

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

HOLY BIBLE  
LEAD-AVISTA  
SHEPHERD  
SHARPER

THE ARTS, SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

Earth hears no clash, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXII.

JNO. C. BUNDY, Editor.

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NO. 26

## THE ROSTRUM.

The Experiences of Hon. Robert Dale Owen in Spirit-life, given through Mrs. Cora L. V. Richmond, at Occidental Hall, Chicago, July, 22, 1877.

Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.

### INVOCATION.

Infinite Parent, our Father and our Mother God, to Thee and to Thy perfect love, we ever turn. The universe is fraught with the effects of Thy love. Thy presence is made manifest in all life and in all things. The flower sheds its sweet perfume because of the life given by Thee; through Thy laws of manifold beauty, the Universe trembles freely with Thy love. Oh! let the soul of man, conscious of his relationship to Thee, aspire to a knowledge of Thy life. Let Thy love be poured out upon the world until everywhere earth's children shall be made glad because of Thee. Let life survive death, and glory abide beyond the tomb, prevailing in the midst of men and things, until there is no darkness and no more death and sorrow. May the ministering light of the Spirit-world illumine the pathway of time and shed its brightness across the shadow of death. May the angelic messenger this evening, chosen as a ministering power from that unseen realm, so touch the hearts and minds of Thy children, that they may see the gateway open, and know that life and death are one; that immortality is one with time, and that the gateway to the Spirit-land has been widely opened by ministering angels.

Oh! if there be others still clinging to the darkness of the tomb, may the smiles of spirit love which greet them from the higher world, be felt throughout their souls. If there be those who are bound down, seeing no spirit in all the universe of time or change, nor hearing the voice of angels, nor knowing that man is immortal, oh! may the rock be cleft apart that binds them to the dust, and their spirits rise to a consciousness of immortal being. May the surpassing love which Thy power has foretold upon earth, be felt to-day—even as angels ministering in times past; let it be felt and known anew, and as the teacher chosen by Thee beheld the glories of the light of the eternal world, and following his footsteps, ministering angels appeared and talked with men; so now when the transfiguration again appears, may those who are bathed in its influence, perceive the glory, and standing near the blessed foundation behold the light that springs therefrom. Oh! may all truth be uplifted; all love inspired, all meditation of angels so developed, that at last, man crowned and glorified, shall behold the aim of life to be not of earth, but in the firmament where love, and truth, and happiness abide forevermore.

### HIS EXPERIENCE.

So lately have the mists of time rolled away from my vision; so lately has my spirit been disenthralled, that although familiar with the theory of controlling another person's frame, I am practically unaccustomed to this method of speaking. You will not find me as eloquent as the practical teachers who control this medium. You will not find me as efficient in the use of accurate speech through another form; but if there is eloquence in truth, and in the salutation of a friend, and in the assurance that experience brings, I shall find myself welcome among you, though I come in an unaccustomed manner.

There are many here now whose faces are familiar; there are many who know my voice on earth; there are more who knew my thoughts through written words, perhaps; but to each and all, I have this to say, that although for twenty years or more a close student of the spiritual philosophy, watching carefully as opportunity offered its various manifestations and testimony; although perfectly aware at a late hour of mortal existence of the reality of spirit life, and the consciousness of spirit communion and presence and although my mind and habit of thought had been shaped for many years in accordance with this belief, I believe that were I to tell you the reality, you could not comprehend it, since the human brain, accustomed to earthly surroundings, has no perception of the real nature of spirit-life. I know, however, that you will understand me; I know your spirits will respond, and I do know that

death transcends the power of mortal speech, and that only the sublime vision of seer, or the absolute experiences of spirit-life, can unveil its reality to human thought. Paul said, "On earth we see through a glass darkly, but then face to face." Now I have a realization of this, and shall endeavor to show it to you in a brief lesson this evening, imperfectly uttered, but you must consider that I have only been the brief space of one earthly moon in spirit-life—scarcely have I become accustomed to the methods of my new home, though I might suppose I had been there a century, so full has it been of richness in spiritual experiences.

Death was to me a most welcome messenger. Although life here was ever pleasing; the use of earthly experience I never denied, and I tried never to abuse it, but an overwrought brain, and hand already trembling with years, made death almost a welcome visitant, and I sprang forth as gladly as it were possible for a freed bird to spring into the air. I need not say that when the hour came, I was glad to depart. The ties that bound me to earth, though tender, were not strong compared to the many ties that bound me to the spirit. What I have on earth is still as clear; what I have in possession of my soul, is an inheritance of my earthly existence, garnered and treasured for me by hands whose loving care I long felt.

All kinds of loving ministrations cheered my hours on earth; by spirits whose benediction it was my pleasure and profit to receive. When with mortals I found more than I thought it possible for my weak existence to deserve. I found the fruition, the full expression of what I thought was the spirit state, the affection beyond earth.

Need I point to you that in the perception of spiritual truth, I had not mistaken the real for the shadow; need I point to you that I knew spirit-life could not be wholly like mortal life, and that resemblances were only points of comparison, and how when I sprang forth from my body, though fully aware of this fact, I still could scarcely recognize myself, so full of life, so full of new found strength and vigor, that even early manhood did not afford a comparison; so did my spirit form seem to be perfect, and I roamed around, apparently living in some golden age of the world, where no death or shadow had come upon mankind; that was my first thought, the consciousness of life, as it appeared in the beautiful opening of that existence which the Angel of Death had brought to me. The awakening from the trance, and the revivification after long illness, and the springing up from a partial slumber wherein the senses had been benumbed—the most perfect awakening hour of life on earth that you ever felt, all the fruition of mortal power could bear no comparison to the awakening from death; it is the birth of which life on earth is but the dream; I say this is what came to me. There may be other states. It is hardly possible for spirit existence to seem like this; it is so comparatively to every soul released from the body.

Of necessity you would think I would consider my surroundings first; on the contrary, I was too much employed with my own thoughts and emotions to consider whether I was in heaven or in the Spirit-land; I know I was only aware of the present theme of life; I felt a kind of light I never sensed before; buoyancy that never came upon my feelings before; a subtle power circulating through every portion of my nature. My whole being seemed to thrill with the consciousness of immortal power, and I was aware of being bound and tethered by no bonds.

If straightway each being here present could rise into the upper air, controlling every motion, governing every action, and floating instantly in any direction most desired; if straightway the most cherished thought of man could become a reality, and you found yourself possessed of absolute sight, and sensing the presence of that which seemed to pervade all things; if straightway those whom you loved are brought to your presence, without the change of time or space, and you could see them face to face, read their minds, understand every thought which is obscure now, and enter into their communion, and misled by no outward signs, but seen face to face, your fruition would be complete! This had at last come to me. As a traveler, journey-

ing through a desert, finds at last the oasis he is dreaming of; as one long absent from his home awakens to find himself in loved one's arms, surrounded by familiar faces—this is the sensation I experienced, awakening from mortal into spirit-life. Nor is it this only. All who had preceded me, and to whom I had looked for guidance, I found waiting for me, not in a place that seemed set apart, but just where I left my mortal body, waiting as though they had been there always; as though a portion of the life I had left, but I had not been able to see them. As the blind was restored to sight, and the bright parts of earth seen, so did I see the transcendent beauties and loveliness of the Spirit-world above the mortal world.

I did not pass in through space, or through any spheres of ether; I did not enter any other state of existence, but I found my immortal ones just where I had left my mortal body, and my heaven began at once. I cannot tell what I saw or felt so far as the scenery is concerned. I was not aware of sparkling fountains, or singing birds, or golden shores; no fruitage, or trees laden with rare blossoms; but I saw the benign eyes of a father smile upon me, as though they had never left me; as though I were a boy, and he had welcomed me home from my school; I saw face to face the forms of my familiar friends—the one cherished dream preceding me there—waiting calmly as though my whole life had not been yielded. Then, need I say that this truth at once pressed close upon me?

Persons of my family first saluted me; then I found the friends of later life, those whose views and opinions I had shared, and I had studied with them this philosophy, the familiar expression of later life. I need not say that Edmonds, Pierpont, Talmadge and Channing gathered around and saluted me as though we had just parted in some literary pursuit; I need not say these distinguished characters have accompanied me to hear my first speech through mortal lips; they are here especially to give benediction to my presence, and show that they are assembled with you in the search for truth. Their Spirit-world is where they can impart the most knowledge, given to them to unmask the errors of earth.

I have the consciousness that I ought to say to you that this reality of Spirit-presence is very like what you expect. I want you to understand that I have opened my other eyes that were veiled, and I see that spirit-life, the realm of invisible intelligences, does not mean distance in space, nor does it mean that you must abide elsewhere; your spirits abide where their affections must be. So subtle is the thought of spirits, that it follows them here. Now my Spirit-world seems all about me, and I don't seem obliged to pass to any distance to reach it, nor am I in any atmosphere or cloud, but I seemed at once face to face with friends, and they were near the earth. I did not feel any shadow, but seemingly I at once caught a glimpse of the spiritual sunshine around the earth, but which, owing to spiritual blindness; human beings can't see. As ether is invisible to your vision, like the air you breathe, so this spiritual ether abounds around a portion of your life, and could you open your spiritual eyes, you would see us all here as naturally as though no change of death; it is only you who don't perceive. The difficulty of obtaining access to you is because the eyes, as it were, are blind, and the sensations so dull, hence you can't see us, but must reach us through the intermediate sphere of a medium; but could you realize this fact; could I make it conscious to your mind, that the Spirit-world is not far off, that your friend whom you expect to come from a remote star to give a written message, is by your side striving to touch your cheek and to pillow your head; could I make this manifest, you would no longer grope in darkness and blindness of research, but you would feel sure that the ever-present consciousness of the love of that invisible friend would be your stay, even if you are blind.

If I had not understood the methods through which I reach you, this opportunity could not have been enjoyed; fortunately these methods are becoming more familiar; fortunately, it will be the pride and purpose of each human being that through some avenue of perception, impression, sight, or visitation, the Spirit-world shall be as near to each one as the persons of

your own household, that surround and encircle you, and make all friends and a kingdom of heaven on earth.

I found my Spirit-world at the gateway of life to meet me. My friends were there, and my companions, and my family. The dearest persons of my household were there to welcome me. I was not made to feel any distance in time or space. I was made aware that spirit existence may abide near the earth, in an atmosphere of love, and one is not obliged to undergo a translation in order to be in the spirit realms. I say now that the spirit spheres are not localized habitations. They are rather conditions of existence in which spirits may abide just as when on earth. If an exalted mind in your midst to-day, the Spirit-world that surrounds that exalted mind is like wise exalted, and he is a link that points to the highest possibilities, so each one of you present to-night, is surrounded and attended by spirit friends, each of whom is in some degree of sympathy with your own peculiar state, and if the mind is in rapport with them, you are in the Spirit-world they inhabit, and they may be able to impress you from that sphere.

Spirit spheres are not as regular in their action as the revolution of the planets, and they are not confined to the mere space that planets are; they are the results of spiritual states or attractions. While in your midst to-night, my spiritual home is here. This being the case, all who are in sympathy with it, are together of necessity, since they are employed in the same task, while other workers in other departments of life, pass to their place in spirit existence on earth, and there fulfil their work at the same time; so with certain spheres of mind; humble laborers express themselves on earth at the same moment, without destroying the harmony of the whole—perhaps reaching far away into other regions of thought. As space is necessarily unlimited, and as the ether compared to it, is merely a point of dust, so minds do not crowd around places to which they are not attracted, therefore none of the disturbing changes that occur on earth from overcrowded persons in certain or particular parts of country or town, or any undue excitement.

We all remember when the war was raging between the North and the South, the telegraph offices were crowded with those anxious for particulars, and that the slightest word from the seat of war brought them to the street and particular corners where the bulletin informed them of the result of some battle. Not so with spirits who crowd around earthly places. It is quite true at some places of rendezvous where mediums give seances, that spirits crowd around as promiscuously as mortals ever did around a bulletin board, each one anxious to give a message; but the mere familiar wish is to remain with friends, watch each thought and strive by that means to reach their love.

A knowledge of spiritual laws enabled me to be more exact in the control of this and a few other mediums I have visited since I left earth. My volition is perfectly clear. I shall make it a custom and practice to visit all the friends possible to reach.

Some time ago, as you are aware, it was supposed that I had lost my reason. Suitable obituary notices appeared in the public journals, deploring the result of Spiritualism on my mind. I had good opportunity in my retirement, of reading these notices; some of you may have observed that very great justice is done to persons who have fallen, from misfortune, and on recovering to health, would be visited by ridicule because of a certain phase of belief. Not being dead at all, having been at the last hour of my earthly existence as perfectly conscious of spirit-life, as ever at any time of the many years of my investigation, I desire to give my testimony where I can. I shall avail myself of every suitable opportunity to appear to each friend individually, as far as possible. I owe this to you; having been a co-worker in this field of reform, and having passed through the obloquy which it generally brings, I desire to aid you in pursuit of this method of thought best adapted to you, and the kind of life you may finally enter; but remember that I cannot to-night give you any thing like a comprehension of spirit-life, that I shall yet be able to give. To fulfill my de-

sire, I shall pass on to the investigation of the various methods of spirit existence.

Since I have been with my friends in Spirit-life, I have become aware of the method of governing human thought, which I regarded hardly possible while still a denizen of outward life; I know now how much dependent upon spirit existence you are; I see how much my own life was the result of their guiding hand—I know it now. Such things, therefore, that I can in my humble way give,—such instructions as I can impart from the teachings I receive, shall be given to you. Controlled as your lives are by gentle ministrations, and governed by spirits; dependent as you are upon this higher atmosphere, your spiritual growth, if but a moiety of life which I perceive shall be infused into every existence, it will make of the darkest life a beacon light, a glory that can not fade. If, when once the consciousness of surging immortality enters the mind, the consciousness of departed spirits ministering to you, become portions of your daily purpose.

On earth I traversed the dark shadows of disbelief. I had to follow in the footsteps of my good father before I found peace. Finally, I had to investigate Spiritualism; before that the future was a blank, and life beyond death was a mockery. I believed only in the transcendentalism of the metaphysician or theologian. Once awakening from that dream, and possessed of that security, how my soul overleaped all the bonds of sense and became aware of its possession and revelations.

In the company of my own household, in the gentle ministrations of spirits, that were like a balm to the weary soul, and who baptized me in that love which had ever been a beacon light to me, I was happy indeed! Surrounded by the fruition of those that had gone on before; finding the realization of early life, realizing that I had not loitered by the wayside, but striven as best I could to fulfill my duty—also finding the benediction that followed me in Spirit-life, my enjoyments were complete. But I did not imagine myself perfect, but the state that awaited me is, in degree, commensurate with my deserts. Had I been allowed to measure what was my just desert, I should have said, "Give me something whereby I may hide those imperfections that now weigh upon me!" Oh earth I sought no injustice to my fellow-men. Did I express the pleasure of the truth I felt? I found that neglect of duty is as culpable as active aggression upon a fellow-being. Nor consciously did I neglect this duty. The mind is indolent and liable to be lulled to sleep. But if I had to live my life over again, as long a time as that which I inhabited the earth, I would devote every moment to activity. So it is that my spirit now seeks the fulfillment of the highest thought.

I would that I could now speak with a thousand tongues—I did not employ on earth the one I had! Would that I could now work with a thousand hands—and may I not sometimes have left undone that which I might have done? I don't say this to overcrowd the worked brain, nor to make those weary with the burthens of life, still more weary, but so many things are done needlessly; you pile up burthens upon the earth, and multiply cares while great works go on without being finished. I would ask you, friends, sisters, all who feel the need of human elevation, let no opportunity escape you to minister to those needing the sunshine. Let no pride or external apathy, or earthly consideration induce you to withhold the fruit! I see hungry souls starving for spiritual food. Perhaps pride, or caste, or earthly distinction, prevents you from speaking a word that will lift the burthen from a neighbor's heart.

Converse freely together on all subjects pertaining to man's welfare. Let the burthens of life glide by; let them be cast aside in hours of social intercourse, and you will find the open pathway of spirit communion will be widened thereby. I see many here among you, and them walking the streets with tremulous steps, watching for a word to lift the burthens from their spirits and let the fountain of life gush forth freely. Had I another life to live, I would strive to more perfectly adapt my thought to the reading public; I would strive to minister to those who need spiritual elevation. I

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IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE COLEMAN.

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(CONTINUED.)

Come we now to the consideration of the passage in Mr. Wallace's Address upon which Mr. Peebles manifestly bases his theory of anti-Darwinism. Mr. Wallace, we know, is a thorough Spiritualist; and his Spiritual belief (or knowledge) must bear somewhat upon his scientific researches and deductions. It is through Spiritualism that he speaks of certain elements of man's nature, physical and spiritual, being due to the influence of higher beings—an intelligence, or intelligences, higher than the material. Mr. Wallace, in his concluding essay on Natural Selection and Man—as found in his volume, "On Natural Selection,"—explains very clearly his views in the matter, which views I now summarize.

Mr. Wallace firmly holds to the evolution of man from animal ancestors, and that when he first appeared on earth he was exceedingly low and brutal, and was subject to the law of natural selection, the same as other animals; but, at a certain period in his development, other agencies aside from natural selection were brought in, to augment his mental progress and improve his condition physically; these higher agencies operative upon man mentally and physically being the action of spiritual beings assisting infant man in his progressive career. This is the sum-total of Mr. Wallace's ideas relative to "higher agencies" operating for man's development—a fair, square statement, as every one reading Mr. Wallace's essays must admit. I ask Mr. Peebles, in all honesty and truth, is this not the exact state of the case? Note, it is not the origin of man as man that is touched by these higher influences (and even if it were, his derivation from the animal world would be not at all affected thereby), but it is the subsequent progress of man after his ascent from the animal kingdom, upon which these influences are brought to bear. Does this in the least invalidate Darwinism? and is it not directly counter to Peebles' ideas? Peebles denies flatly and squarely man's animal ancestry; Wallace flatly and squarely affirms it; again, whether of the two is to be credited, Peebles or Wallace?

With respect to Wallace's views relative to the influence of spiritual beings impelling progress in primitive man, we Spiritualists see nothing unlikely or improbable in them; on the contrary, they are quite probable. The very same idea, in fact, has been given to man from the spirit-world, in even a stronger light than as announced by Wallace. In the "Brotherhood of Man," given inspirationally by Mrs. Maria M. King, we find it stated, in reference to the origin of man on earth, that "Intelligence guided the action of natural law so as to impel appropriate action in appropriate time to suit the stage of progress which all nature had reached; that the appearance of different races on earth contemporaneously was through natural law, yet, as it was none the less the result of Intelligent Supervision in nature; and that "The Supervising Power in nature, which is exercised through intelligent spirits, who act as guardians of individuals and of races of men, had a care to the interests of the race from the first; and impelled such action by infantile man as secured the perpetuity of the races, and the peopling of the four quarters of the globe." "They could only act upon mankind in this low state by impelling them through the agency of magnetic forces operating upon the various faculties of their physical brain, and thus stimulating them to such action as was necessary under existing circumstances. This sort of impulsion sufficed for the purpose of keeping the races in existence, and impelling a degree of progress, which was so gradual, at first, that ages scarcely sufficed to show a step in advance. The ages 'dragged their slow length along,' and intelligence increased, and spirituality expanded, and man became an efficient agent for promoting his own welfare."—(Pages 5, 7 and 8).

These extracts suffice to show, that not only, as Wallace supposes, were the races impelled to progress after their original evolution from the animal world, but that that evolution itself was under the supervision of guardian intelligences acting through natural law. But, as before observed, there is nothing in this that is in conflict with Darwinism; it being merely an individual opinion on the part of Darwinians as to whether man's progress was wholly due to natural causes (so-called), or partly to those and partly to higher agencies. In no case, is derivation from lower forms in any manner affected.

In order to make Mr. Wallace an anti-Darwinian! Mr. Peebles quotes from him the following language:—"In that case, it will be a fair argument that just as the [man] is in his mental and moral nature, his capacities and aspirations, so infinitely raised above the brutes, so his origin is due to distinct and higher agencies than such as have effected their development." Observe the incompleteness of this sentence taken in itself, commencing with the words, "In that case"! Why did Mr. Peebles omit the previous paragraph, without which the true understanding of the sentence quoted cannot be known? By this omission, a construction, widely differing from the author's real meaning, is given the paragraph, which, to say the least, savors strongly of literary dishonesty—garbling. Let me give the entire paragraph, as then only will we be enabled to clearly perceive Mr. Wallace's meaning, and judge as to the anti-Darwinism of the quoted sentence. After presenting the proofs of man's origin from a common ancestor with all existing apes, Mr. Wallace proceeds:—"The conclusion to which I think we must arrive at is, that if man has been developed from a common ancestor with all existing apes, and by no other agencies than such as have affected their development, then he must have existed in something approaching his present form during the Tertiary period—and not merely existed, but predominated in numbers, wherever suitable conditions prevailed." Now observe!—"If, then, continued researches in all parts of Europe and Asia fail to bring to light any proofs of his presence, it will be at least a presumption that he came into existence at a much later date, and by a much more rapid process of development." Now, what does Wallace say in all this? First, if man was developed from the same ancestor as modern apes, without any other agency but natural causes, he must have lived in the Tertiary period in large numbers; second, if continued researches in all parts of Asia and Europe fail to discover any trace of man in that period, the presumption is, that he was developed at a later date, and by a more rapid process of development.

Now comes the sentence beginning, "In that case," quoted by Peebles, which clearly means, in case, after repeated searches all over Europe and Asia, no trace of man be found in the Tertiary period, then it will be (not an established fact as Mr. Peebles would make it but) a fair argument that man's origin must have been due to other causes than existed in the development of

lower animals; but not a word is said even in this remote hypothetical case, of man not being derived from the animal kingdom, only that in his derivation therefrom, some extra-natural causes must have been brought into activity, and a more rapid progress have been instituted than otherwise would have been. We have seen, however, through Mrs. M. M. King, that such extra-natural causes were actually in play at the period of man's emergence from the animal world; hence, even if the hypothesis stated by Wallace be established, the principles of Darwinism are not in the least shaken. As we have seen, Wallace, in this very Address, has stated, that man's derivation from an animal ancestry is a fixed fact—has been settled finally, and is doubted by no one capable of judging the evidence; so that point is not to be called in question. The question, then, is, in case no trace of man appears in the Tertiary period, whether it would be a legitimate argument, that man's origin from the animal world may be due to some peculiar circumstances assisting his evolution and growth. But even in the case stated by Wallace, he makes no dogmatic assertion of positive belief on his part, merely saying it would be a fair argument that such might be the case, which probably no one will dispute. But this "fair argument" cannot come in unless, after thorough search of all Asia and Europe, no trace of man be found in the period named. Until that occurs, the argument is baseless,—the whole statement of Wallace being a mere "what-might-be" in case another "what-might-be" should occur in the distant future; since, as but a small portion of Europe and almost, if not quite, none of Asia have been explored for these Tertiary remains, it will be long years before the whole of those continents—particularly Asia—will be thoroughly searched; therefore, this hypothetical statement, incompletely quoted by Peebles, cannot form the basis of an argument until many, many years have elapsed—indeed, now, the impossibility of its ever being realized is evident, from the fact that various relics of man have been found, are now being constantly found, testifying to man's existence in the Tertiary era, in which era nearly all well-informed paleontologists (aside from a few Christian fossils) are convinced man had his origin. As Mr. Wallace's supposition is founded upon the total absence of evidence of man's Tertiary existence any evidence of that existence renders the whole nugatory; this evidence having been, in several instances, established, the "in that case" is completely negatived—falls to the ground.

Mr. Peebles propounds to Mr. Tuttle the following query:—"When Alfred R. Wallace says 'Man's origin is due to distinct and higher agencies than such as have effected the development of monkeys, apes, and brutes—generally—do you agree with them [him]?' Here Mr. Peebles makes the positive assertion that Mr. Wallace unqualifiedly declares man's origin to be due to higher agencies than in case of other animals, when the truth is, as we have seen, that Mr. Wallace has never made such an assertion—never intimated even that he thought so; he having only posited a hypothetical case dependent upon the results of archaeological and paleontological research in various lands, in which case even he did not say that man's origin was due to those agencies, but that it would then be a fair argument that such was his origin. What shall be said of such a palpable instance of garbling, far grosser than in the previous case,—the citation of a detached portion of a sentence, based upon a supposition, as a positive, unqualified statement of Mr. Wallace? Sorry am I to see Mr. Peebles descend to such literary chicanery and controversial prevarication! That cause must, indeed, be feeble,—lacking in weighty argument and fair defense, when to support its claims tergiversation and equivocation become requisites. We implore Mr. Peebles to make no further mention of Mr. Wallace as an advocate of his peculiar evolutionary speculations.

It is patent that Mr. Peebles, having carefully scanned the entire Address, failed to discover any paragraph in it suitable to his purpose save the one quoted; and that only by garbling and imperfect quotation, forcing a construction thereof foreign to Wallace's mind, and which the context completely disproves. Truly will Alfred R. Wallace be astounded to learn that he is held up and quoted as an anti-Darwinian;—he, the prince of Darwinians, the co-discoverer with Darwin of the fundamental principles of Darwinism, and one of its ablest advocates. It is to be hoped that some of Mr. Wallace's friends in England may invite his attention to this article, and elicit from him an authoritative statement of his views on Darwinism,—whether he regard man as of quadrumanal origin or not; though, really, such would be a work of supererogation, as all his writings thoroughly establish that fact; and how friend Peebles can claim him as an anti-Darwinian is verily a puzzling conundrum. As stated in the commencement of this analysis of Wallace's views, I defy the production of a paragraph, sentence, or word, in any of his works, that, taken with the context, warrants such a conclusion. A more baseless statement was never given to the world. The forced and fanciful construction of Wallace's plain words is strongly remindful of the extravagant interpretations of Scripture texts common to all Christian sects. Is the "theological virus" spoken of by Brother Tuttle still "festering" in Brother Peebles' blood?

I think I have clearly and irrefutably established the fact, that Mr. Wallace has ever been, and is now, a Darwinian; that he is thoroughly convinced of the derivation of species from species by natural selection, and the descent of man from lower organisms, which facts he argues are now established beyond dispute; and that the citations from his writings by Mr. Peebles are garbled, forced, and rendered antagonistic to Mr. Wallace's well-settled thoughts. But prior to taking final leave of this portion of the subject in hand, I desire to state, that, in this case, it seems that the charges of "surface-thinking," "shilly-shally statements," and "slipshod logic," rest rather with the anti-Darwinian than the Darwinian advocate; and I would specially commend to Mr. Peebles' serious consideration the counsel given by him to Mr. Tuttle in this sentence from his review of that gentleman in the RELIGIO-PHILOSOPHICAL JOURNAL of June 10th, 1877:—"I have only to say that more reading and deeper research will help Mr. [Peebles] to be more exact in statement, and correct in judgment."

To be Continued.

ANIMAL AND VEGETABLE MAGNETISM.

Prof. Barrett objects to the term "animal magnetism"; but surely the influence of one person or animal on another is very like magnetism, as when a person with an infectious disease infects or conditions another person with the like complaint. I prefer the term magnetism because those who think with Mr. Serjeant Cox, deny in mesmerism the fact of a conscious or leavening influence, though inconspicuously under another term, granting you any amount of "psychic force"—a strange provision which Mr. Cox has never condescended to explain. Then, surely, when the fresh matter, absorbed to take the place of that which is rejected, is at once invested with all the character of the old, is it not very like an animal magnetism? and the same principle holds in vegetable growth and development.—Medium and Daybreak.

INCIDENTS OF EUROPEAN TRAVEL—BOTH MATERIAL AND SPIRITUAL.

(Special Correspondence of the JOURNAL.)

"Floating, floating, from dawn to dusk,  
Till the pearly twilight dies,  
And the mists float up from the sapphire sea  
And cloud all the sapphire skies."

Floating, floating, while golden stars  
Seem to float in a sea overhead,  
And starry lights from a sea below  
Glow orange, and purple and red,

"Till we seem floating out from the sea of life,  
The tempests of passion, the storm-winds of strife,  
Out into a strange mysterious space  
Till God shall find us a landing place."

SEA-SICKNESS.

In every department of human experience it is at times most true, that when we have looked forward with bright anticipations towards enjoyments of which circumstances may have long deprived us, and have thought that nothing but pleasure and refreshment could await us therein, that disappointments in a greater or less degree, fall upon us even in the very fruition of our wishes! Such at least has been our recent experience in our passage across the weary waste of waters that intervene between our present abode and the shores of our native land. Bright were our anticipations of sapphire skies, fretted with silver stars, and mirrored in sapphire seas, until the brilliancy above and the reflection below should constitute but one vast system of planetary beauty. And, too, imagination had foreshadowed the brilliancy of ocean sunsets, and the glories of early morning as the god of day should pursue his continuous pathway of light over the white-capped billows of the rolling ocean, whilst we had fondly dreamed of delightful reveries and sweet converse as we gently glided amid kindly breezes along the undulating and sparkling surface of the deep blue sea! But, alas! the best arranged plans of "both men and mice at gang a glee" on the ocean, as well as on the land. Some poor little mice, I believe, were victimized during the trip, and we, poor mortals, forgetting all poetic imagery and fancied joys, were terribly, fearfully, horribly, unaccountably, unmistakably and continuously sea-sick! We were able to spend but one entire day on deck, of the eleven occupied in crossing; and were not at table after the first meal! Adjectives are wanting—indeed, language is wholly inadequate to the task of expressing a moiety of our sufferings. Nor would the theme prove interesting to but few; I therefore dismiss it with a quotation from a familiar nursery rhyme, the truth and force of which, we can now more fully appreciate than ever before:—

"A life on the ocean wave!  
The fellow that wrote it was green;  
On the sea he never had been,  
And a wave he never had seen."

PERSONALITIES—THERE IS NO DEATH.

With the exception of two days which were spent entirely in our births under a strong mental protest, we were enabled to struggle to the deck and remain an hour or two out of each twenty-four,—consequently we had the pleasure of forming an acquaintance with most of our officers and saloon passengers. We very soon made known the fact that we were Spiritualists, and were much gratified to find that the majority of the intelligent minds around us manifested an unaffected anxiety to learn more of our glorious faith than opportunity had hitherto afforded them. And we were doubly gratified at the appreciation manifested by one of the ladies, of the consolatory influences of our philosophy—although declaring herself not a Spiritualist. Upon the declaration of our faith, she immediately and impulsively exclaimed, "Oh, then, as far as you yourselves are concerned, you do not care whether the ship should go to the bottom or not, for all the Spiritualists I have known, seem to have no fear of death."

This was said by a lady from East Saginaw, Michigan; and certainly is a very beautiful and truthful indication of the precious faithfulness of our brothers and sisters in that State, to the principles of our glorious religion! Some practical Spiritualists in Michigan, by the rehearsal of our precepts and by their lives, had given this lady, although a non-believer, a full appreciation externally, of a fact in our philosophy, which we, in our souls recognize as God's eternal truth—that in the whole universe of being, there is no death! How our hearts went out to our brothers and sisters of Michigan for this beautiful illustration of what their lives are teaching! And we felt that through the lips of a most estimable and unconscious agent, they were bestowing a benediction upon us, their co-workers in our journey to a distant shore. Who shall say, friends of Michigan, where the glorious influences of this one great truth, which you have given an intelligent mind, shall cease to its results! For a truth, once practically uttered, never dies! "How beautiful the thought," says some author, whose name I can not recall; but the spirit of whose words are indelibly stamped upon my mind—"that a heavenly truth is never lost! a thought of beauty goes sweeping through the universe of space, till it finds a welcome in some heart. It leaves its impress there within the spirit's shrine, and goes on forever flowing, and leaving its dagger-receptacle of joy within another and yet another's soul. And thus in time all must be blessed by it; for the thought that has made one glow with life to-day, must on the morrow be another's joy. And it will roll on through time and eternity, painting a glowing picture on many an otherwise saddened soul, and lifting it from the depths of deepest misery!" This noble lady acted as the good Samaritan to a sick stranger on our ship—a gentleman returning home from Australia after some years' absence, in the last stages of the consumption. She ministered voluntarily to his sufferings and his wants as a sister, as no one but a true and kind-hearted woman could. As Americans, we felt perfectly satisfied that this noble lady and her beautiful niece from Pontiac, who accompanied her and her husband, should go abroad as representative women of our great empire of the West.

It is but proper, and in accordance with our wishes, that we should make some further mention of the conditions of our voyage, even at the risk of extending my letter beyond anticipated limits.

Professor Henry H. Hay, of Girard College, Philadelphia, was one of the most genial and companionable of our party. He is an Englishman by birth, a man of erudition, and of courteous manners generally. Toward ourselves he manifested exceeding kindness during our sickness—indeed, acted as a brother might have done. If this should meet his eye, we trust he will accept our heart-felt, though publicly expressed thanks for his fraternal manifestations on our behalf. On board, likewise, was George Frederick Fuller, correspondent of the Courier-Journal of Louisville, Ky., and of the New York Sun, who writes upon many themes, and admirably upon all he touches, under the nomme de plume of MAHLSTICK. He is residing in New York, and is an admirable landscape painter, as successful sales of his productions demonstrate. More than thirty years ago he was a midshipman in the navy of the Lone Star Republic of Texas at the same time that I was in her civil and military service on land. This was during the progress of the revolution which resulted in the establishment of the independence of the province from Mexican rule—the erection of a separate government, and finally its annexation to the United States in 1846. How strange are the pathways of destiny! Together when boys, in a contest for human rights, we meet again for the first time, after the lapse of a third of a century, upon the bosom of the broad Atlantic, wending our way to the land of our forefathers! When and where shall we meet again? Not, perhaps, until we shall have been translated to the land of the beautiful, where human toils and contests end. Mr. Fuller is not a Spiritualist, yet he very candidly affirmed that he believed that Spiritualism will be the religion of the future. He was accompanied by his wife, an interesting and most attractive lady, who won the regard of all who came within the sphere of her lovely influence. She, too, is an artist of no mean

repute, in the reproduction of animals upon the canvas, and what is most wonderful to an external observer, she has developed into the possession of this accomplishment and profession during the brief period of twelve months! Her pictures meet with a ready sale. Heaven speed them both in their pathway of beauty and usefulness.

PERSONALITIES CONTINUED.—ROBERT DALE OWEN.

Two gentlemen of unquestioned ability and courteous bearing, were among the passengers likewise, who won our highest esteem and regard, one a judge, and the other a senator in the legislature of Indiana, and both resident in Fort Wayne. They were both personal friends, and warm admirers of Robert Dale Owen, the noble veteran and able advocate of our cause, who has so recently gone to his guerdon in the skies; and from the nobleness of his character (as they assured me) although not Spiritualists themselves from want of opportunity for investigation, they could but respect a cause that numbered such a man among its votaries. Thus the influence of this grand and noble brother spoke double-tongued in advocacy of Spiritualism, which he so much loved, both in the purity of his life, and in the transcendent force of his intellect. As the French say of Moliere, "Nothing was wanting to his glory; he was wanting to ours."

"Farewell, gallant eagle, thou'rt buried in light—  
Godspeed thee to Heaven, lost star of our sight."

One of these gentlemen, the senator, kindly furnished me with an itinerary of Italy, through which he traveled last year, which I am confident, will be of great service to us while on the continent. They were so graceful and truthful in their every act of kindness, that we shall not soon forget them, and trust to renew our acquaintance with them when we shall have returned from our wanderings. In the meantime we have promised to secure them a seance in London, if possible, in order that they may have some idea of the facts on which that philosophy rests, which produces and sustains such men as their friend Robert Dale Owen.

We had six clergymen of different denominations on board our ship, some on missionary work, others in pursuit of health and pleasure. Sailors, universally, I believe, have a superstition as to the disastrous results of having any of this profession as passengers. But, as there was no outcry from our crew, the presumption is, that they must have concluded that the different creeds professed by them would serve to neutralize each other, and thus prevent any ocean catastrophe!

There were quite a number of others on board worthy of notice, but I have already extended my personalities to such a length, that I must close them with a brief allusion to our gallant captain and a few of his subordinates.

THE STEAMSHIP ENGLAND AND HER OFFICERS.

Our noble Captain William H. Thompson, is an educated gentleman and a most efficient officer. He is besides, a partial believer in Spiritualism, which by no means detracted from his qualifications in our estimation. The strictest discipline and most willing obedience were apparent in every department of the ship, as declared by those better capacitated as observers than ourselves. The good ship "England" which was our home for eleven days, is one of the National Line of steamers between New York and Liverpool, 4,800 tonnage, 452 feet in length, and 46 feet in width, having one of the largest promenade decks afloat. I can most cordially recommend to all designing a visit to Europe this noble ship, her able and gentlemanly commander and his subordinates all, not, by any means forgetting Mrs. McKay, the stewardess, and little Dick Meadows, the state-room steward on the lordboard side of the ship, as she leaves the port of New York. They occupy what may be termed humble positions, it is true; but they are so faithful in the discharge of their duties, and so kind in their ministrations to the sick, that no praise of them would be more than they merit. For ourselves, we shall remember them and their willing services to us, when loftier heads, perhaps, shall have been forgotten.

LAND—IRELAND.

We came in sight of Ireland about noon on Tuesday, the 17th of July, which fact had a most vivifying effect upon us all. We ran along the coast of the Emerald Isle for the remainder of the day, landing some of our passengers, with a lighter, at Queenstown, about seven o'clock. Queenstown is some six or eight miles from Cork, for which city it forms one of the finest harbors in the world. The entire navy of Europe, it is alleged, could float in it with complete protection from the weather on every side. It was originally the "Cove of Cork"; but its name was changed in honor of Queen Victoria, who landed here when making a visit to Ireland in 1849. Its population is something over 10,000; that of Cork near 80,000. The entire coast of Ireland along which we passed in full view, from the first point observed, to the disembarking of the passengers for Queenstown, was far more beautiful and picturesque than I had anticipated. We intend visiting Ireland before our return.

WALES.

Gliding very pleasantly during the succeeding night and day on the surface of St. George's channel, we had occasionally some very fine glimpses of the coast of Wales. The principality of Wales is situated in the western part of Great Britain, and is bounded on the west by the channel named. It is 87 1/2 miles long by 40 1/2 broad, and contains a population of 1,300,000. It is from this principality that the title of the heir apparent of the British throne is derived, in what manner, as I do not find the account in the guide books, it may not be uninteresting to state briefly. The title of the "Prince of Wales," has entirely changed its character since the old time. Originally it was applied to a native sovereign.

In the ninth century, when the Danes and Saxons had completely broken the power of the Britons in England, Wales was still in the hands of the Gallo-Kymris, a branch of the same stock as the Britons, and from whence its ancient name of Cambria was derived. It was governed by three brothers at this time with the dignity of princes—the prince of North Wales having precedence in rank. It was, however, a very stormy and unsettled rule, since history declares, that during the next three centuries, these and succeeding princes of Wales, were obliged to pay tribute to the Saxon, Danish and Norman rulers of England; and moreover, they were frequently quarrelling among themselves, over-stepping each other's landmarks, and breaking agreements without much scruple. At length, one prince, Llewellyn, rose superior to the rest, and was chosen by the general voice of the people, sovereign of Wales in 1246. The border district between the two countries, known as the Marches, was the scene of almost incessant conflicts, let who might be king in the one country, or prince in the other. In 1288, Llewellyn was compelled to accept terms which Henry III. imposed upon him, and which rendered him little else than a feudal vassal of the king of England. When Henry the Third died, and Edward First became king, Llewellyn was summoned to London to render homage to the new monarch. The angry blood of the Welsh prince chafed at this humiliation; but he yielded. Peace, however, did not long endure. A devastating war broke out and continued with more or less violence for years. Llewellyn's friends, one by one, fell away, and made terms with the powerful king of England; and the year 1293 saw the close of the scene. In his last engagement, Llewellyn's head was stricken off, and sent to the king at the Abbey of Conwy, who received it, and caused it to be set upon one of the highest turrets of the tower of London. Thus closed the career of the last native prince of Wales. Edward the First speedily brought the whole principality under his sway, and Wales has ever since been closely allied to England. Edward's queen gave birth to a son in Caernarvon Castle, Wales; and this son, while yet a child, was formerly instituted Prince of Wales. It thenceforward became a custom, departed from in only a few instances, to give this title to the eldest son, or heir apparent of the English king or queen. The title is not actually inherited; it is conferred by special creation and investiture, generally soon after the birth of the prince or princess to whom it relates.

Wales is full of magnificent scenery, mountains, valleys and water-falls; also picturesque ruins, and some of the mechanical wonders of the world, all of which I hope to see before re-embarking on the ocean; and of some of which at least, I hope to give you my impressions in future letters. But, really, although I am, as it were, but upon the very threshold of the Old World, I already realize what a vast field is before me for observation; how accumulated are the impressions crowding upon my mind, and how difficult the task of selecting the most appropriate themes for my pen.

Our ship anchored in the Mersey, three miles up from the mouth, some considerable distance from the Liverpool docks about 6 o'clock in the afternoon of the 18th. A lighter was sent out to take the passengers ashore. And just here, I can but protest against the miserable method, which I am told is the same with all steamers, in vogue for landing passengers; the passengers are hurried over the side of the ship, saloon passengers and strange men and women, down an almost perpendicular gangway, helter-skelter, into a dirty boat, corresponding to one of our tugs, with but few accommodations for seats, and certainly no regard for comfort. But we were soon trying to forget these discomforts, with a good dinner before us at our hotel, "The Angel," in the city of Liverpool, one of the great commercial marts of the world. And we might have succeeded in the effort at forgetfulness, but that men, women and children, vehicles and horses, streets and houses, tables, dishes, knives, forks and spoons, indeed, the whole universe seemingly, had the same undulating motion from which we had been so long suffering. If you ever cross the Atlantic, Bro. Bundy, as I believe you contemplate, you will understand what I mean by the foregoing remarks; and will no longer wonder that such recollections force themselves to the point of my pen, in lieu of more important matters. Before leaving the steamship we were most agreeably surprised by a cordial grasp of the hand from a gentleman and his daughter, who had come out in the lighter to meet us. This gentleman, Mr. John T. T. of Liverpool, warmly welcomed us to his own name, and in that of the Spiritualists generally, to the shores of England, with many kindly words as to our past services in the cause of truth, etc., etc., to all of which I responded as best I could, for really I was most overcome with multitudinous sensations. The unexpected and truly fraternal greeting given us by the warm-hearted brother and sister, together with great physical weakness from recent suffering, all together, overcome me completely, for a moment or two, as I have said. This generous greeting, however, with all the incidents connected therewith, already constitute an enduring picture upon the tablet of the mind, to which we shall often recur with pleasurable recollections.

I have had since reaching land, a most delightful and instructive visit to the ancient City of Chester, with its venerable cathedral, its Roman wall, and its feudal castle, clustered all around with historic memories, all of which, together with my impressions of Liverpool, I propose reserving until I have made a second visit.

I design giving occasional letters to both the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT, during our journeyings, as incidents and objects are presented for comment. As in this letter, however, I do not propose confining myself exclusively to the spiritual plane of thought,

I am, fraternally yours,  
THOMAS GALES FOEISTER,  
Liverpool, July 22, 1877.

Books Received.

G. T. T. or The Wonderful Adventures of a Full-man. E. E. Hale, Boston. Roberts Brothers. For sale by Jansen, McClurg & Co., Chicago.

This charming story is from the pen of Edward Everett Hale. It is the history of two ladies and their adventures in a Pullman Palace Car and the "Gen Lytle," one of the floating Palaces of the Mississippi River. We perhaps had better explain the meaning of G. T. T., as few people of the present day would ever even imagine. "More than a generation ago" says Mr. Hale in the preface) a common joke represented that when an insolvent debtor, or a rough who had been engaged in an "unpleasantness" or any other loathsome wish to leave warning behind him where he had gone, he chucked upon his door the letters G. T. T. These letters were in no way mysterious. They meant, and were understood to mean, "Gone to Texas." These ladies left their northern home in the Palace Car "Golconda" for San Antonio, Texas—they fell in company with two young men traveling in the same direction, and as they each stopped at various places to visit friends, in the most natural way imaginable, they would all meet, again in the Palace Car, Golconda. Finally to make a long story short—all fell in love—the descriptions of Texas, the garden of the world, are very fine. Once they were riding along and found themselves surrounded by forty acres of coriopsis in full bloom; and at another time they saw in front of them what they supposed was a beautiful pond, upon approaching found it to be a giant patch of blue verbenas. This is a most charmingly told tale.

THE DANCE OF DEATH. By William Herman, San Francisco. Henry Keller & Co., Chicago. For sale by D. B. Cogkin & Co., 54 and 56 Madison street.

This is a peculiar book, written for the deprecation of the Modernists. The author is a layman from San Francisco, who treats his subject with much force and vigor. He claims to be a "man of the world," writing in the cause of truth and morality. Those desiring arguments against "The Dance" will find this a book of great interest; it is well gotten up, and the subject is treated in a very forcible manner. That this much can be said both for and against, none will deny.

TWO NEW VOLUMES OF LORINO'S TALES OF THE DAY: "Beautiful Edith, the Child Woman," and "The Klaska." The former a charming English society novel, is destined to become widely popular. It is written in a fascinating style, and is a very pretty love story.

The latter is a sparkling story of English life, of women, of society, and men of the world. The story has a well constructed plot, is replete with humor, and not lacking in pathos, and on the whole, it is a very readable story. For sale by Jansen, McClurg & Co., Chicago.

September Magazines.

THE SURVIVORS OF "THE CHANCELLOR."—This delightful new volume by Jules Verne has just been issued as No. 98 of "The Lakeside Library" series. It details the adventures of the passengers and crew of the good ship Chancellor, lost in mid-ocean off the Atlantic. When the ship was destroyed its people found refuge on a raft, and encountered great privations, and were subject to imminent dangers. But few survived the hardships of the long contact with the fierce elements. The interest of the story is enhanced by 35 fine engravings. Sold by all newsdealers at 10 cents, or sent, free of postage, by Donnelly, Loyd & Co., Publishers, Chicago, Ill.

THE GALAXY. (Sheldon & Co., N.Y.) Contents:—Has the Day of Great Navies Passed? Philosophy; Inez De Castro; The Temperance Question; Lucia Bertonelli; After the Fall; Venice; Les Champignons; Three Excursions; Miss Misanthropic; chaps. XXXI-XXXIII; Your Pearls; Americanism; A Chapter of Oddities; The American Army; The Municipal Debt of the United States; Driit-Wood; Scientific Miscellany; Current Literature; Nebula.

SCRIBNER'S MONTHLY. (Scribner & Co., New York.) Contents:—The Immigrant's Progress; The Cricket; The Fan; The Land of the Arabian Nights; Nicholas Minturn, chap. X; Hooking Water-Melons; Wells and Cisterns; Into the World and Out; Old Streets and Houses of England; An Island of the Sea; A Portrait; His Inheritance; Ludsky; A Russian Funeral; The False Oracle; Miscellaneous Corals; The Mirage of the Desert; The Use and Care of the Eyes; College Instruction; At Mercy; Mount; Topics of the Time; Home and Society; The World's Work; The Old Cabinet; Culture and Progress; Brico-a-Brac. As usual the articles are profusely illustrated.

THE NURSERY. (John L. Shorey, Boston.) Contents:—Introduced to the Atlantic Ocean; Koses and Insects; Top-Knot; Garry and the Rake; Crossing the Brook with Harry; A True Story of a Partridge; A Letter from Minnesota; The Lazy Shepherd; Seventh Lesson in Astronomy; How to Draw a Pig; A Sight of the Ocean; Ruth's Wishes; Philip's New Whip; The Three Little Ladies; Grandma's Story; Aunt Maria; Anna's Bird; The Story of the Squashes; Charles's Composition; The Peddler.

PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York.) Contents:—Richard M. Thompson, Secretary of the Navy; The Study of Metaphysics; The Life in the Deep; Our Work; Light in Dark Places; chaps. Iy and v-Poor Tom—a photograph; Mrs. Elizabeth Thompson—Portrait; Home from Commencement; The Stereoscope and its Pictures; Thomas Cook—The Traveler's Friend—Portrait; India—Ancient and Modern; Secretiveness; Cautiousness; Approbativeness, etc.; Is man an Animal? "Meat" in the Scripture Sense; The Action of Medicines; The Plum and the Peacock; Editorial and Current Matters.

ST. NICHOLAS. (Scribner & Co., New York.) Contents:—Frontispiece; "Hurrah for the Coach"; Young Folks' fun in Central Park; Goss—Astray; A Buttercup; Drummer Fritz and His Exploits; The Fair-Minded Men who walked to Donahay; Robbie Talks; An American Circus in Brittany; The Stars for September; Thistle-Puffs; Panchy; How I went a Drumming; Jingles; Our Master; His own Master; Peter's Rabbit-Hunt; School Luncheons; For Very Little Folks; Jack-in-the-Pulpit; The Young Contributors' Department; The Letter-Box; The Riddle-Box. This number is beautifully illustrated.

The September number of the MAGAZINE OF AMERICAN HISTORY (A. S. Barnes & Co., New York and Chicago) is now ready.

The chief subject treated this month is the French invasions of the Onondaga country. The leading article presents a careful account of the several attempts of the French commanders, Champlain and Frontenac, to capture the stronghold of the Iroquois Nation, and to establish a permanent French colony. This is from the pen of Mr. George Geddes, of Fairmount, Onondaga county, whose residence on the spot where these historic events took place, especially qualifies him for this interesting investigation. It is prefaced by a map of the country drawn expressly for the Magazine.

The daily of Governor Samuel Ward is completed; there is a brief and well-digested paper on Martial Law in the Revolution, by Col. G. Norman Leiber, Judge Advocate U. S. A., who walks in the footsteps of his distinguished father, Dr. Francis Leiber. The biographical sketch of Judge Uphur of Tyler's cabinet, one of the victims of the explosion of the "Peace-Maker" in 1844. The notes and queries are quaint and curious, and the number closes with the usual literary notices of historical publications.

Items of Interest—Gems of Wit and Wisdom.

THE slave of capital shall stand erect, a man, and rejoice in the fruit of his labor, and the prison for the felon will be no longer needed. The pope and the priest, the king and the captain, will be loved and feared and hated no more. War will only be known in history, and love shall be at home in every bosom.—Denton.

We have been taught to call their old civilization "heathen," or "pagan," terms usually understood to mean all that is bad. Yet through the long centuries of the past, the Greek and Roman languages were taught in Christian institutions of learning. These institutions could not have existed without the stimulus of these languages, freighted as they were with the treasures of the past.—Bell.

EVERY tree that spreads its branches over the earth; every leaf that unfolds itself to the sunshine; every flower that exhales its perfume to the air, and every spire of grass that points towards heaven, is an eloquent minister ordained to preach the resurrection and the life.—Britton.

PRESIDENT POTTER, of Yale College, made one remarkable point in his sermon, namely, that the young men whom he addressed—and by deduction, everybody else—ought to believe in the doctrines of religion, by which he meant the popular theology, by mere force of will, and without regard to convictions of reason. This is the veritable doctrine for the production of milk-sops!

IT is said that President Lincoln once asked Senator Fessenden, "What is your religion?" "Not much to boast of," replied the Senator, "but I suppose I am as much a Unitarian as anything." "Oh, a Unitarian," said Lincoln, "I thought you might be an Episcopalian. Seward is Episcopalian, and I notice you swear about as he does."

As I defend my body against all outward attacks, and keep whole my limbs, so must I cherish the integrity of my spirit, take no man's mind or conscience, heart or soul, for my master—the helpful for all helps, for despots none. I am more important to myself than Moses, Jesus, all men, can be to me. Holiness, the fidelity to my own consciousness, is the first of manly and womanly duties; that kept, all others follow aere.—Davis.

A WESTERN paper, in describing an accident recently, says, with much candor, "Dr. Jones was called, and under his prompt and skillful treatment the young man died on Wednesday night."

AN idea is often more fatal than the muskets of a whole army. A bullet kills a tyrant; an idea kills tyranny.

To skepticism we owe that spirit of inquiry, which during the last two centuries has gradually encroached on every possible subject; has reformed every department of practical and speculative knowledge; has awakened the authority of the privileged classes, and thus placed liberty on a surer foundation; has chastised the despotism of princes, and has even diminished the prejudices of the clergy.—Huckle.

THE ancient theory of a personal devil is not an outgrowth of pure reason, but has its inspiration in the arbitrary invention of all spiritual dictators and tyrants since the world began. "Believe or be damned!"—the pith of it all lies in that! And, in order to be damned, a hell must be invented; and, in order to have a hell, you must go to Zoroaster for a Satan. Spiritualism repudiates all this as delusive, if not blasphemous, and offers scientific reasons for its teachings.—Sargent.

CIVIL AND ECCLESIASTICAL JUSTICE.

The lash and the bastinado, the halter and the guillotine, have been conspicuous among the instruments and means employed in the administration of legal justice; but the old church was not satisfied with the infliction of physical injury and the destruction of the body. It taxed the Infinite mathematics to calculate or measure the period of its fearful retribution. Its ideas of justice were embodied in the bitter anathemas of graceless bigots, in its modes of restraint and torture, and in the gloomy caverns to which it consigned the millions forever. Where the poor wretch went to his grave, as the last refuge from a life-long sorrow, it summoned his soul from Hades, not for the beneficent purpose of its purification, but only to intensify and immortalize his pangs. According to Jonathan Edwards and that old saviorian age of theology and religion, there was more justice in hell than in all earth and heaven combined.—S. B. Britton.

CHRIST said, "Why judge ye not, even of yourselves, what is right?" The seed and germ of all heresy is in that great word, for it implies the supremacy of the soul over creed and priest and temple.—Stebbins.

THE Satanic theory is probably neither of Jewish nor of Christian origin, but is a plagiarism from Zoroaster and his predecessors, according to whom Ormuzd was the author of light, the principle of good, and Ahriman the author of darkness, the principle of evil; and both principles had their ministering spirits.—Sargent.

It comes with ill grace from the Orthodox to charge Spiritualists with credulity, as they sometimes do, when they produce conclusive evidence justifying their faith—while faith alone without such evidence, is at the very basis of all orthodox belief.

Paul said, "Add to your faith knowledge;" modern Christians say, "All religious truth is known by faith;" Spiritualists say the same as Paul, only in different words, "Found your faith upon knowledge." Faith is only an instrument, but an important instrument, by which we dimly perceive the truth. Knowledge with Spiritualists is derived from the use, not of the imagination alone, but of all the faculties and means God has given us, including the external senses. It is well known that dependence upon the impressions received exclusively through one sense is often unreliable. Those who rely upon faith alone cannot be assured of correct knowledge, like those who derive theirs from the exercise of various associated, but correcting faculties.—Crowell.

SPIRITUALISM comprehends far more than the mere fact of communication of spirits with mortals, as some define it; since, if there be communication, there must be something communicated, and the character, tendency and scope of the subject-matter imparted from the angel-world to earth, is as integral a part of Spiritualism, as the simple circumstance of communicating. A system of philosophy must necessarily be prepared—a code of principles, be instituted, based upon the modes of communication; the nature of the communications, and the information therein contained relative to the state of being in which the communicants reside, the laws governing the intercourse between the two conditions of life, and the object and nature of the material universe in connection with the spiritual. The system of philosophy prepared through spirit intercourse contains, to my mind, the essence of Spiritualism per se, which thereby, in its own evident sense, is an embodiment of the philosophical principles underlying mind and matter in the material and spiritual worlds.—Coleman.

DEAR Mother, once more earth tenderly weaves A world of wondrous sheen,  
In their flowery fragrance my spirit still grieves,  
And off for thy sympathy leans;  
Though the breezes are laden with messages sweet.

From the lips of many a sower;  
In the innermost shrine of my heart there's a seat  
That waits for thy presence this hour.

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CHICAGO, ILL., SEPTEMBER 8, 1877.

THE TWO EXTREMES.

Light and Darkness in Connection with Physical Manifestations.

The skeptic often wonders why it is that physical manifestations can not occur as well in the light as in darkness. The character of light is but little understood. One theory claims that it is composed of infinitesimal particles of matter projected from a luminous body. Then there is an idea entertained that it is produced by the vibrations of an exceedingly elastic ethereal fluid pervading all space. Newton had his "corpuscular theory," and Herschel his "undulatory theory," while others attribute light to simple "motion." Descartes entertained the idea that light was composed of "elastic balls." Whether a substance or simply the result of motion or vibration—science has not yet absolutely determined; yet it seems consistent that "light is caused by a series of waves issuing from a luminous source, not indeed trembling in our tangible atmosphere, but in a subtler, and infinitely less dense medium, which pervades all space, and which exists even in the densest solids and liquids." It has been demonstrated, says the Scientific American, that small though the length of these waves be, that their persistent battering in some instances is able to drive away from each of the molecules, some one of the atoms of which they are composed. Such being the case, is it strange—that these waves beating against the materialized form, so delicately organized, sometimes disarrange or dissolve the same? The tender weak eye can not endure the effect of a way of light; the materialized form on certain occasions, is far more sensitive to its influence than the eye.

Then, again, it is claimed that luminosity is merely an effect upon the mind, resulting in an impression that we call light, when in the absolute there is no such thing! It would be useless to argue that point, admitting the existence of the delicate waves, and which are capable of working such a change in matter as set forth in the Scientific American. "I have here a specimen of pink," says a lady, "and it was an abominable take-in, as the color goes after two days' wear." Here was a color, a materialized color, of course, vanishing on being exposed to the sun, the same as a fabric would dissipate if materialized at a circle. "But," asks Henry G. Atkinson, of England, "What is light? A question more easily asked than answered; and one which, in fact, has never been answered—except that an ethereal action set going by a luminous object makes a sensible impression on us, we call light; but that there is any such thing, outside the mind, is mere illusion; and the universe is absolute darkness and solemn silence, and, so to speak, is an eternal dark scene; hence, in reality, there is no such thing as light such as we seem to perceive, and the so-called dark or night side of nature has its flora and fauna as well as the light side; as there are flowers that blossom in the winter cold, and, strangely exceptional, resist the cold, which is immediate death to the summer flower—the reason of the exception no one can tell."

Whether Mr. Atkinson's position is true or false, makes but little difference in the discussion of this question. Effects are always what we consider. He again says: "Now, in the dark seance, in the sensitive nature of the mind, it may be necessary that the physical stimulus of light should be withdrawn, and that the attention should not be distracted by the sight of objects, and also that the inner light and power should not be diffused in space, as it certainly is in ordinary vision; but that the power and intuitive sense be confined and concentrated within, as is the case in the trance condition and with a person in deep thought, waiting upon the thoughts to come as was the case with Newton; and, in fact, it is thinking in the dark—that is, an abstraction from all disturbing sense impres-

sions; and hence it is that clairvoyance more frequently occurs in the trance or mesmeric state, and often near death, when the body begins to lose sensibility. But, from what I have said, it will be seen that our ordinary perceptions are really intuitive, or a species of clairvoyance; and when that is really recognized, persons will have the same disinclination to credit the higher phenomena and extraordinary and exceptional instances."

When we reflect that light possesses a peculiar potency; the green color of plants, and the hue of flowers depending entirely upon it, we should not wonder when spirits claim that it is necessary that light should be excluded from the room when certain manifestations are taking place. Again, the internal machinery of our organization requires darkness for its operation. Expose the tender flesh to light, or even the atmosphere, and how quickly nature rebels, and goes to work and throws a protecting film over the exposed part.

Then, again, we find a materialized spirit coming out at Bastian and Taylor's circle, under the influence of a magnesium light which was equivalent to 10,000 candles, and, having her photograph taken, as set forth in previous numbers of the JOURNAL, which seems to upset the theory that materializations cannot endure a strong degree of light. We believe, however, that it is only in the early stages of physical phenomena that darkness is an absolute necessity; just as a tender seed requires darkness in order to develop the tender shoot, or as the embryotic child the darkness of the womb during its early growth.

The time is not far distant when materialization will be accomplished under different conditions, and darkness to a very great extent dispensed with. Spirits often present themselves in a luminous garb, a brilliant halo of light surrounding their bodies, presenting to the beholder a magnificent appearance; beautiful sparks often circulate freely over the heads of those attending a dark circle; John King presents himself fully materialized, holding a lamp of his own manufacture in his hand, whereby he renders himself visible.

According to the London Spiritualist, a young lady who knew nothing of Spiritualism, happened to go into a bedroom after dark, without taking a light, and on looking towards one part of the room, perceived what appeared to her to be a sort of luminous rotating ball. She, imagining it some peculiar effect of light and shadow, looked toward the window to ascertain the cause; but, on turning again to the spot, the ball had in that short space of time evolved itself into the half figure in profile of a very old woman; the yellow, parchment-colored skin and the shabby, old-fashioned black silk cloak were distinctly visible. The fact of the figure being only half formed convinced her that it was no earthly visitor, and understanding nothing of the philosophy of Spiritualism, she was of course, too terrified to wait for its full development so rushed, almost fainting, into the next room crying, "Mother, save me!"

Thus we realize the fact that while spirits themselves employ light of a peculiar nature, light proceeding from certain sources is antagonistic to them, and prevents them from rendering themselves visible. We can only conclude that light emanating from different luminous bodies, produces different effects when falling upon the materialized body of a spirit, and that materialization will become more complete and perfect, as spirits progress in knowledge, so that they can modify the action of light to suit the circumstances of the case. We think that different colored lights should be experimented with at circles for physical manifestations.

Untrustworthy Persons who are Mediums.—Our Duty.

In the September number of the American Spiritual Magazine, the editor copies a large portion of our late editorial with the above caption, and adds the following remarks, which, without reservation, we most heartily endorse:

"We copy the commencement and the ending of the above editorial on a subject which is of vital interest to the cause of Spiritualism, from the RELIGIO-PHILOSOPHICAL JOURNAL. Would that we had room for all of it. We fully endorse every word, and will go farther, and let our examination and discrimination extend to the spirit-land. This we can and should do. A medium may be honest and incapable of deception, yet when entranced may be controlled by those who are dishonest and deceptive. This we believe is often the case. Spiritualists owe it to our holy cause and to themselves, as well as to the public, to submit to nothing from either world that is not obviously fair and truthful. Whenever there is reason to believe that this is not the case or when the medium's moral status is not good, we should give no countenance whatever to them, no matter what wonderful mediumistic power they may possess."

We only wish the entire spiritualistic press had the courage to publish the truth regardless of mere policy. The old adage of "Honesty is the best policy," is true in its highest sense in dealing with Spiritualism.

F. Harris, of Louisiana, Mo., an old and experienced Spiritualist and an agreeable gentleman, favored us with a visit this week. He reports having a remarkable medium in his family, who possesses many different phases; both hands will be used to write at the same time, and the communications will be in different languages. Spirits in his presence are also able to talk in a loud tone through a trumpet. The young man is not a public medium, but labors diligently in his uncle's store as a salesman.

THE BLISS EXPOSURE.

Its Lessons.

"If an offence come out of the Truth, better is it that the offence come, than the Truth be concealed."—Jerome.

No class of people will tender more sincere thanks for the complete and crushing exposure of the Bliss' humbug than Spiritualists themselves. While the bigoted and benighted opponents of Spiritualism will go wild with wicked joy at what they, in their shortsightedness, will count as a victory for orthodoxy, and a bitter blow to Spiritualism; intelligent, thinking Spiritualists will rejoice that the truth has come out, knowing that the science of spirit communion has come to earth to stay, is firmly established, and cannot be uprooted; that every thrust which shall remove any of the numerous barnacles that have fastened themselves remorselessly upon it, will tend to increase the speed with which the knowledge of the grand truths of our beautiful philosophy is sweeping over the world. The schooling which investigators and confirmed spiritualists receive from such a lesson is of untold value to themselves and the world. The science of Spirit Communion and the Philosophy of Life founded thereon, are as yet but partially understood by those who have given their best attention; and not at all by the great mass who do not hesitate to pass judgment upon a subject of which they know absolutely nothing.

Many who have regarded themselves as au fait in the knowledge of spirit control and form materialization, will be taught by the Bliss exposure that they have not yet outgrown the shell of ignorance and credulity with which they were encrusted by generations of orthodox culture. It will be better understood that in dealing with the phenomena attending the science of Spirit Communion in its various phases nothing can be taken for granted, but everything must be carefully tested; that no mere opinions or suppositions, no matter how plausible, can be substituted for facts, and further, that very few people are qualified either by nature or training to scientifically test some forms of Spirit-Phenomena. The eminent scientist, astronomer and scholar, Camille Flammarion, academic officer of the University of France, member of different scientific bodies and an author whose works have been translated into many languages, gave his earnest attention to Spirit-Phenomena and emphatically affirms "the absolute certainty of these phenomena"; he however adds:

"Of those who call themselves 'mediums' and 'spirits' a considerable number are incapable of bringing the experimental method to bear upon the investigation of the order of phenomena, and consequently are often the dupes of their credulity or ignorance; while others, of whom the number is also considerable, are impostors whose moral sense has become so blunted by the habit of fraud that they seem to be incapable of appreciating the heinousness of their criminal abuse of the confidence of those who apply to them for instruction or for consolation. And even where the subject is being investigated in good faith, the force to which the production of these phenomena is due is so capricious in its action that much delay and disappointment is inevitable in the prosecution of any experimental inquiry in regard to them. It is, therefore, no easy matter to put aside the obstacles thus placed in the way of the serious inquirer, to eliminate these sources of error and to get at genuine manifestations of the phenomena in question; carefully guarding one's own mind against all error, all self-deception, in the methodical and scrupulous examination of the order of facts now under discussion."

The JOURNAL continually advocates the necessity of mediums being placed under fraud-proof conditions, both for their own protection and the protection of the public. The question of what are test conditions must vary with every phase of mediumship and an enlightened application of genuine tests can only come from experience. The Bliss exposure teaches that immovable cabinets are dangerous, and that many seeming tests are not such in fact.

All that is so forcibly taught by this disgraceful affair has long been advocated by the JOURNAL, but many people are so prone to believe the marvelous, so desirous to be entertained by some wonder show, that they are apparently willing and anxious to be gulled, and to pay their money for it so long as the manner of their deception is concealed from them. Only by the severest lessons can these people receive the needed education.

This undeveloped, untrustworthy Bliss family are no doubt mediumistic; indeed it is highly probable they are mediums for form-materialization, but the evidence goes to show that they certainly have practiced a most despicable fraud, and unless they can clearly and fully disprove the charges made by the Times, should be entirely ignored as mediums from this time henceforth. We would right here remind our readers of the editorial published several weeks since, in reply to the question as to our duty in cases of untrustworthy persons who are mediums; the Bliss affair is an early exemplification of the correctness of our views. When the spiritualistic press and representative Spiritualists generally, shall have the moral courage to cease compounding fraud by condoning fraudulent acts and disgraceful deceptions in mediums, we can look for the cessation of the deception now practiced and a higher scale of intelligence and character as well as greater power in our public mediums. There are now mediums in private life far superior in their development and power to many before the public, but they shrink from entering the field and being classed with the innumerable frauds who infest that vocation. Let us one and all determine on a higher standard; let us throw around every honest medium such an armor of love, high aspiration and sense of duty, that no evil spirit can penetrate to the inner temple of the soul.

Nearly every subscriber of this paper knows of his own knowledge, that man survives the grave and comes back to earth under certain conditions; let us, then, while giving due attention to the phenomenal, strive to advance beyond the condition of mere test-hunters and build up such a grand and noble system of ethics as the magnificent foundation gives promise of; such a system as shall demand and receive the homage and sympathy of all intelligent men.

We have the material wherewith to do this and will have the aid of all the great and good who have passed to Spirit-life, but still maintain a deep interest in our behalf. Let us all unite in hastening the day that shall usher in this glorious consummation.

Blissful Logic of the Philadelphia Times.

The inference drawn by the Philadelphia Times is, that "materialization is a snare and a delusion, totally devoid of a particle of truth." The editors of that bigoted, time-serving sheet know full well that such inference is unwarranted and illogical, but that troubles them not; they know it is not necessary to be fair and candid when dealing with Spiritualism. They feel certain that any conclusion adverse to the science of Spirit Communion, no matter how lame and impotent, will be hailed with delight by a majority of their readers; they care not how rotten their statements may be, if they can only enamel them with a coating that shall tickle the opponents of Spiritualism.

The country has within a few days been elated over the successful capture of a gang of forgers, who have within a short time defrauded banks out of millions and hopelessly crippled some institutions; they successfully eluded capture for many months, while the inner chamber of commercial circles was being rent with fear at the depredations. According to the reasoning of the Times, therefore, all banks are a delusion and a snare and commerce a vast chimeria, bringing ruin upon its votaries and filling our mad-houses.

Do men abandon banking and commerce when these unfortunate episodes occur? By no manner of means, but learn rather to be more wise, more guarded and circumspect than ever. The Times finds from the history of Bliss "what stuff all mediums are made of"; this execrable logic will no doubt be mouthed from hundreds of pulpits, but let the Times and all votaries of superstition beware; the principles of justice are the same regardless of where the application is made. Let us for a moment accept the logic of the Times and see where it leads. Last week a prominent Baptist divine, Rev. N. F. Ravlin of this city, was shown up to the world as a fraud, in that he was in the practice of giving his notes for thousands of dollars to build colleges and churches, knowing at the time that the notes were worthless; therefore all baptist clergymen are frauds and swindlers. A few weeks since the Rev. McGhee, a Methodist preacher, was sent to states prison for poisoning his wife, the deed being inspired by an amour with a young lady of his flock; hence all Methodist ministers are wife-polloners and libertines. The Presbyterian clergyman Glendening ruins his betrothed and sends her to an untimely grave, and is still preaching; hence the Presbyterian clergy are all unclean and immoral.

F. N. Hamlin, an old and well known wholesale dry goods merchant of this city, was converted at a revival in this city a year or so since, and having had his sins washed away by the blood of Christ, proceeded to hold revivals through the country on his own account, and improved his spare time in concocting and consummating a most ingenious and rascally swindle upon his confiding creditors, with whom he had already compromised at a large loss to them; therefore all dry goods merchants who get converted, are rascals, and so we might go on, column after column, citing similar cases of daily occurrence. How does the Times and those of like ilk enjoy their own logic, when thus applied?

Laborers in the Spiritualistic Vineyard, and other Items of Interest.

Dr. J. Witheford is giving seances every night, except Tuesday and Saturday, to crowded and generally satisfied audiences.

A tramp recently from Indiana, has been afflicting the mediums of Chicago during the past week, endeavoring ostensibly to procure an affinity, and has met with the reception which the disgusting creature deserves. He will hardly try Chicago again.

A. Kelley Pease, better known to our readers in years past, as Albert Peace, desires us to say that he is lecturing in New England, and those who desire to hear his singular experiences, can write him at Lowell, Mass. It seems the elders of the Shaker Community at West Pittsfield, Mass., did not appreciate him, and when he attempted to lecture, they shook him off; the lecturer claims that there is more mental freedom in the prisons of the State of New York, than in this Shaker community. He knows how it is himself.

Charles Giteau, a Chicago lawyer who has discovered that the second advent of Christ occurred at the time Jerusalem was destroyed in 70, has been on a prolonged lecture tour, which has netted him one dollar and twenty cents.

How long before our people will learn that spirits are neither infallible, nor in much greater proportion reliable, than are mortals?

The Witness, the daily religious paper started in New York city, in 1871, with such a grand flourish and the prayers of the whole orthodox world, has just yielded up the ghost for want of material support, after sinking large sums of money.

The orthodox have no use for a religious newspaper on secular days; theirs is not that kind of a religion.

From J. E. Brown, of Elmira, New York, we learn that a very large and successful spiritualistic meeting at Eldredge's Park, has just closed, with Lyman C. Howe as principal speaker, who as usual is highly commended.

We learn from the Banner, that Wm. Wiggan, magnetic healer of New York, is about removing to this city. We shall welcome Mr. Wiggan, but fear he will find coming to Chicago like "bringing coals to New castle."

Charles H. Foster, the celebrated test medium, will visit Troy, N. Y., professionally on the 1st of September next, and soon afterward expects to visit Rochester, and we hope, Chicago.

A Belgian spiritist journal has issued a volume of prayers for the use of spiritualistic religious services.

Dr. Slade is in Brussels giving seances in daylight. He is accredited with doing many marvelous things.

Dr. J. M. Peebles is in Ceylon, the centre of Buddhism, and goes from there into India to meet the fakir and wonder workers.

Charles Foster is said to have an intention of going to England this fall. The Old World seems to be a good field for American mediums.

Australia is rapidly developing mediums and lecturers, and Spiritualism is making such marked progress as to attract general attention.

Dr. Dumont C. Dake has located in Rochester, N. Y., as will be seen by advertisement.

While at Council Bluffs, Ia., recently it is believed by both Dr. Dake and Dr. Mansfield that the former saved the life of the latter through his skill and attention.

Giles B. Stebbins will be at meetings as follows: North Lansing, N. Y., grove meeting, Sunday Aug. 26th; North Collins yearly meeting, three days, Aug. 31st to Sept. 2d; Peterboro, Sunday Sept. 5th; De-Ruyter, Sept. 15th to 20th; Sodus, two day's meeting Sept. 29th and 30th.

Mr. W. J. Colville, who recently came prominently before the English public as a trance lecturer, is to visit America in November. He is an American by birth.

New Hampshire Spiritualists have a pleasant spot for the holding of camp meetings. It is at Newbury, on Lake Sunapee. The meeting commences Aug. 24th and ends Sept. 3d.

Mrs. Florence Williams, daughter of G. P. James, the English author and novelist, has just commenced public speaking upon Spiritualism, in Melbourne, Australia. Her lectures are spoken of only in praise.

"Three days after the funeral, our good brother appeared and was seen distinctly by all of us in his materialized form, clothed in white and adorned with the Good Templar's regalia," says a correspondent of the London Medium.

The Seeress of Prevorst and other somnambules of the highest order say that the instant the soul is freed from the body it sees its whole earthly career in a single sight; it knows its own weaknesses and pronounces its own sentence.

The guides of Mrs. Hollis, of Memphis, a medium widely known through the writings of a number of prominent authors, is said to have made a prediction with surprising accuracy in regard to the late riots. A spirit was anxious for the safety of one who was subsequently involved in the trouble, and spoke concerning it.—Exchange.

Mrs. Hollis is not "of Memphis" but 24 Ogden avenue, Chicago, where she has all her time occupied in giving sittings to investigators.

The Free Thinkers meeting at Wolcott, N. Y., has just closed. A society was organized of "liberal Spiritualists and materialists." We prefer ours straight, but can tolerate a mixture.

A number of September magazines arrived to late for mention this week.

Queen Victoria, the Prince of Wales and the Duke of Argyll are said to be interested in the study of Spiritualism and the Princess Beatrice is a fine medium.

YOUNG PEOPLE'S COMRADE is the title of a new publication by Pope Vose, Rockland, Maine, to be edited by Miss Julia Colman. It will be a monthly and devoted to the interests and wants of young people; and as the expense will be but sixty cents a year, with reduction to clubs, it will undoubtedly secure a large circulation.

The debate between Elder D. R. Dungan, Christian, and W. F. Jamieson, Spiritualist will take place in this city, September 25th, 26th, 27th and 28th. The questions are:

1st.—Are the doctrines of modern Spiritualism moral and ennobling in their tendency? Prof. Jamieson affirms. Elder Dungan denies.

2d.—Are the teachings of the Bible and Christianity moral and ennobling in their tendency? Elder Dungan affirms. Prof. Jamieson denies. We get the above information from a letter received by Major Wilcox from Mr. Jamieson. We also learn that Mr. Jamieson has selected the Major as his moderator, and given into his hands fully the preliminary arrangements on his behalf. Elder Dungan will also choose a moderator, and those two

can select a third to act as chairman.—Ed-dyville (Ja.) Advertiser. Dr. E. W. Stevens lectured in this city during the month of August with success, considering the season. He is an honest, forcible and logical speaker; and has made many new friends.

An article from Dr. Ormsbee, and one entitled "Play of the Jesters," will appear next week.

Bliss Denies. PHILADELPHIA, Aug. 25th, 1877. MR. EDITOR: I send you all the papers containing a so-called expose of myself and wife. Print them in your columns, but I beg of you for the good of the cause of Spiritualism do not commit yourself in an editorial until you are able to hear the other side of the story, and myself and Mr. Roberts may not be able to present that for some weeks yet.

We with pleasure give Mr. Bliss space to enter the plea of not guilty. The Times people can be made to answer in the courts both on criminal and civil process and that is the only place where the truth of the matter can be determined, now that the accused denies the charges. If Mr. Bliss is innocent, his course is plain, his duty clear; he will at once institute legal proceedings and have the courts pass upon the matter at the earliest moment.

Whether innocent or guilty the fact is of no moment to Spiritualism in its scientific aspect. Admitting the plea of not guilty to be true and that the whole story of the cellar and cabinet as told by the Times is only a supposititious case, still the lessons taught by the affair are unchanged. All can see that even if not true in this case such a scheme is impracticable and to most people would appear to be fair and above suspicion, and could be carried on indefinitely, barring accidents, without detection.

It is the belief of all who use them, that Dr. Price's Special Flavoring Extracts are the strongest and most natural flavors made.

Friends of Human Progress.

The twenty-second annual meeting of the Friends of Human Progress, of North Collins, will be held in Hemlock Hall, Brantford, N. Y., on the 1st day of August, and the 1st and 2nd days of September.

Business Notices.

Every professional man who has used Dr. Price's Cream Baking Powder in his family will certify to its being wholesome and pure.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$2 and three-cent postage stamps. Money refunded if not answered. 21-233f.

MRS. JENNIE POTTER, of No. 136 Castle St., Boston, is a very fine test, business and medical medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shawmut Av. horse cars. Those at a distance may enclose a lock of hair with two dollars; and register the letter.

J. V. MANSFIELD, TEST MEDIUM—answers sealed letters, at No. 61 West 43d Street, corner Sixth Ave., New York. Terms \$3 and four 3 cent stamps. REGISTER YOUR LETTERS. 21-2452

FOR SALE, two scholarships in the BENNETT MEDICAL COLLEGE, Chicago, (Eclectic). Cash or available personal property taken in exchange. Address "Eclectic," care of Drawer 707, Chicago, Ill.

DR. PRICE'S Unique Perfumes are genuine flower extracts—fragrant and persistent.

THE PEOPLE have been so much imposed upon by several worthless Sarsaparillas, that we are glad to be able to recommend a preparation which can be depended on as containing the virtues of that invaluable medicine, and is worthy of the public confidence. DOCT. AYER'S SARSAPARILLA cures when anything can cure diseases that require an alternative medicine.

Lay of the Lightning. Deep in the storm cloud's womb I have my birth, Thence flashed by angel's wings from heaven to earth.

How many of us, when suffering from chronic diseases on being recommended to try some foreign remedy, almost exclaim with the sick king, "Are not Abana and Pharpar rivers of Damascus equal to all the waters of Jordan?" and we fall to accomplish a cure.

THE WONDERS OF THE SPIRIT. Being Spirit Communications received through Mr. DAVID DUGUID, the Glasgow Trance-Painting Medium.

HALED, PRINCE OF PERSIA. HIS EXPERIENCE IN Earth-Life and Spirit-Life.

Being Spirit Communications received through Mr. DAVID DUGUID, the Glasgow Trance-Painting Medium.

KIPPER'S SECRETS OF BEE-KEEPING. One of the most reliable Bee-Books now in use.

SOUL AND BODY; OR, THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE. By W. F. EVANS.

POEMS FROM INNER LIFE. THE TABLE OF CONTENTS—PART I. A Word to the World [Preparatory]; The Prayer of the Sorrowing; The Song of Truth; The Embarkation; Keifer's Love; Love and Latin; The Song of the North; The Birth of a Nation; The Parting of Savva and Gerda; The Meeting of Sigurd and Gerda.

JESUS OF NAZARETH; OR, A TRUE HISTORY OF THE Man called Jesus Christ. GIVEN ON SPIRITUAL AUTHORITY, FROM SPIRITS WHO WERE CONTEMPORARY MORTALS WITH JESUS WHILE ON THE EARTH.

STRANGE VISITORS. A SERIES OF ORIGINAL PAPERS, REBRACING PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY.

NEW DWELLING IN THE SPIRIT-WORLD. These wonderful articles were dictated through a clairvoyant, who is a trance-stater, and are of the most intensely interesting nature.

New-Advertisements.

DR. DAKE, (Late of Chicago) Permanently Located at 90 State St., ROCHESTER, N. Y.

The Renowned MAGNETIC and ECLECTIC PHYSICIAN.

DUMONT C. DAKE, M. D., not only possesses the gift of healing to a remarkable degree, but challenges the world in locating disease. He is aided by a powerful Band of Spirits in performing his many wonderful cures.

LADIES FRIEND Complete! Invaluable for all diseases of the Female System.

THE GREAT SPIRITUAL REMEDIES, MRS. SPENCE'S Positive and Negative Powders.

Underwood-Marples DEBATE. HELD BETWEEN B. F. UNDERWOOD and REV. JOHN MARPLES, of Toronto, (Presbyterian).

THE WORLD'S SAGES. Infidels, and Thinkers.

THE MEDITATIONS OF ST. AUGUSTINE.

THE DEBATE lasted four nights and was reported by John T. Hawke, Parliamentary reporter of Toronto Leader.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago, Ill.

THE WORLD'S SAGES. Infidels, and Thinkers.

A CROWN OCTAVO VOLUME. By D. M. DENNETT With a Steel-Plate Engraving of the Author.

Being the Biographies and Important Doctrines of the most distinguished Teachers, Philosophers, Reformers, Inventors, etc. in current Theology, and the deepest Thinkers and most active Humanitarians of the World.

HALED, PRINCE OF PERSIA. HIS EXPERIENCE IN Earth-Life and Spirit-Life.

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With an Appendix, containing Communications from the Spirit Artists RICHDAL and STEEN.

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without end. That this benediction may come to you, and that I may be permitted to give you a glimpse of those associative bodies in spirit-life, that are striving constantly to enforce some thought of higher existence upon men, is my prayer. My first message is the testimony of life beyond death, the active presence of spirits in your midst, and ministering care of your own loved friends, the Spirit-world that is all about you here, and myself, who am not dead, but live beyond, every power, and faculty quickened by the wonderful baptism that men call death.

Philadelphia Department.

BY HENRY T. CHILD, M. D. Subscriptions will be received and papers may be obtained, at wholesale or retail, at 404 Race St., Philadelphia.

Closing Address.

By mutual consent, arrangement has been made to discontinue the Philadelphia department in this paper. More than twenty-five years ago I entered upon the investigation of modern Spiritualism and was soon convinced that it was based upon a fundamental truth of man's nature, and all my experiences have confirmed this.

Eight years ago last May, I commenced a department in this JOURNAL, and since that time have had regular communication with the readers. Having felt the responsibility of the position, I have always sought to give the best thoughts which the angel-world have given me; and if I have been able to minister to the wants of hungry and thirsty souls, my object has been attained.

Whether innocent or guilty the fact is of no moment to Spiritualism in its scientific aspect.

I shall be glad to know that all my friends continue their subscriptions, and that many others take the paper. Spiritualists should realize more and more the importance of sustaining their well established and reliable papers, that we may not only know how the cause is progressing, but that others may be interested and enlightened thereon.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.

DR. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure.

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THE SPIRITUALISTS OF CENTRAL IOWA will hold a four days' camp-meeting at Iowa Falls, Iowa, commencing Sept. 12th at 10 o'clock A. M.

MICHIGAN GROVE MEETINGS. At South Haven, Mich., Aug. 4th and 5th; at Rockford, Mich., Sept. 1st, 2nd, 3rd, and 4th.

NORTHERN WISCONSIN SPIRITUAL CONFERENCE. Spiritualists, Liberalists and Free-thinkers, the Northern Wisconsin Spiritual Conference will convene in Spiritist Hall, Iron, Wis., Sept. 15th, 16th and 17th.

GROVE MEETING. The Annual Convention of Spiritualists of the Susquehanna and Chesapeake Valleys will hold their annual meeting, Sept. 7th, 8th and 9th.

MICHIGAN STATE ASSOCIATION OF SPIRITUALISTS. The Semi-Annual Meeting of the Michigan Association of Spiritualists, will convene at Rockford, Kent Co., Sept. 15th, 16th and 17th.

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RUSH'S

NERVE & BILIOUS REMEDIES. Get your Nerves and your Liver Right, and your whole Body will be Right.

Each Box contains both Remedies, Mailed, postpaid, for 50 cents. Box of 6 Boxes sent money by Registered Letter or by Money Order. For sums under \$1.00, send postpaid stamps, if fractional currency cannot be put in. Sold by Druggists and Grocers.

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CATARRH. I had it twenty-four years, I cured myself in 12 days. Name this paper and address C. H. BYRKE, 169 East Madison St., Chicago, Ill. Cut this out.

SOUL READING, or psychometrical delineations of character. Mrs. Mary M. D. Sherman would respectfully acknowledge to the public that she will, upon reception of a letter containing photograph (to be returned), month of birth, age, marital or single, animal and flower preferred, give an accurate description of the leading traits of character, with marked changes in past and future life. Terms \$1 and two postage stamps. Address Mrs. MARY M. D. SHERMAN, Box 126, Adrian, Mich.

MASON & HAMLIN CABINET ORGANS. HIGHEST AWARDS AT FOUR GREAT WORLD'S EXPOSITIONS. Paris, Vienna, Santiago, 1867; 1873; 1876. Philadelphia, 1876.

Five octave double reed organ, \$100 with trampoline.

Five octave organ, nine stops, \$114 with trampoline.

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OLD THEOLOGY TURNED UPSIDE DOWN, OR, UPSIDE RIGHTSIDE DOWN.

STATUVOLOISM; OR, ARTIFICIAL SOMNAMBULISM, WITH STEREO CALLED MESMERISM.

Animal Magnetism. By WILLIAM B. FARRINGTON, M. D.

The author is a philosopher and physician of large experience, and this work he has written after a long and successful demonstration by practical experiments during the last twenty years.

For sale wholesale and retail, by the Religio-Philosophical Publishing House, Chicago, Ills.

Voices from the People.

RECOGNITION.

By William Cullen Bryant.

How shall I know thee in the sphere which keeps The disembodied spirits of the dead...

For I shall feel the sting of ceaseless pain, If there I meet thy gentle presence not...

Will not thy own meek heart demand me there? That heart whose fondest throbs to me were given...

My name on earth was ever in thy prayer, And wilt thou never utter it in heaven?

The love that lived through all the stormy past, And meekly with my harsher nature bore...

Shall thou not teach me, in that calmer home, The wisdom that I learned so ill in this...

The Tomb and the Rose.

The tomb asked of the rose: "What dost thou with the tears which dawn Sheds on thee every summer morn..."

The rose said: "Home of night, Deep in my bosom I distill Those pearls tear to scents that fill The senses with delight..."

MUSIC.

Music in the Spirit-World.

Well I remember, in my younger days To elements regarding the occupation in Spirit-life...

The orthodox view of heaven is one of perpetual psalm singing. It is not strange that the human mind associates heaven with music...

Again Mr. Davis says, in speaking of society in the Summer-land: "Flowing along this side of that beautiful Pavilion is a river..."

He alludes to the Zellabingen, a vast German association of the Summer-land. This vast association is musical throughout.

Mr. Davis alludes also to musical voices. In the Summer-land: "If however, your clairvoyant sight was opened..."

Who is the Person? At a meeting of the Psychological Society, of London, Miss Klingburg claims that she once saw an American medium...

Interesting Experiences.—T. T. Griffin, of Williamson, Wayne Co., N. Y., writes: I have heard mediums express the idea that around a person who has lost friends soon after death...

ment, you would behold, in every imaginable direction, streams running musically down these gentle-atmospheric declivities...

Music is applied to everything. A quaint author remarks that men are like hymns.

All through animate nature music is manifested. There are Musical Motes and Musical Butterflies, as set forth by Mr. F. Buchanan White and Mr. Darwin.

Important Questions.—The following important questions were answered by W. J. Colville, a trance medium, of London, England: Q. Are we to understand that there is no such thing as matter, but that matter is simply the clothing which spirit assumes?

A. Our view of the subject is that there never will be a time when spirit will not animate matter. Spirit created matter for its own use.

Q. You referred to animals possessing qualities of mind. Are we to understand that animals are possessed of spirit?

A. Most decidedly they are possessed of spirits. If animals were not possessed of spirits they would not exhibit qualities and feelings which belong to spirit.

Q. Can we retain a conscious individuality throughout our life?

A. Undoubtedly. Not only do we retain it in our earthly life, but we retain it in our spiritual life.

Q. Can you answer why we have the matter put by Christ that the rich man went into one place while Lazarus went into another?

A. Jesus speaks to them of only two persons and he said each of these spirits went into separate states.

Q. Can you answer why we have the matter put by Christ that the rich man went into one place while Lazarus went into another?

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extremely forcible temperament. However, before enveloping me in the magnetic spirit-inducence, the spirits indicated their presence by a peculiar electric snapping in the atmosphere...

I Versus 10,000,000.—Mrs. Denton, wife of Professor Denton, having had a piece of lava pressed upon her forehead, beheld all the terrible circumstances connected with that eruption of Vesuvius which destroyed Pompei...

Here we have statements of Mrs. Denton in reference to, Psychometry and its revelations. She disbelieves everybody else, sets up her own individual opinion against that of 10,000,000 of Spiritualists...

What evidence have we that Mrs. Denton sees what she claims? She doubts the vision and experience of 10,000,000 of Spiritualists...

A touching appeal comes in the Review, the French Spiritual paper, from an elderly girl, who, through the force of poverty and the want of an aged mother, went astray.

Lincoln, Ill.—C. C. Brackett says: I write you for the purpose of getting my name before the Spiritual public; I am now, and have been for the last ten years, a phrenological lecturer...

J. H. Bagley writes: I believe there are as many conditions in the Spirit-life as in this, for one man's place in heaven would not fit another man's...

Day of all the week, the best Emblem of eternal rest! Oh! what forbodings used to fill my childish heart when I sat and listened to those words!

The Ocean of Death.—We are told that far down through the ocean fair, white shells are constantly falling, like snowflakes, in a breathless winter day...

Who is the Person? At a meeting of the Psychological Society, of London, Miss Klingburg claims that she once saw an American medium come out of a cabinet with a mask on, and go directly under the gaslight...

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partly covered, and partly covered with a moist coat. His eyes were open; his mouth was completely roasted on the inside; but, with the exception of his head and hands, no part of his body bore marks of his horrible death.

Inhabitable Worlds.—Prof. Proctor has advanced some interesting theories in regard to life in other worlds. He says that planets and stars are in a continual state of change...

Another ghost in New York city.—The laws of California are particularly oppressive to mediums.

One hundred tents were pitched at the Lake Pleasant (Mass.) camp-meeting.

The French Spiritualist paper, the Revue, seems favorable to the doctrine of re-incarnation.

Paraffine molds are acting an important part in the test sciences of Paris, France.

A mother who murdered her child in Scotland, claims that she still sees it, and is willing to die.

According to Astrology, the 13th of August was a day that menaced great evil.

Though Garibaldi has been sick, lying for sometime unconscious, he claims that he will survive the Pope and attend his funeral.

It is chronicled that Queen Victoria's cousin was present at a seance in England.

G. L. Dixon gives an account of how the spirits took away a piece of money, which was afterwards found nicely balanced on the nose of the medium.

Robert Roberts, of Australia, has prophesied from a Biblical standpoint.

Good needs the breeze night the morn; Truths blossom out of wrong; From caverns deep fresh waters leap To make sweet fills of songs.

A belief in the value of fresh blood as a medicine in case of consumption is entertained by several St. Louis Physicians.

A gentleman has been moved to write Robert Dale Owen an open letter, through the columns of a New York paper.

The Seymour Times says that the Lord sent his lightning down a tree near Millford.

Silly, Credulous People.—That is what the Record Union of San Francisco, Cal., calls the supporters of Dr. Blade.

Justice and goodness eventually prevail, and so what should occur, does occur.

It is indeed difficult to reconcile that doctrine with the existence of a sore on the nose, a corn on the foot, or rheumatic pains in the joints.

Various reasons are assigned—good, bad and indifferent—why Dr. Slade's per se expression to those words, plagiarized or meretriciously appropriated what did not belong to it.

of any at present inexplicable phenomena. Such philosophers themselves become the slaves of a dominant idea.

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A mother who murdered her child in Scotland, claims that she still sees it, and is willing to die.

According to Astrology, the 13th of August was a day that menaced great evil.

Though Garibaldi has been sick, lying for sometime unconscious, he claims that he will survive the Pope and attend his funeral.

It is chronicled that Queen Victoria's cousin was present at a seance in England.

G. L. Dixon gives an account of how the spirits took away a piece of money, which was afterwards found nicely balanced on the nose of the medium.

Robert Roberts, of Australia, has prophesied from a Biblical standpoint.

Good needs the breeze night the morn; Truths blossom out of wrong; From caverns deep fresh waters leap To make sweet fills of songs.

A belief in the value of fresh blood as a medicine in case of consumption is entertained by several St. Louis Physicians.

A gentleman has been moved to write Robert Dale Owen an open letter, through the columns of a New York paper.

The Seymour Times says that the Lord sent his lightning down a tree near Millford.

Silly, Credulous People.—That is what the Record Union of San Francisco, Cal., calls the supporters of Dr. Blade.

Justice and goodness eventually prevail, and so what should occur, does occur.

It is indeed difficult to reconcile that doctrine with the existence of a sore on the nose, a corn on the foot, or rheumatic pains in the joints.

Various reasons are assigned—good, bad and indifferent—why Dr. Slade's per se expression to those words, plagiarized or meretriciously appropriated what did not belong to it.

Of course, this is a mad world; no denying it. The Pilgrim Fathers left, on account of madness, their old home, and came to this country to establish a new one.

and commenced doing to others just what they so much dreaded at one time themselves.

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A BLISTERING BLIZZARD BLASTS THE BLISSFUL BLISS.

His Band of Spirits Dematerialize Under a Full Head of Light.

For the past two years the office of this paper has been the frequent recipient of glowing accounts of the wonderful doings of the Bliss mediums, and other accounts, just as glowing and on equally good authority, denouncing them as arrant frauds.

Particulars as given by the Times. Materializing mediums then sprang up in various parts of the country, but probably none of them have gained more renown than Mr. and Mrs. James Bliss.

Blue Flower, the Indian Maiden. Subsequently Mr. and Mrs. Bliss moved to No. 1027 Ogden street, where they now reside, and here, in the spring of 1876, they began materializing seances.

What now follows is stated upon the best of authority—that of the persons mentioned by name as having been the accomplices of Mr. and Mrs. Bliss, and who did not make clean breasts of the affair until the Times representative and another gentleman discovered the fraud.

Shortly after Mrs. Bliss began the materialization of Blue Flower, Thomas Evans, formerly a spirit-photographer at 403 Vine street, approached Mr. Bliss and proposed to him to enter into the materializing business on a large scale.

Spirits by the Wholesale. The cabinet constructed, the Blisses began materialization on a large scale, Mrs. Bliss, Mr. Evans and the latter's wife and daughter personating the spirits.

friend; a young lady who plays the organ and who prides herself upon her curls and her long flowing hair, a young woman who attends to the domestic arrangements of the house, and a young lady who represents a multitude of spirits.

The greatest favorite is Mrs. Mollie McCarty, better known as Old Mother McCarty. She is a little old Irish woman, dressed in black, the smart young lady represents her, making her figure appear shorter and broader by stooping down.

Materializing mediums then sprang up in various parts of the country, but probably none of them have gained more renown than Mr. and Mrs. James Bliss. A brief history of the former's career, obtained from some of his most intimate friends, may probably serve to show of what stuff mediums are made.

Lizzie Delarue is an exceedingly tall, beautiful young lady spirit, with long, waving hair, a present by nature to the smart young lady. She walks among the audience and allows them to out of small locks of her beautiful tresses, which they may keep as mementoes of spirit-land.

Bliss pretends to have a mortal fear of "Big Injun," as that feminine warrior drags him around the room by the hair of his head. In all masculine characters, neither of the female performers utter a word aloud when before the audience.

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a look in the cellar beneath the cabinet. When this request was made Bliss went under control, and Captain Hodges, the leader of the spirit bands, then spoke through him. He upbraided the man for his little faith and bade him good-bye forever.

EXPERT INVESTIGATORS BLINDED.

Some time since a Mr. — representing the Spiritualists of New Orleans, came to this city for the purpose of investigating the Bliss seances. He was granted a private sitting. He saw and was convinced that everything was right and wonderful.

Mr. Philip Diesinger, a commission merchant and hardware dealer doing business on Sixth street, above Market, attended a Bliss seance about three months since, and although he detected no trickery, yet he was thoroughly convinced that a fraud was being perpetrated upon many very worthy people, and he resolved to ferret it out.

TRYING TO SOLVE THE MYSTERY.

A time, too, must be selected when Mr. and Mrs. Bliss were absent from home. The opportunity came on Saturday, when the two started for the camp meeting, intending not to return until last evening of this morning.

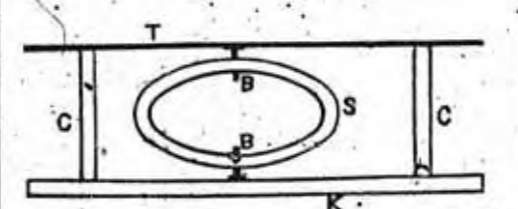
THE MYSTERY SOLVED.

The cellar windows were darkened by pieces of matting. In the center of the cellar, beneath the parlor, was a structure of wood reaching to the ceiling and firmly built, no rays of light having a chance to filter through cracks between the boards.

A TRAP-DOOR IN THE FLOOR.

Directly above the table was a trap-door; the door through which had passed all the spirits that had enabled Bliss to drain the pockets of his dupes. It was a very ingenious contrivance.

ous contrivance. An ordinary trap door, when being pounded and tramped upon by investigators above, would either shake or creak or slightly give way beneath the feet or send forth a hollow sound.

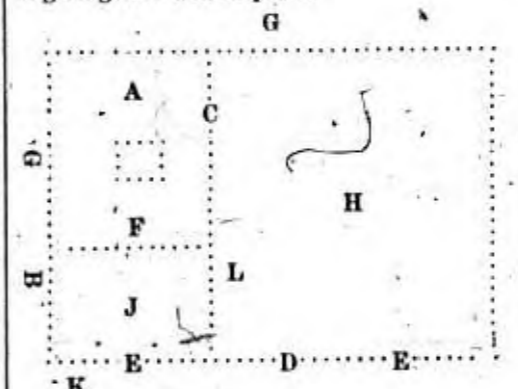


T, trap-door; K, iron plate; C—C, wooden supports, working on hinges at base; S, iron hand-screw; B—B, bolts, one with right and one with left hand thread.

The portion of a joist having been removed beneath the trap, a heavy iron plate (K) had been inserted in two joists, at right angles to them, and about six inches beneath the trap. Between the plate and the trap door were placed the two supports (C), door working on hinges at their bases.

WHY THE TRAP WAS NEVER SEEN.

The reason why the hinges and the cracks defining the other three sides of the trap-door were never discovered from above was because of the ingenious manner in which the entire thing was arranged.



G—G, two walls of parlor against which the cabinet is built; A, chair in framework sub-apartment in which the medium sits; C, door in framework sub-apartment; D, door of cabinet; H, part of cabinet where the spirits congregate; E—E, two small apertures in cabinet at a distance from the floor; B, F, L, K, boundaries of trap door; J, top of trap-door.

The hinges of the trap-door are concealed under the base of the boards forming the front of the cabinet (K). The crack opposite is hid by a narrow strip of wood forming the base of one side of the framework sub-apartment (F). Another crack is hid under the weatherboard of the rear parlor wall (B), and the crack at the fourth side is concealed by a narrow strip of wood (L), a continuation of the base of the front of the framework sub-apartment, and apparently intended to give strength to that light structure.

This is just what Bliss' materialization amounts to. If Katie King was not a humbug because not caught red-handed, Bliss can plead no such excuse. His clap-trap arrangements were again placed in position and left by the Times representative as he found them, and as any of his many dupes can find them this morning.

AMERICAN SPIRITUAL MAGAZINE. (S. Watson, editor and proprietor, Memphis, Tenn.) Contents for September: Hear what a Spirit Saith unto the Clergy; God, Spirituality, Science and Religion; Bishop Simpson; The Same Religion—The Gospel of Christ and the Gospel of Spiritualism; Organization; The Relations of Christianity to Spiritualism; A New Religion; What a Spiritualist should be; As It Was, As It Is, and As It Shall Be; A Remarkable Prophecy; Our Home Circle; Is Spiritualism a Religion?—Discussion at Harmonical Hall; Materialization of Washington; The Mosaic Statutes; Letter from Col. Kase; The Red Cross; Extract from a Private Letter of Dr. E. Crowell; Philadelphia. Terms, \$2 per annum in advance; single copies, 20 cents; sent by mail, 25 cents. For sale at the office of this paper.

FIRST DOSE ON A BOSTON POLICE OFFICER.

BOSTON, Nov. 12, 1871. Dear Sir—In the spring of 1869 I was stricken down with fever which had a long and aimless hopeless run. The best medical advice being in attendance, I was taken through the fever, but it left me feebly reduced and weak, with excruciating pains in my side, back and hips.

In this condition I was persuaded to try VEGETINE by a friend whom I cured of a severe disease, and it seemed as though I could feel the effect of the first dose through my whole system; and from that moment I began to mend, gradually getting better from day to day; and I followed on with the VEGETINE, until it completely restored me to health, since which time I have been able to perform my duties as a police officer, enjoying good health; and there is no doubt about the great value of VEGETINE in Kidney Complaint, and similar diseases.

I am, etc., respectfully, LAFAYETTE FORD, 544 Broadway.

All Diseases of the Blood.

VEGETINE will relieve pain, cleanse, purify and cure such diseases, restoring the patient to perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating fluid. It can truly be called the GREAT BLOOD PURIFIER. The great source of disease originates in the blood; and no medicine that does not act directly upon it, to purify and renovate, has any just claim upon public attention.

Seventy-one Years of Age.

Dear Sir—I am seventy-one years of age; have suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by friends to try your VEGETINE, and I think it the best medicine for weakness of the kidneys I ever used. I have tried many remedies for this complaint, and never found so much relief as from the VEGETINE. It strengthens and invigorates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is recommended.

Yours truly, JOSIAH H. SHERMAN.

Would Give a Dollar for a Dose.

Dear Sir—I have been badly afflicted with Kidney Complaint for ten years; have suffered great pain in my back, hips and side, with great difficulty in passing urine, which was often and in very small quantities; frequently accompanied with blood and excruciating pain. I have faithfully tried most of the popular remedies recommended for my complaint; I have been under the treatment of some of the most skillful physicians in Boston, all of whom pronounced my case incurable. This was my condition when I was advised by a friend to try the VEGETINE, and I could see the good effects from the first dose I took, and from that moment I kept on improving until I was entirely cured, taking in all, I should think, about six bottles.

It is indeed a valuable medicine, and if I should be afflicted again in the same way I would give a dollar for a dose, if I could not get it without.

Respectfully, J. M. GILE, 361 Third st., South Boston.

Life a Burden.

Dear Sir—From a poor, emaciated sufferer, the VEGETINE has restored me to perfect health. I have for years been a terrible sufferer from Canker and Dyspepsia, at times rendering life almost a burden to me. I am now fifteen (15) pounds heavier than when I commenced the use of VEGETINE.

I will make mention that I was also a great sufferer from Kidney Complaint, causing excruciating pain through the small of the back nearly all of the time. This, too, VEGETINE has cured, and I am now a perfect picture of health, and I will add, happiness—all caused from the use of a few bottles of VEGETINE.

Respectfully, H. G. HUGHES, 1 Union Place, Boston, Mass.

VEGETINE is composed of Boots, Bark and Herbs. It is very pleasant to take; every child likes it.

Vegetine is Sold by all Druggists.

IF THE SICK,

Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who pass through a long and expensive course of medical treatment never permanently recover, would send me, (enclose photograph, if possible), I would impart information to them of their case and the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is unknown to the medical profession, which will enable them to recover their health, avoid subsequent disease, and be very much to their advantage, free of charge. Address Mrs. Lucretia Bradley Hubbard, Box 1, 412, Northwick, Conn. 22-12-16-73

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