped on unjust bases or causes. The traveler's life has been spared through its influence.

The Odd Fellows claim that they are equally as ancient. The same principle of protection is also present among them.

The chief reason, however, that this order is declining to-day, is that science, art, and religion are more fully unfolded. Every human being has the power and right to investigate everything. There is no mandate of priest or king, no ruler beneath the sun that can foil the investigation of any subject before the people.

As to Spiritualism, it recognizes the good in every order, in every church, and in every religion. It believes that many lives have been made better by its existence. Out of it has sprung the crowning glory of creation. Spiritualism inculcates a loftier brotherhood, upon a stronger claim.

Secret orders were the usual methods of preserving the various branches of learning. Cadmus is represented as being almost a semi-divine being who carried learning into Phoenicia, and the evidence in relation thereto, are accompanied with proof. The Hieroglyphic is able to discover that Egypt abounds in hieroglyphs. They are generally symbols of ancient orders.

have we to do with gems of gold when we look at the stars, etc.? What have you to do with external building when earth rears its silent foundation beneath your feet? What have you to do when the spirit quickened by inspiration bursts asunder all external chains and feels a kinship to angels and to God?

Knaves and Their Tricks.

No class of true reformers have ever been more severely cursed with knaves, scoundrels and low-lived sensualists than Spiritualists. The RELIGIO-PHILOSOPHICAL JOURNAL has fearlessly exposed all such parasites from the issue of its first number down to the present.

When that dirty work no longer served their end, they commenced another no less characterless course by prosecuting the editor for libel. These tricks having recoiled upon the heads of those who never had any character to spare, they now are howling at the top of their voices that we are persecuting mediums by exposing impostors.

The fact is, one part of the Augean Stable is no sooner cleaned, than another is found festering with corruption.

The fabled Miltonian theory of an angel of light becoming a prince of darkness—a chief of devils, often finds its parallel nowadays. We will give a single instance and hope the readers of the JOURNAL will profit by it, instead of putting their feet in a like trap, so thinly disguised as the one that a correspondent describes, that she was caught in.

The lady referred to has furnished us with the whole correspondence that passed between her and her father on the one side, and the infamous trickster on the other.

Dear Sir:—A spirit, giving us your address and claiming to be your wife, answering to the name of "Lydia," came to our private seance, showed herself, and asked us to write you that she had manifested here, and wants you to have us take her spirit-picture. We have materialized so plain that we photograph them; and if you recognize this spirit, and wish her picture, we will take you one dozen upon receipt of your likeness, and the cost of taking, \$5.00, which you can send in a registered letter.

We omit the name of the person to whom it was addressed. The daughter of the gentleman addressed, unlike her father, took stock in the rascal's bait and answered making inquiries, and here follows his letter in reply:

Mrs. REVAS:—Yours of the 18th at hand, and contents duly noted. If you wish those pictures, you may send me immediately a registered letter or money order of \$5.00. Sometimes I am away, so you may send your letter to Dr. _____ and it will come direct. If away, I shall get it on my return. My headquarters is Chicago. I am giving seances in places just out of the city.

We again omit his last alias. The name omitted is the one that he directed Mrs. Revas to send her letter to, was none other than the name he assumed when he arrived in Chicago.

The assertion about his giving "seances in places just out of the city," was a lie to cover up the fact that he had changed his name.

The money not coming to hand as he expected, he writes again as follows:

Do you still wish those pictures? If so, address me soon, as your mother comes to me every night about them. Address, _____ CHICAGO, ILL., April 28, 1876.

Still giving his Cleveland name omitting the initial "P," but "in care of Dr. _____" the Chicago name.

The lady having sent the money after receiving the third prompting, and getting nothing further from him, he having secured his \$5, she sent the following letter of inquiry to this office:

ED. JOURNAL:—I hope you will excuse me for taking your precious time. I write for information. Can you tell me if there is or has been a man living in Chicago by the name of John Blanchard, an artist? I received a postal card from him, stating he would take some photographs of my mother. This was last winter. In April I received another, and sent him the money and received his receipt—registered. Since then I have heard nothing from him, except through his wife. I send you her letter. I do not wish to lose my money or my picture, and such things should not be. Again excuse me, yet I, as a Spiritualist myself, think it right to expose all wrong, and do this for the good cause, as well as to learn what has become of the man, and my money he keeps so wrongfully. Yours for the truth, M. T. REVAS.

LIME ROCK, Conn., Jan. 20, 1877.

The Secretary replied to this letter and here follows the second letter, which shows how the trickster came in possession of the names of the deceased woman and her husband.

MR. J. C. BUNDY: I feel to thank you for the information you have given me in regard to Mr. Blanchard and as you request it, will send you the postal cards, hoping that his character will be made public. The first postal card was sent to my father; he not caring to notice it I answered it. My father and mother's names and address I presume he took from the Banner of Light, as an obituary was printed at the time of her death five years ago; the paper I presume he either had or came across some where.

We know the trickster has genuine mediumistic powers, from careful observation, but of his true character, his own conduct speaks so emphatically that no language of ours in censure, could make a deeper impression upon honest thinking people, than his own mirror wherein he may see himself as others see him.

At Cleveland he went by an assumed name, between Cleveland and Chicago he assumed a new name at each stopping-place, and when he got to Chicago, he donned still another name, but in addressing his correspondents at Lime Rock, Conn., he was careful to give his Cleveland name, ordering his letters and money to be sent to the care of his new Chicago name!

A word of caution to all investigators in this grand truth of spirit communion—send no money to a professed medium until you have evidence of his or her reliability—and insist upon absolute test conditions in all dark seances.

Spiritualism is cursed with knaves and impostors, and even many good mediums will cheat when an opportunity offers. When test conditions are suggested, they and their simple abettors will cry out, "O, you will spoil conditions."

As a matter of self-protection from suspicion, caused by impostors, all good mediums should insist as does Maud Lord, Mrs. Bliss and Mrs. Compton, that test conditions shall be applied before they will give dark seances.

His rascality was carefully studied and put into operation with the full expectation that he would not be detected.

What apology have the enemies of the JOURNAL who complain that we are severe on mediums, to offer for such infamous conduct?

As we believe the meanest devils of the lowest hells will in time reform and become angels of light, and as we rather extend a helping hand than to kick them down still lower, so we refrain from giving his name, and in conclusion we say to him quit your rascally conduct, which gives you a little money only, and that little is like the fabled fruit which grows on the margin of the "Dead Sea," when gathered, turns to ashes.

Your conduct is no better, nor so honorable as that of a Post Office clerk who delivers letters, laden with love from absent friends, but stealthily robs them of the money they bear, and is deservedly sent to state prison when detected.

The wife's reply was in substance that Mr. Blanchard had been very sick, and that he would attend to taking the spirit's picture when he got well.

Attention Vermonters.

The Executive Committee of the Illinois Vermonters' Association, desiring to make a complete list of all native Vermonters residing in this State, request the full name, birth place and present address of all such persons sent to Frank B. Williams, Sec'y, 175 La Salle st., Chicago. Of married ladies, both the present and maiden names should be given.

JOHN N. HILLS, Chairman.

H. S. HOLDEN sends \$3.15 for JOURNAL, but fails to give P. O. Address.

Concluded from First Page.

pointed out, and commented on, in their published reports, by the medical superintendents of the various asylums, so few are the cases originating in this cause, that in no single report or letter received by me, does it appear to have been considered necessary to admonish the public against Spiritualism, as one of these exciting causes. The number of cases are given without a word of comment.

In the comparatively few instances in which Spiritualists have, from some of the many exciting causes which produce insanity in others, become insane, I believe it would be difficult to find a single case in which the insanity has been characterized, in any considerable degree, by the misery and despair of mind which so frequently attend upon those whose insanity is caused by religious excitement. While the terrifying and dismal hallucination of various patients, insane from the latter, are minutely described, there is not in any of the published reports a single allusion to any similar hallucination on the part of a patient, in whose case Spiritualism is assigned as the exciting cause.

An intelligent belief in Spiritualism favors those conditions of mind and body upon which sanity depends. Being both a religion and a philosophy, it is based upon demonstration, which banishes all the terrors of false theology, by proving the falsity of endless or vindictive punishment, while at the same time it proves to the satisfaction of every earnest seeker that there is a happier and better world, in which Divine wisdom and love have made ample provision for the needs of every soul, where even the vilest outcast of earth shall, under the all-protecting care and guidance of the Father's infinite love, be ultimately exalted to companionship with the purified and blest. Strange indeed would it be if the belief in such a religion tended to insanity, and it should be a source of both satisfaction and pride to every Spiritualist, to know that official statistics prove the calamity unfounded and unjust.

EUGENE CROWELL, Brooklyn, N. Y.

DUMONT C. DAKE, M.D., PRACTICAL PHYSICIAN. Chronic Diseases Incident to both Sexes. Magnesium a Specialty. Office, 400 Wabash Ave. Entrance, 15 Hubbard Court. 31-25-27

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ORGANIZE! ORGANIZE!

RECORD BOOK WITH FORM OF ORGANIZATION, BY-LAWS AND BLANKS NOW BEING GENERALLY ADOPTED IN FORMING SOCIETIES OF SPIRITUALISTS.

This Record Book is just what is needed! At every point where Spiritualists can gather, advertisement should be effected, even though the number of members be ever so small, for a society forms a nucleus, which will attract to it with proper management the best minds of every community, and facilities for the investigation of Spiritualism and for obtaining lectures, will soon be all that can be desired. The Constitution printed in the book is such that every person searching for truth, can subscribe to it, whatever may be his belief. In addition to the printed matter, the book contains two hundred blank pages to be used in keeping the record. Price, \$1.50, Postage free. For sale, wholesale and retail, by the Publishers, the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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HEALTH-RESTORER. General Debility.

Debility is a term used to denote deficiency of blood. The nutritive constituents of the blood are less than their regular proportion, while the watery part is excessive. Debility is of frequent occurrence. It is incident to a variety of diseases. The lower limbs are apt to be swollen. The patient is feeble, and can not bear much exertion. The circulation is irregular, but almost always weak. Palpitation of the heart is a very common symptom. Vision is often greatly obscured. Vertigo, dizziness, and a feeling of faintness are very common. Violent and obstinate neuralgic pains in the head, side, breast, or other parts of the body, are also frequent attendants upon the disease. The secretions are sometimes diminished. In females the menses are somewhat irregularly suspended or very partially performed. The bile is scanty and costiveness, with unhealthy evacuations from the bowels and dyspeptic state of the stomach, are extremely common symptoms.

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H. H. STEVENS: Dear Sir—I have used VEGETINE, and feel it a duty to so know the great benefit it has done me. In the spring of the year 1862 I was sick from general debility, caused by overwork, want of sleep and proper rest. I was very weak and could not stand on my feet. I tried many remedies, without receiving any benefit from any of them, until I was persuaded to try VEGETINE. Before I had taken this one weak my improved condition gave me renewed hope and courage. I was enabled to take it every day, gaining more strength until I was completely restored to health. The effect of this Remedy, in case of general debility, is indeed marvellous. ELIZABETH A. FOLEY, 21 Webster street, Charlestown, Mass.

SWOLLEN LIMBS.

LEBANON, N. H., Jan. 23, 1876. MR. STEVENS: Dear Sir—I write this note to inform you of the effect of your "Blood Purifier" upon my system. When I commenced taking it, a year ago, I was very much debilitated. My limbs were swollen so that it was impossible for me to get into or out of a carriage, and very painful to go up or down stairs. Indeed, I could scarcely stand on my feet. My appetite was gone, my strength failing rapidly. After using your medicine for a few weeks I began to improve. My appetite improved and my strength returned. I can now perform my duties as usual with my wonted ease, and I feel I owe it to VEGETINE. Yours gratefully, MRS. C. A. H. TILDEN.

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CHARLESTOWN, June 11, 1866. MR. H. H. STEVENS: Dear Sir—So to certify that VEGETINE made a perfect cure of me when my attending physician had pronounced my case consumption, and said I could not survive many days. Mrs. LEBANON and I are personally known by me, and they are true. A. D. HAYNES.

Would not be Without. VEGETINE

FOR TEN TIMES ITS COST. The great benefit I have received from the use of VEGETINE induces me to give my testimony in its favor. I believe it to be not only of great value for restoring the health, but a preventive of diseases peculiar to the spring and summer seasons. I would not be without it for ten times its cost. EDWIN TILDEN, Attorney and General Agent for Massachusetts of the Craftsman's Life Assurance Company, No. 60 Sears' Building, Boston, Mass.

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VOTED TO
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ROMANCE AND GENERAL REFORM.

Truth Meets no Dash, Shows at no Human Shrine, Seeks neither Place nor Cause: She only Asks a Hearing.

VOL. XXII.

S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, MARCH 17 1877.

NO. 1.

A SPIRITUALISTIC FUNERAL.

The funeral of Mr. Rollins K. Stoddard took place Feb. 11th, from the residence of his friends on Asylum Hill, Hartford, Ct. The services were conducted by Mrs. Emma Jay Bullene, of New York, who made a prayer and a discourse under inspirational influence. Her theme was Life, Death and Immortality. It was marked by a lofty elevation of sentiment, a broad catholicity and charitableness of spirit, and great eloquence, beauty, and power. In her invocation she thanked God for both life and death, the latter for opening to the escaping spirit a brighter, more refined, and grander life than this. She spoke of the dead body, lying there in the presence of the assembled company, as a perishing and abandoned tenement, from which the immortal tenant had forever fled. His individual character, and blameless quiet life, was referred to as the earthly course of one who had sought only to do good, and his reward in spirit-life was described in part—beginning with the recognition of his family, who had preceded him. The process of the separation of the spirit from the body was described as it is revealed to the spiritual clairvoyant. In some cases the separation of the spiritual from the physical part is much more speedy and complete, at the minute of death, than it is in others. In cases of sudden and violent death, and full health, the process is slower,—and often in such cases the soul has not severed its connection with the body for more than an hour after death has apparently taken place. In such cases the process is retarded and rendered less harmonious if there is a mixed crowd pressing about the body with their inharmonious magnetism. To the subject himself "death" is exactly like a deep sleep. There is an interval of unconsciousness, during which the process of separation of this fine spiritual part from the body is taking place. It rises like a silver light, or luminous magnetic mist, out of the brain, and is at first seemingly vague and unformed, but rapidly re-forms, above the now cold and abandoned body, and develops into a perfectly formed spirit—the same features we knew in the body, but more refined and beautiful,—and bright and luminous or not, as the earth-life has been pure and true, or the reverse. In cases of wasting sickness, as in this case of the emancipated one whose perishing earthly form lies there before us, the separation begins much earlier, especially if, as in his case, there was a knowledge of the reality of the Spirit-world, its nearness, and its magnetic attraction to the worn and weary soul that longed to go. The fine spiritual or psychological aura, or silvery-golden light, in his case was wholly separated from the poor body almost at the minute of death, and as speedily reorganized in its own spiritual shape and nature, far finer, brighter, and more beautiful than the form or features known in the earth-life.

She spoke of the glad meeting of the departed one with his awaiting wife and children (who were the first to greet him) as being, to him, a rapturous dream, that gradually grew into a conscious reality. In the Spirit-world the thoughts of the minds there dwelling, project a visible spiritual-magnetic aura, which forms the garment of the individual—a bright and beautiful robe, or the reverse, according to the purity and goodness of the mind, or spirit, that thus, in clothing itself, visibly exhibits its real character to all beholders. The different spirit spheres are inhabited by differing groups, under the sublime law of spiritual attractions and affinities—the inborn tastes, capacities, and particular enjoyments of individuals leading them to spheres and groups of spirit-life in harmony with their respective tastes and joys. The more cultivated these tastes here, the more glorious the world into which the individual is drawn hereafter. Base and vicious lives here, take the individuals who here find their only enjoyment in vice, into a comparatively shaded and cheerless sphere of spirit-existence, in which the dwellers, debarred from the higher and brighter world above them, are still drawn back to earth, to associate (invisibly to the dwellers yet in the flesh) with those whose pursuits and vicious pleasures are such as they were accustomed to here. The attractions to higher and brighter lives, there, are more directly exerted than they are here, upon these misguided and unhappy ones; and sooner or later most of them yield to the better influences, and rise to a better life; but no wrong that was ever perpetrated is ever permitted to go unpunished. The day of judgment really comes; but it is a judgment by one's own conscience, and the remorse is sometimes a worse punishment than we would imagine. Every person at death has four, and quite as often seven, spiritual beings watching and waiting his release—usually those of his nearest and dearest ones (especially the mother) who have preceded him to the world of light and harmony. These, by fixing their attention on the escaping spirit, greatly facilitate, by the attractions of their magnetisms, the speedy separation and reformation of the about-to-be-liberated soul.

Mrs. Bullene rose to real heights of eloquence and power, in answering the world-old but never-ceasing query propounded once by Job—"If a man die, shall he live again?" The churches, she said, do not satisfy the interior anxiety and soul-questions, on this vital point; of those who compose them; the real answer to the great question of the ancient poet-prophet of Uz is to be found (outside of our interior self-

consciousness) in the Spiritualism of the Bible, and in the phenomena and tests of what is called Modern Spiritualism.

The Biblical text, "after death, the judgment," was expounded in a way to interest and surprise many of her hearers. The judgment referred to, she explained in a very different sense from the received theological one.

An argument for immortality, drawn from the analogies of nature, constituting a striking and powerful part of this singular discourse. The essential doctrine elucidated was one of encouragement, good cheer,—seemingly a sublime and holy joy, based on ascertained realities, that impressed the hearers much more than any written and printed account of it can do. She closed with an impromptu poem, as nearly as we can report it, thus:—

The veil that hides the inner life
Like mists of rosy morn,
Conceals behind its fleecy folds
A wealth of light new-born.
Each holy thought, each noble deed,
Reveals some sunlit ray,
That wakes to life man's slumbering powers,
And gilds the rising day.

Then murmur not, O child of Earth!
Time's kind but stern decree,
Unbars immortal gates of pearl—
Death holds the jeweled key!
The years speed on his glorious rounds,
Of budding spring and summer bloom,
Bright fruitage weaves his autumn crowns,
And winter carves a stainless tomb.

Thus, mortal! shall thy cycles be;
As Time unrolls his mighty scroll,
Death bursts the bud of Truth for thee,
And robes in light each living soul.
Our friend has passed within the veil;
His eyes behold Life's glories now;
Angels have hymned his welcome song,
And wreathed with fadeless flowers his brow.

Ah, who could ask a nobler fate
Than the All-Merciful hath given?
His love bids us on Truth await,
Her golden precepts lead to Heaven,
As leaflets fall at autumn time,
And flowers fade 'neath summer's sun,
So Nature, prototype, and thou,
The course from Death to Life do run.

The lady was apparently in a sort of trance, out of which she came, at the close almost abruptly. At the grave the only services were by Mrs. B., who spoke in a different way, but with marked propriety and impressiveness. On the coffin was a dove, balanced, with outstretched wings, on a spray connected with a wreath—the whole being composed of rare flowers—deicate pale roses, pale pinks, lily-of-the-Nile, japonicas, etc., twined (in the wreath) with the glossy green smilax. The floral dove was a fine piece of work.

ANGELS AT HOME—GOOD NEWS.

An Indian Female Spirit Entertains the Audience.

BRO. JONES:—It is a long time since I made my last report through the RELIGIO-PHILOSOPHICAL JOURNAL, of the transactions coming under the above caption. By your permission, I will respond through its columns to the scores of letters received from mostly unknown friends, anxious to learn of our progress in the science of angelism. But first allow me to say, illness of the medium (my wife) of maternal nature compelled a cessation of our seances about the first of September last; and for more than two months it was a question with us as to whether she would remain a denizen of the mundane, or take her exit for the spiritual plane of life. By kind nursing of friends and magnetic manifestations of the dear angels, who not infrequently made themselves cognizant to our senses, while engaged in their healing exercises, she finally recovered, and is now enjoying a fair degree of bodily health, and mentally elevated over the fact of being the mother of a beautiful daughter, whom the angels say, is highly gifted with various phases of mediumistic power. Well, enough of this. But again, owing to her long period of illness, and inactivity in our grand and glorious cause, her powers were greatly set back, and not until recently had she developed up to her former plane of usefulness, so that we have entered into a renewed compact with our noble band to sit the ensuing vernal term for the fuller development of her mediumistic energies.

With Wm. Paine, nephew of the doubly immortalized Thomas Paine as our leader, Dr. Jackson, second cousin to the same noble hero, in the cause of American liberty, as vice-president; Mattie Homo, the Indian control during the medium's entrancement, with her five score years of experience in Spirit-life; Dick, the African spokesman at the opening and closing of the seances; Jesse Knight, drummer boy in the cabinet; Almira Morris, mother and sentinel, or guardian angel of the medium; Jennie, the Queen of Beauty, and little Mary, our "flying angel," both acting spirits at the seances, together with other prominent members of the band, we feel assured that at the end of said term of development, we can not fail of success, providing our part of the covenant be strictly adhered to. Well, now, something sublimely grand.

On the night of February 20th, 1877, some five of our circle members convened in front of the cabinet pursuant to an agreement.

The evening was cool and clear, general harmony prevailed. Medium sat under best of test conditions, and exercises opened by the circle, singing "Angel Band." Soon we were greeted with a "good evening, folks," by the well known voice of Dick, who expressed himself happy to meet with us again; and then a brief statement of the orders for the evening. Mattie Homo's cheering voice, through the medium entranced, announced her presence, and said: "Friends, do you all want to see me to-night?" Of course, we all responded in the affirmative; to which she rejoined, "Well, if the Dutchman comes to control the medium, you shall see me." She alluded to a German by name Geo. Schultz, formerly of Illinois, now Mattie's assistant control. By the by, he is a noble spirit. Dick now ordered music on violin, which I performed a few minutes when, with the rest of the circle, I was permitted to behold a female figure who, in every respect was more than ordinarily attractive. It was Mattie Homo, one among the loveliest of the lovely who now stood before us in her full Indian costume, from the moccasins to the black mussy dress, or rather straight waist, which extended down to more than three feet in length. Her dress was a beautiful white with stripes of red some four inches in width, extending downward to within six or eight inches of her feet; a beautiful white and red striped apron of short length, added to her grotesque appearance, and her large red blanket wrap around her person, with neck and breast nude, also her arms bared two-thirds their length, together with the almost unparalleled symmetry of person made her in every sense the wild, roaming, native daughter of the forest. Feeling myself at home with Mattie, I asked her to remain with us as long as possible, and give us her best demonstrations of Indian life, to which she bowed, and then gave me a friendly shake of the hand. Now as quick as thought, making a motion with her bright coffee-colored arm toward Mr. S., one of the circle, a trance medium, and at the same instant giving utterance to a strange, wild, and to us, unmeaning shriek, he (Mr. S.) in the twinkling of an eye was made her captive, and excepting their costume, it was difficult to tell which of the two was the more Indian. An earnest and marked Indian conversation ensued for a few minutes when Mr. S. commenced whistling something that had anything about it but tune, while Mattie danced to it in the most perfect Indian style.

Scarcely had the last step been taken in this Indian war dance, until there was begun and carried out in representation the art of warfare in all the sly, cunning, and subtlety that so markedly characterize the tribe or nation of which our heroine was once a mortal member. Indeed, we felt for the time being as if we were in the midst of a full band of our red brethren of the everlasting hills. This part of the drama being over with, Mattie began to exercise her powers of domestication and wove, spun, or materialized and dematerialized in our presence, blankets or shawls, repeatedly changing at will their hue from the pale lead to the sky blue, then to red or black, thus showing the astonishing power of mind over the physical elements of nature, when the laws thereof are more thoroughly understood. Mattie took her leave, giving Mr. S. and myself a good farewell shake of the hand promising to perform her next in a stronger light, it at present being somewhat mellowed down.

Cerro Gordo, Ind. J. H. MENDENHALL.

AT ANOTHER SEANCE
several spirits appeared, among whom was our darling little Mary. Her costume was beautiful indeed, and to us, a new style. It was principally pure white, cut so as to lay in falling folds around her person; said folds being of diamonds or rhombic figure, with a small black silk rosette or bow in the center of each rhomb, which was bordered with fine edging of the same silk material, and a border of one and a half inches in width at the lower edge of dress. Sleeves were of like cut and finish. She said it was a Christmas present to her and was the style for the present year. Her hair, as usual, hung in golden strands around her shoulders. Remaining with us over one hour by the clock, she was the most agreeable and cheerful companion of us each and all, having the most beautiful little jokes to pass on each member of the circle, giving the strongest proof thereby that she is a close observer of our daily transactions. Among other things, she called for a glass of water which she took into the cabinet, to a German spirit, who drank part of it so loudly that we all heard him swallow it, remarking something about it in German language; she then returned and drank the remainder in our presence. Little Mary sat upon my lap, kissed me, played with beard in her delicate fingers, and told me of many incidents of past life. Another beautiful spirit appeared, by name Mary Patterson, one of the band. Her costume was purely white, and on her first appearing, she was almost entirely enveloped in a large beautiful white shawl of fine silky texture. Disrobing herself of the latter, she conversed freely, and among other things said they were going to make some change in the spirit band, owing to the fact that it was principally composed of female spirits, and that they needed more of the positive element. Since then, Dr. Jackson, mentioned in the foregoing of this paper, has been admitted and is an active worker. Dick, our African spirit brother, asked to have the light put out, and on so do-

ing, he displayed his sense of good nature, and joviality in a high degree. Other spirits appear, most of whom were readily recognized. At one circle ten conversed with me from the cabinet, including little children, adults and middle-aged. J. H. M.

Mrs. V. C. Eldridge at Dyer Station, Tenn.

Col. Eldridge, of Memphis, Tenn., with his most excellent and accomplished lady and medium, Mrs. V. C. Eldridge, arrived at this place on the 15th inst., to fill an engagement for independent slate writing on the 16th and 17th, and a cabinet seance on the night of the 16th. The circle consisted of some of the most prominent citizens of the place, among whom were W. G. Crank, J. L. Jarrell, M. D., Maj. W. J. Davidson and lady, Albert Kelly, J. B. Biggs and lady, Mrs. J. M. Coulter, C. J. Fletcher and one or two others whose names we can not now recall. The cabinet seance was held under test conditions. Dr. Jarrell took the precaution just before Mrs. Eldridge entered the cabinet to seal her mouth up securely with coarse plaster, but so soon as she entered the cabinet, and a song was being sung by the circle, than noises of various sorts, such as whistling, the playing of the French harp, and bell-ringing issued from the cabinet, and all at the same time, and keeping time with the music. After the song a spirited conversation was kept up for some time between Harry Patterson, the medium's spirit control, and the members of the circle; in the meantime hands of various sizes were extended from the cabinet window, and many tests were given. When the medium came out of the cabinet, Dr. Jarrell examined the plaster on her mouth and pronounced it just as he left it, but very dry and difficult to take off. It was certainly impossible for Mrs. Eldridge to have done the talking in the cabinet with that plaster on her mouth, and equally as impossible for her to have whistled or played the harp, and it would have been an especially difficult matter for her to have done it all at the same time.

Mrs. Eldridge, however, as a medium for independent slate writing, possibly, has no superior in the world. Her phase of mediumship requires no pencil. The slate is carefully cleaned, and placed on her open hand and pressed firmly against the top of the table from the underside, the message appearing on the upperside of the slate or between the slates, if double. The investigator may, if he chooses, write his question on a strip of paper, without the medium's knowledge, fold it, and place it between the slates, tie them together, or make them secure. The moment she places them under the table, the writing will begin, and in a minute or two from the time the slate was placed under the table, it will be returned, still securely fastened, the question answered, but the paper on which the question was written will be out and gone.

The investigator can, if he chooses, while messages are being written on the slate, carry on a conversation of his own, by placing the hand or knee near the table where the spirits can touch it, the answers being given by the usual signals; this, too, without the knowledge of the mediums, the investigator's questions all being mental. During the sitting hands of all sizes are materialized and thrust out from under the table and often take small articles from the floor or off the table, or from the hand of the sitter.

These seances were all held at the residence of Maj. W. J. Davidson, and were under strict test conditions; Mrs. Eldridge cheerfully submits to any condition imposed upon her.

As a matter of course, our strictly orthodox friends are in quite an uproar, and insist that all this spirit intercourse is from the Devil, etc. Well, as the Bible has failed to tell us that the Devil should be converted and sent on a mission of love and mercy from Hell to us benighted earthly heathens, to teach us better morals, and more excellent manners, more love to God and each other, to brighten our pathway through life, and dispel the gloom of death, etc., we shall be compelled to reject their theory and accept a more noble one, that of actual intercourse with our living dead, our angel friends who have left our own fireside for a higher life in the heavens.

Rutherford, Tenn. J. D. McLIN.

Parting Words from the Pacific Coast.

ED. JOURNAL:—My lecture engagements in the West have all been completed, and to-morrow will find me aboard the S. S. Zealandia, bound for Australia. My sojourn in America has been short and transient, yet it has comprised the best efforts of my life, the greatest happiness I have yet experienced and the best lessons I have yet received. I have been met with friends, greeted with kindness, and rewarded with thankfulness, wherever I have been. The result is, I have learned to love your continent, learned to admire your people, and appreciate your maxims and customs. I need to particularize none, as doing this would do an injustice to the whole; I have been well paid for my services; if not always in money, in thanks, encouragement, sympathy and kindness; and as I have traveled along I have taken notes that may be of use to me in my future career; and allow

me to give you a few of my conclusions: The Americans are generally progressive and ambitious in their nature. They are restless, never satisfied, always on the move. Change is their hereditary nature. They comprise every variety of thought, every shade of feeling, and every trait of character it is possible for any nation to possess. Having become accustomed to innovation in the past, they do not guard sufficiently against it in the present or for the future. Being placed in the midst of varieties, they look upon variety as the only healthy condition of action. Their motto is, "Mind my own business, and let everybody else mind theirs."

CALIFORNIA.
This is truly a golden State. The trees are laden with fruit and foliage. The gardens are full of flowers and grassy carpets. At Sacramento I lectured several times by large and attentive audiences. There is no society here, but the general tendency of the people is toward Spiritualism. Mr. Van-Angline is a hard worker, and Mr. Lewis takes an active interest in the cause. There could be a good society or local organization procured for the place with a little labor, and the right men in the right place.

SAN FRANCISCO.
Here I gave ten lectures all told, extending a little over a month. Large audiences attended "Charter Oak Hall" every Sunday. The lyceum is in a flourishing condition and is one of the best I have seen in my travels. My humble opinion is, that by paying more attention to the young, and having a suitable lyceum in connection with the spiritual societies, to take the place of Sunday Schools, thus making Spiritualism more popular, a great deal of good might be accomplished. Mrs. Ada Foye's seances on Thursday evenings are wonderful. The skeptics are confounded, and go away more sober and thoughtful than they come. She never fails of giving tests. The spirits rap, write and speak for her. She is a woman universally liked and well spoken of by the Spiritualists and investigators of the Pacific coast. She should travel and give the world the benefit of her powers.

Last Tuesday evening, the society gave a benefit to the Hon. James M. Peebles and myself. There was a very large and intelligent gathering. Good singing was a marked feature of the evening's enjoyment. Bro. Peebles made brief and appropriate remarks and Mrs. Foye assisted by the angels completely surpassed herself in point of excellence in her seance.

The society presented me with a handsome pure quartz gold ring, as a token of the appreciation they had for my services and those of my spirit-band. They passed resolutions to the same effect. Their kindness made me marvel. They paid me \$50. per Sunday, and gave me all the care and attention I could reasonably ask. Altogether I feel as though more had blessed me than I had been the means of blessing. I had more to be thankful for than to complain about. I only hope that when I return to America the people will be as good to me as they have been in the past, and I ask no more.

The JOURNAL is read with relish here, and I know of no place where such a fearless outspoken paper is so much needed. The city teams with ranting, whining, dying free-lovers, who are eternally clamoring for what they call "the purity of social freedom." They encourage humbugs of every character, not discriminating between the true and the false. The new dress in which your JOURNAL appears, makes it both esquire for neatness and conspicuity, and renders it double worthy of continued support. Long may it live to fight error, and destroy corruption.

Yours Truly,
THOS. WALKER.
312 Mason St., San Francisco, Cal.

The Painless Death.

In a recent holiday lecture at the Royal Institution, Prof. Tyndall, speaking of the painless death by electricity, remarked that Franklin was twice struck senseless by the shock. He afterwards sent the discharge of two large jars through six robust men, who fell to the ground and got up again without knowing what had happened, neither hearing nor feeling the discharge; and Priestly, too, who made many valuable contributions to electricity, received the charge of two jars, but did not find it painful. Prof. Tyndall said this experiment agreed with his own, that in the theatre of the Royal Institution, and in the presence of an audience, he once received the discharge of a battery of fifteen Leyden jars. Unlike Franklin's six men, he did not fall, but, like them, he felt nothing; he was simply exhausted for a sensible interval. This may be regarded as an experimental proof that people killed by lightning suffer no pain. Now, the measured velocity of electricity is many thousand times greater than the measured velocity of sensation in the nerves. Hence the electrical concussion reaches the centre of life without any possible announcement by the eye or ear or sense of feeling. There is abundant evidence that death by a rifle ball traversing the brain is for the same reason entirely without consciousness or pain. A rifle ball, however, is a tortoise compared with the electric flash.

PHILOSOPHY OF LIFE

CHAPTER XLVII.

AS PUBLISHED IN THE LITTLE BOUQUET.

EVIDENCES OF EVOLUTION—III.

PROF. HUXLEY'S CLOSING LECTURE IN NEW YORK.

THE DEMONSTRATIVE EVIDENCE.

WHAT IS REQUIRED FOR A DEMONSTRATION—THE HORSE CONSIDERED FROM AN ANATOMICAL POINT OF VIEW—GRADUAL DEVELOPMENT OF HOOF AND TETH TRACKED BACK IN PAST AGES—CHAIN OF PROOF OF DERIVATION—THREE-TOED AND FOUR-TOED HORSES—EVOLUTION AS THOROUGHLY PROVED AS THE COPERNICAN SYSTEM.

THE LECTURE.

LADIES AND GENTLEMEN.—In my last lecture I had occasion to place before you evidence derived from fossil remains, which, as I stated, was perfectly consistent with the doctrine of evolution, was favorable to it, but could not be regarded as the highest kind of evidence before that sort of evidence that we call demonstrative.

I pointed out, in fact, that as we go back in time the great intervals which at present separate the larger divisions of animals become more or less completely obliterated by the appearance of intermediate forms, so that if we take the particular case of reptiles and birds, upon which I dwell at length, we find in the mesozoic rocks animals which, if ranged in series, would so completely bridge over the interval between the reptile and the bird that it would be very hard to say where the reptile ends and where the bird begins. Evidence so distinctly favorable as this of evolution is far weightier than that upon which men undertake to say that they believe many important propositions; but it is not the highest kind of evidence attained, for this reason, that, as it happens the intermediate forms to which I have referred do not occur in the exact order in which they ought to occur, if they really had formed steps in the progression from the reptile to the bird; that is to say, we find these forms in contemporaneous deposits, whereas the requirements of the demonstrative evidence of evolution demand that we should find the series of gradations between one group of animals and another, in such order as they must have followed if they had constituted a succession of stages in time, of the development of the form at which they ultimately arrive. That is to say, the complete evidence of the evolution of the bird from the reptile—what I call the demonstrative evidence, because it is the highest form of this class of evidence—that evidence should be of this character, that in some ancient formation reptiles alone should be found; in some later formations birds should first be met with, and in the intermediate forms we should discover in regular succession forms which I pointed out to you which are intermediate between the reptile and the birds.

CHARACTERISTICS OF THE HORSE.

The proof of evolution can not be complete until we have obtained evidence of this character, and that evidence has of late years been forthcoming in considerable and continually increasing quantity. Indeed it is somewhat surprising how large is the quantity of that evidence, and how satisfactory its nature, if we consider that our obtaining such evidence depends upon the occurrence in that particular locality of an undisturbed series deposited through a long period of time, which requires the further condition that each of these deposits should be such that the animal remains imbedded in them are not much disturbed, and are imbedded in a state of great and perfect preservation. Evidence of this kind, as I have said, has of late years been accumulating largely, and in respect to all divisions of the animal kingdom. But I will select for my present purpose only one particular case, which is more adapted to the object I have in view, as it relates to the origin, to what we may call the pedigree, of one of our most familiar domestic animals—the horse. But I may say that in speaking of the origin of the horse I shall use that term in a general sense as equivalent to the technical term *Agnes*, and meaning not what you ordinarily understand as such, but also asses and their modifications, zebras, &c. The horse is in many ways a most remarkable animal, inasmuch as it presents us with an example of one of the most perfect pieces of machinery in the animal kingdom. In fact, among mammals it can not be said that there is any locomotive so perfectly adapted to its purpose, doing so much work with so small a quantity of fuel, as this animal—the horse. And as a necessary consequence of any sort of perfection, of mechanical perfection as of others, you find that the horse is a beautiful creature, one of the most beautiful of all land animals. Look at the perfect balance of its form and the rhythm and perfection of its action. The locomotive apparatus is, as you are aware, resident in the slender fore and hind limbs; they are flexible and elastic levers, capable of being moved by very powerful muscles; and in order to supply the engines which work these levers with the force which they expend, the horse is provided with a very perfect feeding apparatus, a very perfect digestive apparatus.

Without attempting to take you very far into the region of osteological detail, I must nevertheless—for this question depends upon the comparison of such details—trouble you with some points respecting the anatomical structure of the horse, and more especially with those which refer to the structure of its fore and hind limbs. But I shall only touch upon those points which are absolutely essential to the inquiry that we have put. Here [taking a leg bone of a horse in his hand] is the foreleg of a horse. The bone which is cut across at this point is that which answers to the upper arm bone in my arm, what you would call the humerus. This [referring to the bone] corresponds with my forearm. What we commonly term the knee bone of the horse is the wrist; it answers to the wrist in man. This part of the horse's leg answers to one of the human fingers, and the hoof which covers this extended joint answers to one of my nails.

Now, there are certain peculiarities about this structure bearing relation to further details of the different portions of the human arm to which I have referred. You observe that to all appearance [referring to the horse's leg] there is only one bone in the forearm. Nevertheless, at this end I can trace two separate portions; this part of the limb and the one I am now touching. But as I go further down it runs at the back part into the general bone, and I cease to be able to trace it beyond a certain point. This large bone is what is termed the radius, and answers to the bone I am touching in my arm, and this other portion of bone corresponds to what is called the ulna. To all appearance in the forearm of the horse the ulna is rudimentary and seems to be fused into one bone with the radius.

will find that this portion of the bone I am now showing you is separated from the rest, and only unites as the animal becomes older, and this is, in point of fact, the lower extremity of the ulna—so that we may say that in the horse the ulna in the middle part becomes rudimentary and becomes united with the radius, and so early united with the lower extremity that every distinct trace of separation has vanished.

THE FOOT OF THE HORSE CONSIDERED.

I need not trouble you with the structure of this portion that answers to the wrist, nor with a more full description of the singular peculiarities of the part, because we can do without them for the present, but I will go on to a consideration of the remarkable series of bones which terminates the forelimb. We have one continuous series in the middle line which terminates in the coffin bones of the horse upon which the weight of the forepart of the body is supported. This series answers to a finger of my hand, and there are good reasons—perfectly valid and convincing reasons, which I need not stay to trouble you with—which are demonstrative that this answers to the third finger of my hand enormously enlarged.

And it looks at first as if there was only this one finger to the horse's foot. But if I turn the skeleton round, I find a bone shaped like a splint, broad at the upper and narrow at the lower end, one on each side. And those bones are obviously and plainly, and can be readily shown to be, the rudiments of the bone which I am now touching in my own hand—the metacarpal bones of the second and of the fourth finger—so that we may say that in the horse's fore limb the radius and ulna are fused together, that the middle part of the ulna is excessively narrow, and that the foot is reduced to the single middle finger, with rudiments of the two other fingers, one on each side of it. Those facts are represented in the diagram I now show you of the recent horse. Here is the fore limb [pointing to the diagram], with the metacarpal bones and the little splint bones, one on each side. It sometimes happens that by way of a monstrosity you may have an existing horse with one or other of these toes—that is, provided with its terminal joint.

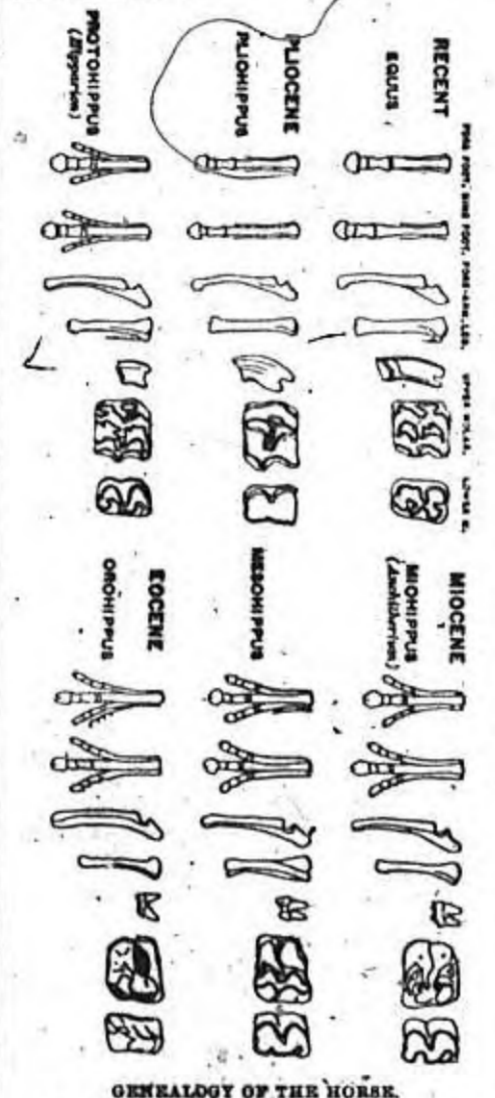
Let me now point out to you what are the characteristics of the hind limb. This [pointing to the diagram] is the hind bone of the horse, and it appears at first to constitute the whole of the leg. But there is a little splint at this point [illustrating] which is the rudiment of the small bone of the leg—what is called the fibula—and then there is connected with this great bone a little nodule which represents the lower end of the fibula, in just the same way as that little nodule in the fore limb represents the lower end of the ulna. So that in the leg we have a modification of the same character as that which exists in the fore limb—the suppression of the greater part of the small part of the leg and the union of its lower end with the tibia. So, again, we find the same thing if we turn to the remainder of the leg. This [showing] is the heel of the horse, and here is the great medial toe, answering to the third toe in our own foot, and here we have upon each side two little splint bones, just as in the fore limb, which represent the rudiments of the second and the fourth toes—rudiments, that is to say, of the metatarsal bones, the remaining bones having altogether vanished. Let me beg your attention to these peculiarities, because I shall have to refer to them by and by. The result of this modification is that the fore and hind limbs are converted into long, solid, springy, elastic levers, which are the great instruments of locomotion of the horse.

THE TETH OF THE HORSE.

As might be expected, and as I have already said, the apparatus for providing this machine with the fuel which it requires is also of a very highly differentiated character. A horse has, or rather may have, forty-four teeth, but it rarely happens that in our existing horses you find more than forty—for a reason which I will communicate directly—and in a more common way happens that you find no more than thirty-six, because the "tusks," or canine teeth of the mare, are rarely developed. Then there are some curious peculiarities about these teeth. Any one who has had to do with horses knows, the cutting teeth—the incisors—are six above and six below, and those incisors present what is called a "mark;" at least, that mark is usually present in horses up to a certain age. It is a sort of a dark patch across the middle of the tooth. The presence of that dark patch arises from a great peculiarity in the structure of the horse's incisor tooth. It is in fact in sections shaped in this fashion [illustrating], considerably curved, and with a deep pit in the middle, and then a long fang. In the young foal this pit is very deep. As the animal feeds, this space becomes filled up with its fodder, and then you have the dark mark, and the reason the dark mark serves as an indication of age, is that as the horse feeds, this is more and more worn down, until at last, in an aged horse, the tooth is worn beyond the bottom of the pit, and the mark disappears. Then, as I said, the male horse generally has canine teeth. We need not notice their structure particularly. In the female these are rarely present. Following that, you may notice a very small and rudimentary tooth, but that is very often absent. It really represents the first tooth of the grinding series. Then there are usually to be found six great teeth, with exceedingly long crowns. The crowns, in fact, are so long that the teeth take a very long time to wear down, whence arises the possibility of the great age to which horses sometimes attain. This is shown in the side diagram. Then the pattern and structure of a horse's tooth are very curious. The structure of the horse's tooth presents a very complicated pattern; that is to say, supposing this to be one of the grinders of the left side [illustrating] above, there is a kind of wall like a double crescent. Then there are two other crescents, which fall in that direction, and these are complicated by folds, and all the spaces between these crescentic ridges are filled up by a kind of bony matter which is called cement. Consequently the surface of the tooth is composed of very uneven materials—of the hard mass of the tooth, which is called dentine, then a very much harder enamel, and a softer cement between, the practical effect of which is the same as the lamination of a millstone. In consequence of the lamination of this millstone the ridges wear less swiftly than the intermediate substance, and consequently the surface always keeps rough and exerts a crushing effect upon the grain. The same is true of the horse's tooth, and consequently the grinding of the teeth one against the other, instead of flattening the surface of the teeth tends to keep them always irregular, and that has a very great influence upon the rapid mastication of the hard grain or the hay upon which the horse subsists.

This that will suffice as a brief indication of some of the most important peculiarities and characteristics of the horse. If the hypothesis of evolution is true, what ought to happen when we investigate the history of this animal? We know that the mammalian type, as a whole—that mammalian animals—are characterized by the possession of a perfectly distinct radius and ulna, two separate and distinct movable bones. We know further that mammals in general possess five toes, often unequal, but still as completely developed as the five digits of my hand. We know further that the general type of mammal possesses in the leg, not only

a complete tibia, but a complete fibula. The small bone of the leg is almost always smaller than the tibia. The small bone of the leg is as a general rule a perfectly complete, distinct, movable bone. Moreover, in the hind foot we find in animals in general five distinct toes, just as we do in the forefoot. Hence it follows that we have a differentiated animal like the horse, which has proceeded by way of evolution or gradual modification from a similar form possessing all the characteristics we find in mammals in general. If that be true, it follows that if there be anywhere preserved in the series of the rocks a complete history of the horse, that is to say of the various stages through which he has passed, those stages ought gradually to lead us back to some sort of animal which possessed a radius, and an ulna, and distinct, complete tibia and fibula, and in which there were five toes upon the fore limb, no less than upon the hind limb. Moreover, in the average general mammalian type, the higher mammalian, we find as a constant rule an approximation to the number of forty-four complete teeth, of which six are cutting teeth, two are canine, and the others of which are grinders. In unmodified mammals we find the incisors have no pit, and that the grinding teeth as a rule increase in size from that which lies in front towards those which lie in the middle or at the hinder part of the series. Consequently if the theory of evolution be correct, if that hypothesis of the origin of the living things have a foundation, we ought to find in the series the forms which have preceded the horse, animals in which the mark upon the incisor gradually more and more disappears, animals in which the canine teeth are present in both sexes, and animals in which the teeth gradually lose the complications of their crowns and have a simpler and shorter crown, while at the same time they gradually increase in size from the anterior end of the series toward the posterior. Let us turn to the facts and see how they bear upon the requirements of this doctrine of evolution.



GENEALOGY OF THE HORSE.

In what is called here the Pliocene formation, that which constitutes almost the uppermost division of the tertiary series, we find the remains of horses. We also find in Europe abundant remains of horses in the most superficial of all these formations—that is, the post-tertiary, which immediately lies above the Pliocene. But these horses, which are abundant in the cave deposits and in the gravel of England and Europe—these horses, of which we know the anatomical structure to perfection, are in all essential respects like existing horses. And that is true of all the horses of the latter part of the Pliocene epoch. But in the middle and earlier parts of the Pliocene epoch, in deposits which belong to that age, and which occur in Germany and in Greece, to some extent in Britain, and in France, there we find animals which are like horses in all essential particulars which I have just described, and the general character of which is so entirely like that of the horse that you may follow descriptions given in works upon the anatomy of the horse upon the skeletons of these animals. But they differ in some important particulars. There is a difference in the structure of the fore and hind limb, and that difference consists in this that the bones which are here represented by two splints, imperfect below, are as long as the middle metacarpal bone, and that attached to the extremity of each is a small toe with its three joints of the same general character as the middle toe, only very much smaller, and so disposed that they could have had so very little importance that they must rather have been of the nature of the dew claws which are in the ruminant animals. This Hipparion, or European horse, in fact presents a foot similar to that which you see here represented, except that in the European Hipparion these smaller fingers are further back, and these lateral toes are of smaller proportional size.

But nevertheless we have here a horse in which the lateral toes, almost abortive in the existing horse, are fully developed. On careful investigation you find in these animals that also in the fore limb the ulna is very thin, yet is traceable down to the extremity. In the hind limb you find that the fibula is pretty much as in the horse itself. That is the kind of equine animal which you meet with in these older Pliocene formations, in which the modern horse is already or becomes entirely absent. So you see that the Hipparion is the form that immediately preceded the horse. Now let us go a step further back [illustrating] to these which are called the Miocene formations and which constitute the middle part of the deposits of the tertiary epoch. There you find in some parts of Europe—in Germany, Central Germany, in France, and in Greece—there you find equine animals which differ essentially from the modern horse, all that they resemble the horse is in the broad features of their organization. They differ still further in the characters of their fore and hind limbs, and present important features of difference in the teeth. The forms to which I now refer are what are known to constitute the genus *Anchitherium* [illustrating]. We have these three toes, and the middle toe is smaller in proportion, the lower toes are larger, and in fact large enough to rest upon the ground, and to have functional importance—not an animal with two dew claws, but an animal with three functional toes. And in the fore arm you find the

ulna a very distinct bone, quite readily distinguishable in its whole length from the radius, but still pretty closely united with it. In the hind limb you also meet with three functional toes. There is the same structure in the Hipparion's hind limb that there was in the case of the Anchitherium, and in the hind leg the fibula is longer. In some cases I have reason to think that it is complete; at any rate this lower end of it [illustrating] is quite distinctly recognizable as a separable though not exactly separated piece of bone. But the most curious change is that which is to be found in the character of the teeth. The teeth of the Anchitherium have in the first place, so far as the incisors are concerned, a more rudimentary pit—the pit is vastly smaller than in the horse. The canine teeth are present in both sexes. The molars are short; there is no cement, and the pattern is somewhat like this [drawing on the blackboard]. There are two crescents and two oblique ridges; while in the lower jaw you have the double crescent and a very slight complication at the extremity. It is quite obvious that this [illustrating from drawing] is a simpler form than that. By increasing the complexity of those teeth there we have the horse's teeth. These are all the forms with which we are acquainted respecting the past history of the horse in Europe. When I happened to occupy myself with this subject there was some difficulty in tracing them, but they left no doubt whatever in my mind that we had here a genuine record of the history of the evolution of the horse. You must understand that every one of these forms in time has undoubtedly become modified into various species and the like, and we can not be absolutely certain that we have the exact line of modification, but it was perfectly obvious that we had here in succession, in time, three forms, fundamentally modified, in the horse type, of which the oldest came nearer to the general mammal—was far less modified than the Hipparion and what had taken place afterward. We saw that the animals which had existed afterward had undergone a reduction of their limbs and toes, a reduction of the lower bones of the hind leg, a more complete coalescence of the fibula with the tibia. The pattern of the molar teeth had become more complicated and the entire space had become filled with cement.

Consider what other alternative hypothesis lies open to you unless you admit this. In this succession of forms you have exactly that which the hypothesis of evolution demands. The history corresponds exactly with that you would construct a priori from the principles of evolution. An alternative hypothesis is hardly conceivable, but the only one that could be framed would be this, that the Anchitherium, the Hipparion, and the horse had been created separately and at separate epochs of time, and for that there could be no scientific evidence. And in the first place it is not pretended that there is the slightest evidence of any other kind that such successive creation has ever taken place. When I was investigating this subject all the collections in Europe were accessible to me, and they had led myself, and I may say, as I happen to know by correspondence with him, had also led that very eminent anatomist Prof. Lartet of Paris to the same conclusions. Indeed, the story is so plain that no one deserves any particular credit for drawing so obvious a conclusion. And since then, paleontological inquiry has not only given us greater and greater knowledge of the series of horse-like forms, but by and by enabled us to fill up the gaps in the series, and to extend that series further back in time.

Fossil Horses in America.

That knowledge has recently come to us, and assuredly from a most unexpected quarter. You are all aware that when this country was first discovered by Europeans there were found no traces of the existence of the horse in any part of the American continent. And, as is well known, the accounts of the earlier discoverers dwell upon the astonishment of the natives when they first became acquainted with that astounding phenomenon—a man seated upon a horse. Nevertheless, as soon as geology began to be pursued in this country, it was found that remains of horses—horse-like our European horses—like the horses which exist at the present day—are to be found in abundance in the most superficial deposits in this country, just as they are in Europe. For some reason or other—no feasible suggestion on that subject, so far as I know, has been made—but for some reason or other the horse must have died out on this continent at some period preceding—how long we can not say—the discovery of America by the Europeans. Of late years there have been discovered on this continent—in your Western territories—that marvelous thickness of tertiary deposits to which I referred the other evening, which gives us a thickness and a consecutive order of tertiary rocks admirably calculated for the preservation of organic remains, such as we had hitherto no conception of in Europe. They have yielded fossils in a state of preservation and in number perfectly unexampled. And with respect to the horse, the researches of Ledy and others have shown that numerous forms of the fossil horse have existed among these remains. But it is only recently that the very admirably contrived and most thoroughly and patiently worked-out investigations of Prof. Marsh have given us a just idea of the enormous wealth and scientific importance of these deposits. I have had the advantage of glancing over his collections at New Haven, and I can truly and emphatically say that, so far as my knowledge extends, there is nothing in any way comparable to them for extent, or for the care with which the remains have been got together, or for their scientific importance to the series of fossils which he has brought together. [Applause]. That enormous collection has yielded evidence of the most striking character in regard to this question of the pedigree of the horse. And, indeed, the evidence which Prof. Marsh has collected tends to show that you have in America the true original seat of the equine type—the country in which the evidence of the primitive life and modification of the horse is far better preserved than in Europe; and Prof. Marsh's kindness has enabled me to put before you this diagram, every figure in which is an actual representation of a specimen which is preserved in New Haven at this present time. The succession of forms which he has brought together shows, in the first place, the great care and patience to which I have referred. Secondly, there is this Pliocene form of the horse (*Hiohippus*), the conformation of its limbs present some very slight deviations from the ordinary horse, and with shorter crown of the grinding teeth. Then comes the form which represents the European Hipparion, which is the *Protolhippus*, having three toes and the forearm and leg and teeth to which I have referred, and which is more valuable than the European Hipparion for this reason; it is devoid of some of the peculiarities of that form, peculiarities which tend to show that the European Hipparion is rather a side branch than one in the direct line of design. But next comes the form of *Miohippus* which corresponds pretty nearly with what I mentioned as the Anchitherium of Europe, but which has some interesting peculiarities. It presents three toes—one large one and two lateral ones—and the fourth toe, which answers to the little finger of the human hand, but there is only a rudiment of this, as in the lateral toe

of the horse. This is, however, as far as European deposits have been enabled to carry us with any degree of certainty in the history of the horse. In this American tertiary, on the contrary, the series is continued evenly down to the bottom of the eocene, and these older rocks yield these remains. The miocene form termed *Mesolhippus* has three toes in front and a large splint for the rudiment representing the little finger, and three toes behind. The radius and ulna are entire and the tibia and fibula distinct, and there are simply anchitheroid short crowned teeth.

But this is probably the most important discovery of all—the *Orohippus*—which comes from the oldest part of the eocene formation, and is the oldest one known. Here we have the four toes on the front limb complete, three toes on the hind limb complete, a well-developed ulna, a well-developed fibula, and the teeth of simple pattern. So you are able, thanks to these great researches, to show that, so far as present knowledge extends, the history of the horse type is exactly and precisely that which could have been predicted from a knowledge of the principles of evolution. And the knowledge we now possess justifies us completely in the anticipation that when the still lower eocene deposits and those which belong to the cretaceous epoch have yielded up their remains of equine animals, we shall find first an equine creature with four toes in front and a rudiment of the fifth toe will be gradually supplied, until we come to the five-toed animals, in which most assuredly the whole series took its origin.

VALUE OF THIS EVIDENCE.

That is what I mean, ladies and gentlemen, by demonstrative evidence of evolution. An inductive hypothesis is said to be demonstrated when the facts are shown to be in entire accordance with it. If that is not scientific proof, there are no inductive conclusions which can be said to be scientific. And the doctrine of evolution at the present time rests upon exactly as secure a foundation as the Copernican theory of the motions of the heavenly bodies. Its basis is precisely of the same character—the coincidence of the observed facts with the theoretical requirements. As I mentioned just now, the only way of escape, if it be a way of escape, from the conclusions which I have just indicated, is the supposition that all these different forms have been created separately at separate epochs of time, and I repeat, as I said before, that of such a hypothesis as this there neither is nor can be any scientific evidence, and assuredly, so far as I know, there is none which is supported or pretends to be supported by evidence or authority of any other kind. I can but think that the time will come when such suggestions as these, such obvious attempts to escape the force of demonstration, will be put upon the same footing as the supposition by some writers, who are, I believe, not completely extinct at present, that fossils are not real existences, are no indications of the existence of the animals to which they seem to belong; but that they are either sports of nature of special creations, intended—as I heard suggested the other day—to test our faith. In fact, the whole evidence is in favor of evolution, and there is none against it. And I say that, although perfectly well aware of the seeming difficulties, which have been adduced from what appears to the uninitiated to be a scientific foundation. I met constantly with the argument that this doctrine of evolution can not be correct, because it requires the lapse of a period of time in which duration of life upon the earth is inconsistent with the conclusions arrived at by the astronomer and the physicist. I may venture to say that I am familiar with those conclusions, inasmuch as some years ago, when President of the Geological Society of London, I took the liberty of criticizing them, and of showing in what respects, as it appeared to me, they lacked complete and thorough demonstration. But putting that point aside altogether, suppose that, as the astronomers, or some of them, and some physical philosophers tell us, it is impossible that life could have endured upon the earth for as long a period as is required by the doctrine of evolution—supposing that to be proved, what I want to know is, What is the foundation for the statement that evolution does require so great a time? The biologist knows nothing whatever of the amount of time which may be required for the process of evolution. It is a matter of fact that those forms which I have described to you occur in the order which I have described to you in the tertiary formation. But I have not the slightest means of guessing whether it took a million of years, or ten millions, or a hundred millions of years, or a thousand millions of years to give rise to that series of changes. As a matter of fact the biologist has no means of arriving at any conclusion as to the amount of time which may be needed for a certain quantity of organic change. He takes his facts, as to time from the geologist. The geologist, taking into consideration the rate at which deposits are formed and the rate at which denudation goes on upon the surface of the earth, arrives at certain conclusions more or less justifiable as to the time which is required for the deposit of a certain amount of rocks, and if he tells me that the tertiary formation required 500,000,000 years for its deposit, I suppose he has ground for what he says, and I take that as the measure of the duration of the evolution of the horse from the orohippus up to its present condition, and if he is right, undoubtedly evolution is a very slow process and requires a great deal of time. But suppose now that the astronomer—or for instance, my friend Sir William Thompson—comes to me and tells me that my geological friend is quite wrong, and that he has capital evidence to show that life could not possibly have existed upon the surface of the earth 500,000,000 years ago, because the earth would have been too hot to allow of life: My reply is, "That is not my affair; settle that with the geologist, and when you settle that between yourselves I will agree with any conclusion." We take our time from the geologist, and it is monstrous that, having taken our time from the physical philosopher's clock, the physical philosopher should turn round upon us and say we are going too fast. What we desire to prove is, is it a fact that evolution took place? As to the amount of time it took for that, we are in the hands of the physicist and the astronomer, whose business it is to deal with those questions.

FAREWELL WORDS.

I think, ladies and gentlemen, that I have now arrived at the conclusion of the task which I set before myself when I undertook to deliver these lectures before you. My purpose and object has been, not to enable those of you who have not paid attention to these subjects before to leave this room in a condition qualified to decide upon the validity or the invalidity of the hypothesis of evolution, but to put before you the principles by which all such hypotheses must be judged; and furthermore, to make apparent to you the nature of the evidence and the sort of cogency which is to be expected and may be obtained from it. To this end I have not hesitated in regarding you as genuine students and persons desirous of knowing the truth. I have not hesitated to take you through arguments, and long chains of arguments, that I fear may have sometimes tried your patience, or to have inflicted upon you details which

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CHICAGO, ILL., MARCH 17, 1877.

"Well, What of it?"

Agreeably to the announcement at the conclusion of last week's article under the above caption, we now proceed to consider more in detail the condition of the spirits, their institutions, the topography, the scenery, the qualities and whereabouts of the second circle of the second sphere of existence.

Strictly speaking, at the death of the physical body, the spirit which is immortal, is not changed by the death of its body. It continues to live, and if his or her faculties are sufficiently developed, the vision is opened to new and beautiful scenery which it could not see or appreciate while looking out through physical eyes.

We have before stated that the very ignorant and vicious soon find old associates, and with them they gravitate to societies that are congenial to their feelings.

But we have traced the process by which spirits are elevated or educated through dire experience, from the lowest circle upwards, towards higher conditions of life, where spiritualities are appreciated and enjoyed.

This scenery and these beings readily come within the observation of all spirits whose love for knowledge and spiritual elevation has been awakened, upon this rudimentary plane of life.

So in response to the inquiry, "Well, what of it?" (which is so often made to the Spiritualist who knows by observation, and information imparted by spirits long in the second sphere), we say make conditions so favorable for the development of the mental and moral faculties of every child that is born into mortal life, that their aspirations will be for the acquirement of knowledge, rather than the undue gratification of the passions.

Long ago perhaps of degradation and suffering are thus saved. When man has proper culture, mental and moral, in earth-life, he is prepared to enter the next sphere on a plane of beauty and moral excellence, that otherwise would not be reached.

This is the class whose condition on entering Spirit-life, we now propose to consider. Unlike the very ignorant and vicious classes, they have had their aspirations awakened to a fervent zeal to know more of their nature, their destiny, the whereabouts and the true characteristics of the Spirit-world. The tendencies of their mind is upward towards the real, and they thirst for knowledge and moral excellency. Realizing that there is an after-life of beauty and loveliness inexpressible, and that good and true men and women of all past ages continue to live and improve in wisdom and moral worth there, their aspirations go out towards such, both before and at the death of the physical body.

Each one vies with others in acts of courtesy and kindness, and as the death of every mortal body is foreseen, the dearest ones in Spirit-life have a home prepared for the reception of the new-born spirit.

His already well cultured aspiration for knowledge and for the beautiful of the after-life, is known to his guardian spirit, (which every individual has) and to many others. Hence the loved ones resort to every expedient to properly gratify such aspirations. His mental culture and his spirituality has prepared him to become receptive to truths, which are apparent to all who seek to know of their real existence.

Hence he finds infants, children, youth, middle aged, and those of more mature years in earth-life, all enjoying life, and so far as their development will admit, they vie with each other with unselfish love, for the elevation of human character. He beholds as a reality the most beautiful and highly cultured landscape that has ever passed before his most enchanted visions.

Humanitarians, those whose souls move constantly with philanthropic impulses, are ever trying to find a key that will prevent men from stumbling!

These spirits whose experience through long ages has made them master teachers, impart their knowledge to all who thirst for wisdom, in a manner and with a love which is most exalting to soul to all listeners.

But where is this world of loveliness and use, and what of its topography? says the reader.

The Spirit-world is wherever spirits exist, and we have already said that there is naught outside of the infinite sea of life-spirit. Hence it follows that the Spirit-world like this earth, exists in and is pervaded by the elements that constitute the great infinite whole—the infinite sea of Spirit-life; hence the Spirit-world is here.

Societies upon the spiritual plane of life are analogous to societies upon the physical plane, but more definitely marked. Where there is no affinity upon the spiritual plane, there is a repulsion. Hence spirits naturally gravitate into circles for which they are adapted. And we have already seen that progress out of the passional circles, is only made when the passions are surfeited and wick.

It is the refinement or elevation of the

spirit to a sense of the beautiful, that makes him or her gravitate to such portions of the spiritual sphere as art and culture rendered lovely and beautiful.

There as on earth, the scenery is made enchanting by art. Hence it follows that the topography of the country of the inhabitants of the second circle, is as diversified as the mind can conceive of, and yet all beautiful and enchanting to the well cultured senses.

Hence it will be seen that it is only the abuse of the senses that leads to vice and degradation, even down to the torments suffered by spirits in the lowest hells; while on the contrary an intelligent exaltation of the senses, brings happiness most exquisite.

But what shall we say of the real appearance of the Spirit-land, occupied by the inhabitants of the second circle?

We have quoted from the Swedish Seer to more forcibly present the degraded condition of the inhabitants of the lowest circles of Spirit-life, and the scenery and general topography of that country. We will now quote from the "Poughkeepsie Seer," showing the loveliness of the second circle in contrast with the first.

The "Poughkeepsie Seer"—A. J. Davis, when a mere boy, while exalted to the "superior condition," said:

"Affections are varied according to the degrees to which each spirit from the first to the highest society, has advanced in the stages of development. Hence industry is equal, useful, harmonious, and reciprocal; for every one gravitates to the situation which accords with his predisposing desire.

Moreover, I behold here some of the most magnificent creations of Will and Wisdom. It is well to remark, that everything created in this sphere is suggested by Love and perfected by Wisdom—and is, therefore, a living projection from their minds. Things are created by Will; and these discoveries are distributed in a uniform manner throughout the plains, valleys, rivers, and groves of the Spirit-home. I discover constructions of the most grand and magnificent character, each having a brilliancy and illumination according to the advanced state of the society in which it is found.

THE KEY! THE KEY!

Give us the Key that Opens the Doors to the Temple of Nature.

Stumble! Stumble! Stumble! Stumble! Stumble!

NUMBER XL

ONE MILLION LITTLE MOODY'S ON A MARAUDING EXPEDITION, AND HOLDING A CAMP-MEETING IN A LADY'S BRAIN, AND THE BIG MOODY REFUSED TO ORDER THEM OUT.

Humanitarians, those whose souls move constantly with philanthropic impulses, are ever trying to find a key that will prevent men from stumbling! A man walks upon an icy side-walk or slippery pavement, or attempts to descend a precipitous embankment, and he stumbles,—perhaps "gatheis" himself up and saves himself from the impending danger, or falls altogether, and ruins his physical organism in the attempt to extricate himself from the difficulties he encounters.

pathos, and how brilliant with those kind emotions that ornament human nature, and make the soul a celestial palace, where angels love to linger and bathe in the aroma of its exalted influence. He stumbled when he stole that overcoat, for he was love-blind. His family wanted medicine, and in the agony of his soul, he wandered, he knew not whither—and finally stumbled, as it were, into the Spirit-world.

Ministers and physicians are constantly stumbling. They stand on the side-walk of lust, of unholy passions, and they fall, making a wreck of families. Men stumble in mind, and the majestic structure, tottering, soon falls a mass of ruins. It appears from an exchange that there was Ellen Case, a young woman employed as a domestic servant, at Oakland, Cal., was attacked by a trivial malady, and Dr. Pentack was called in. This Dr. Pentack had long been known as an odd man, full of freaks in professional and social conduct.

What sadder picture than this, the human mind in ruins! He had stumbled sometime, and extinguished the lamp of reason. There are wrecks all around us! It is a sad spectacle to see a nation once brilliant with art, and scintillating with the genius of its warriors and poets, disintegrate, and like ancient Greece and Rome, become a mass of ruins! But each nation is an aggregated individual, carrying out the impulses of the majority, and when those impulses stumble, the nation totters and perhaps falls.

The world is full of stumbles and stumblers! The mind, however brilliant, however noble the impulses that rise forth in it like flowers in the garden, and shed an aroma that diffuses happiness to all that comes within the radius of its influence, it too, is liable to stumble. That young lady yonder, was once the pride of a doting mother and indulging father. We knew her well when virtue, like a fairy queen, nestled on her features, sparkled in her eyes, illuminated her countenance, gave elasticity to her step, and a cheerful sound to her voice.

Finally she became acquainted with Henric —, and though a disreputable character he won her affections and ruined her life! Oh! how strange it is that the tender, loving, confiding girl, pure as an angel, and radiant with all that is lovely, should be attracted to a brute, though he possessed glossy tongue and a fair exterior. The entreaties of parents availed nothing. The flutterings of a mother bird and its plaintive cries can't save her offspring from the jaws of the rapacious snake.

Each human system has its magnetic aura, and the law still holds good, if you could see the minute particles thereof, they would be in form somewhat like the being from whom they emanate. Now here is one of the grandest laws of the universe. The healer sends this magnetic emanation forth, which contains trillions upon trillions of little bodies very much like his physical organism, and they enter the system of a patient, and are willed to heal the diseased part, and they do it every time if the will-force of the operator is strong enough. Now take notice, when these infinitesimal germs are sent forth by a person of a strong passional nature, they subdue the organization of the pure girl, and she becomes a victim. The Henric alluded to, had studied psychology; had delved deep into mystic lore and understood this law. He met Miss Mary, was brought in contact with her, was allowed to fondle her hands, then to kiss her, then to ruin her! He sent forth on a damnable marauding expedition millions of little bodies like himself, inflamed with passion, and those infinitesimal magnetic germs were impregnated in her organization and willed to do a certain work; and they did it! This Henric had made wrecks of families, had blighted the prospect of the young, had sent to the graveyard his many victims. Miss Mary — stumbled. She thought she loved! In her system, as strange as it may appear, were millions of "Henrics," sent forth, willed to do a certain work. As usual in such cases when the ruin was complete, Henric deserted his victim, and Mary left alone to herself, soon realized her situation. The infinitesimal germs of himself, which he had infused in her system, exhausted their power, and she realized the fact that she had stumbled and fell, and was a wreck! Going to her mother and father she threw her arms around their neck, and in turn asked their forgiveness. What a meeting, and what a greeting! The lost child—the darling of the household had returned! Tears were shed by the mother, and she clasped to her bosom her child, and bathed her with the baptismal tears of forgiveness! The father rejoiced in the return of the household jewel though badly defaced with the plain marks of a villain! Thus it is that humanity are constantly stumbling; some in one way, some in another. The angels of heaven see our stumbles, see us rise from the fall with mangled bodies, and they inspire us to persevere, and recover from the calamity.

The Springfield (Mass.) Republican says, under the head of, "A Case That Wasn't Prayed For," that when Mr. Moody told his audience that there was nothing so important in this world as saving souls, an elderly gentleman, with tears in his eyes, told the reporter this story: I came from Philadelphia, and was the bearer of a message to Mr. Moody which contained the following request for prayer, which I handed in, but which has been ignored by the evangelist: "The earnest prayers of Mr. Moody and his 'praying band' are requested for a woman in Philadelphia, made insane by her participation in the meetings there." The husband of this woman is an honest, hard-working industrious and frugal man, and the father of two children. Since this affliction has come upon him, he feels almost like cursing God and Moody for thus devastating his once happy home and rendering his children motherless. Can not something be done through prayer to help this unhappy husband? By what right do they refuse to pray for this unfortunate mother? The law holds good here. Ten millions of little sanctimonious Moodys, shouting glory to God, hallelujah, etc., were sent into her system, and there they are carrying on a sort of religious guerrilla warfare, rendering her insane! When we say little Moodys, we mean those magnetic germs transmitted to her by his indomitable will, and which possessed every quality of his religious nature and which in form, though invisible to the naked eye, are exact counterparts of himself. They are holding a camp-meeting in her brain; are singing psalms there, praising God, and impressing upon her all the terrible realities of a hell. The little "cusses"—for they are nothing else—can only be killed by a positive magnetic healer, who will send a part of himself—magnetic germs—into her system to drive all the little psalm-singing Moodys out. In these statements we have given the readers of the JOURNAL one of the "Keys to Magic," the "healing art," the

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