

Ernth Wears no Mash, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

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The Violet's Death. After the German.1 BY MALCOLM TAYLOR.

POET

"Nay, do not pine, thou pretty flower! Nor hold so low thy humble head; Soon Spring again with sunny shower. On thee her blessings bright will shed; Once more the tree that towers high Will don his mantle, emerald-hued, And shade thy face from ardent sky, . With life and vigor all renewed."

FLOWER.

"Ah, mel I am no forest-lord, To bear the brant of Autumn's scorn, To drop my robe now on the sward Then put it on when Spring is bern; My life spans but a little while My day is just a glean of blus I have my bettr in Sammer's smile. I find my death in Winter's kiss.

POET.

"Still do not mourn. Though sammer hies With swallows to a warmer clime, The soul that from thy body flies

Will live; transfigured, through all time. If, with the latest sunny hour,

Thy faded form shall pass away,

Thy spirit to another flower May be transmuted, some fair day."

FLOWER.

"True-after days of dearth, may start Forth many buds, in full control, Then will my individual Part Help to make up the general Whole. If, entering then another life, My soul reincarnated be,

In some new form, with strange hues rife, Shall I not lose identity?

"The Sun will smile, with fervid love, Upon each flower that rears its stem; The dew, in kisses from above,

May fall, each petal crest to gem: Yet I, doomed to a living death, Shall spend my spirit's lasting dower In giving forth my fragrant breath From livid lips of another flower.

"Ah, silly me! To deem an Orb Would smile upon a blossom small, nd not its vital part absorb,

Those opinions in Huxley and Tyndall did not originate in reason, and therefore will not be controlled by reason or evidence. Their materialism is not philosophic,

but simply dogmatic. imperious, scornfol, and brute-like. They feel as Horkey did when he said be would die before he would concede the truth of Galileo's discoveries. But there is another form of materialism not altogether philosophic, because it is too speculative and hypothetic to give due im-portance to facts in comparison with preconceived hypotheses or opinions. Such ma-terialism, prior tos the developments of modern Spiritualism, was honestly cher-ished by many vigorous thinkers who were entitled to high respect. How any of them can continue to maintain their hypotheses in the face of Spiritual facts witnessed by thousands, is to me a psychological curios-ity. Nevertheless we have in-Mr. Under-wood a graceful, philosophical writer and clear thinker, who seems to adhere in good faith to materialism nowadays, long after the question seems to be set at rest by , the the question seems to be set at rest by, the spirits of the departed themselves. If the existing evidence is not sufficient for Mr. Underwood, it is difficult to imagine what he would consider satisfactory. If the presence of our departed Briends, in tangi-ble forms, with all their muscular and vo-cal powers, talking over their past lives, does not settle this question forever in the mind of a speculative philosopher, it cer-tainly does with all who don't prefer theotainly does with all who don't prefer theo-ry to fact, and must in time with him, when he shall have outgrown the dominating power of habit.

Mr. Underwood reasons plausibly in favor of the all-sufficiency of matter to produce all the universe contains, but all rea-soning brings us at last to the crucial test— does an independent spiritual power ever come into operation, moving matter and or-ganizing itself as a substance or as a human being? Appealing to fact, we see that it does, and speculation after that is simply

a waste of time. Nevertheless, as materialists think they have some advantage in the speculative field, the only field they occupy without

Men, the only held they occupy without being annihilated by evidence, it may be worth while to meet their arguments. Mr. Underwood objects to the remark of Frederick the Great, who thought there must be intelligence in the power that must be intelligence in the power that gave intelligence to man, and says we might as well argue that calomel contains paralysis since it may produce paralysis in man, or that there is pepper in the cook because there is pepper in the soup made by the cook. Certainly the cook had pep-per and the inference is just that there was per, and the inference is just that there was pepper in possession of the cook when it appears in the soup, if it is just as it came from the cook. As to paralysis from calomel, Mr. U overlooks the difference between a change in the powers or actions of which a body is capable, and the introduction of something entirely foreign to its previous nature-an additional element. Just as we know there must be force in the agent that sets a ball in rapid motion and gives it force and mo-mentum, we know there must be intelli-gence in the agent that imparts intelli gence to matter. To avoid this conclusion, which is so obvious and natural, Mr. U. resorts to the hypotheses that matter already has, and always had, intelligence in posse, or a capac-ity to show intelligence under certain conditions. But no materialist has found matter evincing intelligence, especially human intelligence except where it was derived from a pre-existing embodiment of spiritpower or intelligence by regular reproduc-tion, consequently the materialistic hy-pothesis fails, as it cannot be verified. It remains a mere unproved hypothesis. Failing in this direction, the materialist assumes that the intelligence displayed by living forms is merely a phenomenal mani-festation of matter, and disregarding our interior consciousness, refuses to tolerate the conception of a spiritual power or entity which is not matter. This is simply begging the question, the question being whether a spirit exists or, not. The materialist denies, and such a de-nial, unsupported, is as I said, begging the question. He may, however, maintain that his position is merely negative, that he does not deny the existence of spirit, but refuses to believe it until proved, and de-mands that the burden of proof shall rest on the affirmative alone. This would be fair. Spiritualists have no need of begging the question or relying on consciousness alone. They undertake to prove by decis-ive facts that spirit does exist; and not only spirit in general, but a vast variety of spirits—spirits of all human beings, and a vast variety of other spiritual entities, which are becoming familiar in our pneu-matology. matology. All the evidence the case requires has been handed in, and is of record; we need no more; we do not desire to offer any more. The case admits of no other and better evidence than that spirits shall ap-pear themselves—shall control matter as they wish, while still invisible and impon-derable, infinitely beyond the reach of phys-ical science, and then shall so control mat-ter as to present themselves in visible forms, and show that the invisible controls and actually creates the visible. The mate-rialism which does not vield before such facta is a fossilized opinion. The world is full of these fossilized opin-ions. They will disappear as the individu-als die who adhere to them. And-it is to beshoped that the human race will attain matology.

a condition of mental development in a few more generations in which fossils or un-changeable forms of thought will not exist. but all will be controlled by reason. To attain this condition if will be neces-

sary to go on rapidly in the direction of our present progress, to a nearer relation with that boundless spirit-world, by the aid of which humanity will be enabled to realof which humanity will be enabled to real-ize the granduer and beneficience of the Divine plan of its organization, in a race far more highly endowed than any that has yet appeared. The production of such a race will begin when philosophy and phi-iarthe production of such lanthropy become dominant.

JOSEPH RODES BUCHANAN. Louisville, Ky.

NOTES OF TRAVEL.

An Interesting Communication from Hudson Tuttle.

To step off the cars on the depot-platform of a strange town, especially if the night be stormy, is certainly one of the most disagreeable experiences in the life of a lecturer. There falls over the mind a sense of longliness, that is difficult to shake off, But when out of the crowd steps an unknown friend and claims us, the sun at once

shines through our mental darkness, and our heavis are filled with joy. . The Triend who greeted us at Mantua, was Brother Halstead, and we soon were rejoicing under his hospitable roof. Verily the ways of the lecturer are not rougher than that of others On the cars I fell in than that of others On the cars I fell in conversation with a young graduate of Oberlin, going to Mantua to try his theolog-ical wings. "I, too, speak in that place to-morrow," A said. "Ah, then, perhaps you can give information about where my stopping place is. Do you know Mr. ____?" "No," I said: "I am a stranger there." "Well, he wrote me to get off the train when is stopped at the switch, walk up the track half a mile to a bridge, and then turn off to the left, till I reached a certain houss." Considering it was already dark and a drizzling rain fall-ing, this appeared to me not exactly the way to treat a man who was God's representto treat a man who was God's represent-ative on earth, and I tol 1 him so plainly. He, however, considered it a part of the weight of the cross. Mantua is a live town and has many live Spiritualists. Their yearly meetings are always largely attended, and nowhere is the cause more prosperous: Bro. David King, who is a lecturer, farmer and inventor, is a devoted apostle. A most enjoyable day we passed at his house, where Mrs. King presides as his true counterpart. Mr. King has for nine years worked on a machine for digging potatoes, and has at last brought it very near perfection. I saw several of the very near perfection. I saw several of the machines at work and nothing more could be desired. They will dig from three to four acres a day, leaving the ground per-fectly level and thoroughly prepared for any succeeding crop. He boldly says that the idea and its working out has been through and be the assistance of big spice. the idea and its working out has been through and by the assistance of his spirit friends. From the machine we went over the potatoe-fields, examining the bewilder-ing kinds he cultivates. This section is the paradise of the potatoe; at last we came to what he called his "Spirit-Potatoes." These were very large, flatish with a red skin, and white death and so far promise to be very white flesh, and so far promise to be very desirable. Their history as told by Mr. King, is interesting. Three years ago he spent two weeks at the Eddy homestead. It was in the winter, and extremely cold. The night before he left, a spirit told him that if he would look in the tumbler on the table, which had been placed there full of water, he would find some potatoes. He whether the source of the sour twenty-six tubers. These were planted the next year, and again the present season. with a result of some forty bushels. This is the plain story, and no one will for a mo-ment doubt the honesty of Mr. King. Whatever may have been the origin of the three Hitle tubers presented at the Eddy's, no one has ever been able to say what kind of potatoes these are. This at least, is a very practical test. very practical test. To the kindness of Mr. King we owe one of the most enjoyable drives it has been our fortune to take, over the magnificent farm-ing country, from Mantua to Hiram Hill. The whole section is a great orchard and vineyard. On the Hill stands Hiram Col-The whole section is a great orchard and vineyard. On the Hill stands Hiram Col-lege, a Campbellite institute, over which General Garileld presided before he went to the war, and fell into the cesspool of poli-tics. The buildings are solid structures, unpretending but spacious, and the grounds. pleasant. As this is the *alma mater* of Mrs. Tuttle, of course the visit, to h-r, was of unusual interest, and awoke many pleasing memories. She pointed out the room in "Bonnie Castle," which was her's in that sunny school time, and many other little points of personal interest. But all the old teachers are gone, and classes have succeed-ed each other like kaleidoscopic changes. We attended a circle at the residence of Mr. Cobb, one evening. Mrs. Cobb is a ma-terializing medium, and is at present in a transitional stage. As the scance was pri-vate—they are never public—no test condi-tions were imposed, the results being con-sidered sufficient evidence of genuine-ness. Beveral spirits appeared, some of whom were recognized, and a long conver-

sation was carried on with the spirits, who

spoke in a whisper. At Mantua are the Halsteads, Gilberts, Russells, Fentons and many others whom I cannot .mention all heartily engaged in the

At Shalersville, six miles away, besides Col. Macintosh and his estimable wife, a fallen, and who will soon enter the spirit realm; but he is still ardent in his feelings, and proposes to have the anniversary of the 31st of March celebrated in an imposing manuer at Martin. The day shall be and manner, at Mantua. The day shall be an-nounced by the roar of cannon, as well as the voice of the orator. May the winds be tempered to him and his, that they may bear witness on the occasion.

In Cleveland we met Prof. A. E. Carpen-ter, who is meeting with most encouraging success in his exhibitions of mesmeric and psychologic phenomena. He is a thoroughgoing Spiritualist, and above all things desires to see the flood of fascality and credulity which threatens Spiritualism stayed. He has succeeded in awaking the interest of the German element, in an unusual degree, and as a forerunner of Spiritualism is, doing a needed work, which will result in in-calculable good. His manner is pleasing and aside from his remarkable magnetic power, he is pronounced an eloquent speak-er. P HUDSON TUTTLE.

FUNERAL DISCOURSE.

Delivered by A. B. French, at the Funeral of Little May Perrin in Clyde, Ohio. Sept. 17th, 1877.

On a certain occasion when the great teach r of Nazereth was healing the sick, and astructing the multitude, mothers pressed forward with their children, that he might lay his hands upon them and bless them. His disciples would have turned them back whereupon he said: "Suffer lit-tle childron to come unto me for of such is the kingdom of heaven." When I look at the pale face of this fair sleeper in her cof-fin, I can only say. "Of such is the kingdom

of beaven. Human life is marked by four great per-iods or epochs: Childhood, youth, man-hood, womanhood and old age. In each of these stages we live in a world all our own,

clety turn into a gall of b tterness, its pure-fountains of affection. The love of gain, place, and power, blot out the emotions of trusting childhood. We chafe under the yoke of society, Betraying and betrayed we doubt the great world of humanity of whom we form a part. The kingdom heaven, of perfect peace and

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SINGLE COVIES BLOUT CENTS.

trust, we often only reach in our latter years, after passing through the dark Gehenna of bitter earthly experiences; nor can we realize it in this or any other world until we become pure as children.

Little May came to this world eight years ago and took to herself the pale and pulse-less body before me. She came like a bright ray of sunlight, shedding its warmth and light into the icy chambers of society During these years she has been the light of this home, and the melody of trusting parent's hearts. She has gone like a bird parent's hearts. She has gone like a bird from its cage, leaving a mournful vacancy behind her. We are called upon to day to take this broken shell and lay it away in the cold arms of the grave. The earth will kindly receive it, and soon dissolve the precious dust. Over its still repose the green grasses will soon grow, and perchance flowers, all unmindful of our sleeping treas-ure, bloom. Sunbeams and star-beams will kiss the little mound and keep their daily and nightly vigils over it.

and nightly vigils over it. What of little Mayt Though she appear-ed to us through this beautiful form, she was never of this world. The light of a fairer clime beamed in her eyes; smiles of a purer world wreathed her lips, "Of such is the kingdom of heaven." She has gone to the world to us invisible. She looks upon

the world to us invisible. She looks upon our tear dimmed eyes to day and wonders at our weeping. The angels will tenderly care for little May. Three of this fainily had crossed before, and now she is borne to the hither side of death's cold river. She will come to us when we are unmindful of her presence. She loves her fathen and mother, brother and sister, and all her friends and play-mates just as tenderly to-day as when in this body. Nay, even more so, she sees us all now in the light of a fairer sun than that which illuminates this cold hemis-obers phere

In our dark hours little May will breathe over us swettest blessings and purest pray-ers. Other friendships may grow cold, and other loves us darkened; hers like a never setting star, will shipe on through the long ugn u night of the coming year. She goes to that world without a stain of earthly sin upon her brow, and will grow and learn under immortal-instructors. Let us strive to become like her, pure in the unaffected vir-tues of our beings, for "Of such is the kingdom of heaven.

To scatter wide its essence all. Had I but wise been and content

To bloom unseen in shady nook, My latent force had not been spent.

Nor would I thus have died forsook.

"But vain my great regrets to speak. And useless in despair to sigh; live or dead, I still must eke

My love out on the sun and sky The first sweet whisper from my heart

As tribute gave I up to them,

And yielding now my inmost part For them, I droop upon my stem;

"That zephyrs fanned my fevered head; That dews did wet my day-parched lip; That birds did carol o'er my bed;

That bees did from me honey sip; That maidens stooped my breath to smell; That poets oft my charms did praise-To Thee, who doeth all things well, My voice in grateful thanks I raise.

"The Infinite Mind gave me birth, And has to me a mission given, Who made the flowers to gem low Earth, And suns and stars to stud high Heaven; If I, like them, must ever range, And pass the endless cycle 'round, Not lost, though undergoing change, True to His purpose be I found.

"Adieu! dear Earth, my mother fond, Whose lap is still my resting-place; Adieu! loved Sun, who shines beyond, But who in shame doth hide thy face; e clouds, that weep rain-tears of grief, e winds that moan while winging past, Adieul I give one blessing brief-Inst

Evolution, Materialism and Progress.

It is very evident that the arena in which the great questions that have ever puzzled the mind of man, must be settled is that which is occupied by Spiritualists. They have occupied and made their own the bor-der land between matter and spirit, which is the extreme frontier of human knowledge, and when any further relations of the mysteries of existence appear, they can

appear nowhere else. It is fortunate for those who occupy and cultivate this field that the bigotry of their opponents keeps them out of At. Let us

opponents keeps them out of At. Let us profit by our present quiet seclusion, and gather the harvest before the mob of pragmatia bigots and sensational adventur-ers shuff be brought into this field by the great tides that move the masses. Then the subject of evolution I have in-tended for some time to express the views which experimental inquiry have led me to entertain, but in a recent number of the JOURNAL I find a very clear and concise statement, by Prof. Wm. Denton, of views which coincide nearly with my own. Mr. D. is one of the profoundest and clearest thinkers of the age, far in advance of the English scientists, who have bound them-selves in the fetters of an unchangeable theory—the arbitrary assumptions of mate-rialism.

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and strictly distinguished from the others. Childhood until it reaches the transition state, knows nothing of the impulses, hopes and passions of youth. Youth can't incorporate into its character the realities of manhood and womanhood while manhood little realizes the pensive grandeur of the life that has blossomed into age. Indeed in age, life's second childhood is reached and we in a measure reproduce the vir-tues of our earlier years. Life's morning and evening meet in the shad we by its twilight, as if to wait the dawn of an im-mortal sun that shall guild its distant mountains with the light of an eternal

Let us briefly note some of the characteristics of childhood, that we may see the marked divergence therefrom in after усага.

1. In child-life the simplicity of human nature is clearly pronounced. Frankness is an essential element of its character. It conceals nothing because it has nothing to conceal; no artfulness, no duplic-ity there; every thought is spon-taneous. It gives each without preferment, hence the hypocrisy and many guises and stains of adult life, are unknown to the pure spirit of childhood.

. 2. In child life there is most perfect communion with all the works of God. Every thing in the physical world attracts its at-tention and enlists its sympathies. The birds and beasts, the flowers and grasses, the green woolng woods, and singing brooks call forth its livliest impulses and fill the young spirit with delight. It loves this strange world in which it has awoke to con-scious being, and tenderly feels through it the pulse-beats and heart-throbs of him whose heart heart of him "who wheels his throng on the rolling world." Childhood gathers its inspirations direct from the great fountain of life, and not by any secondary process. Its religion is the pure spirit of God breathed through all his works." all his works.

3. The crowning virtues of child-life, is the perfect trust and unbounded faith it has in man and all the works of God. No gloomy doubts to cross its illuminated pathway; no cold shadows of distrust chill its pure, bright hopes. The child believes in father and mother, and all its playmates and friends, and its sweet faith in all its as-sociations and surroundings is the most perfect faith in God. Tell the child there is a world where suns never set, and flow-ers never fade; where every tear we shed on earth will nourish a sweet flower in heaven; where the sweet buds that wither here below, open into an eternal bloom; and its inborn intuitions will grasp the truth, and make thrill every string of its 3. The crowning virtues of child-life, is truth, and make thrill every string of its young spirit! What faith so sweet and pure as this? What life so divinely beauti-ful? Truly "of such is the kingdom of heaven" heaven."

Leave the bowery fields of childho.d and follow The through the diverging years! How charged! The fires of ambilion throw their red glare over its altars. The wild whirl of passion rocks the fairy life bark. The demons of doubt pluck up the sweet flowers of faith, and the moral vices of so-

The Orthodox Church.

Whe Sun darts a ray of truth, when it says of "Tottering Christianity": "Educa-tion is becoming more and more separated from faith; literature is permeated with the influence of the scientific theories so hostile to Christianity and all revealed re-ligion; and we find the class of men who do not go to any church is on the increase. Indeed, there is in progress a decline in the religious beliefs so long held in Christendom, no one who observes the tendency of modern thought can deny. Throughout the conti-nent of Europe—even in Italy and Spain,— doubts of the old theology, and even a total rejection of it; and of all supernatural re-ligion are very prevalent. This has long been the case to a very great extent in Germany; in France unbelief is wide-spread; and in Russia the fermentation of ideas antagonistic to those of the national church, and to the existing organization o society, does not cease to show itself, in spite of the repressive efforts of the gov-ernment. In England, too, the propagation of doctrines subversive of Christianity ocof doctrines subversive of Christianity oc-cupies many zealous workers of intellect-ual force, and unimpeachable honesty of purpose and purity of life, and they are making themselves felt. Here in the Uuni-ted States, as we understand, the same movement is in progress, and it is constant-ly gaining impetus." Add to this that *Christianity will die hard*,--that its strong consolidated organization will never be sur-rendered without a bitter battle.--and that rendered without a bitter battle,-and that its enormous socio-political power can never be overthrown until it has found its Waterloo in the field of politics.

They are to have a large crop of heresy tri-als in Bcotland this year. Prof. Smith is ar-raigned for too great looseness in respect to the canon of Scripture; Mr. Fergus Fer-guson is to be tried for objecting to the Confession of Faith; and Dr. Marcus Dodds will be asked to explain his views of In-spiration. Inasmuch as trials for any hereey which is sustained by common sense are the most effective methods of extend-ing the heresy. Scotland seems to be in a fair way to get rid of some of the worst fea-tures of the old theology.-New Jerus-lem Messenger. lem Messenger.

Every discovery made in physical science is a step the importance of which cannot be measured at the time. Such a step may lead into a pass which will open upon vast fields of undiscovered truth, and unveiling of principles of the greatest worth to the race.-London Spiritual Magazine.

IS THERE A CONFLICT.

BETWEEN

DARWINISM AND SPIRITUALISM

OUNTINUED.]

ABSENCE OF "MISSING LINKS."

Mr. Peebles triumphantly points to the fact, that none of the "missing links" connecting man and the animal world have been discovered, arguing therefrom that no proof exists of said connection. Has he ever thought for a moment , why it is that these " missing links" have not yet been discovered,-does he not know that none of them could have been found, short of little less than a miracle? In what portion of the world should these forms be located,-where should their remains be reasonably expected to be found? Undoubtedly, in the neighborhood of the localities in which man first made his entree upon earth. Tradition, science, and spiritual revelation all point to Western and Central Asia as the original home of primitive man; some, however, deriving man from two. primeval stocks; assign Northern and Central Africa as the starting place for the second or inferior race of human beings. In those localities, then, if anywhere, should the "missing links" be brought to light,-Central Asia and Central Africa. It is, however, not in those countries, but in Europe and America, that geological and paleontological explorations have, so far, been made," and only meagerly and incompletely in them Has any part of Africa or Asia been explored for fossils of primitive man or of the types and species anterior to man? Unquestionably not; how, then, is it possible for any discoveries to have been made of the animalized ancestors of man inhabiting those countries,? In the countries partially explored geologically and archæologically, none of these "wissing links" ever existed, consequently no traces thereof have been discovered; but when Asia and Africa have been thoroughly explored without trace of the ancestral links being found, it will then be time enough to advance as an argument against Daywinism, that it is lacking in proof as regards one of its most vital points.

Even supposing no traces of these intermediate forms immediately beneath man were ever found, that would not prove their non-existence some 250,000 or 350,000 years ago. -Geology demonstrates how few of the myriads of organic forms that have lived and died in the millions of years that our globe has existed, ever become fossilized, or are perpetuated as forms in geologic strata. M.ll:ons of human beings are dying on this earth every year, and have been doing so for hundreds of thousands of years in all probability; yet where are now their bones, their skeletors? Mouldered into dust. Rarely it is 'hat one now and then petrifies or is fossilized, -kept from ultimate decay and decomposition. The abscrice, therefore, of preserved remains of man's immediate progenitors, would be no valid argument against their existence.

Moreover, Spiritualistic revealments inform us, that the "niissing links" were few in number, and that having performed their mission as agents for the evolution of the human type, they speedily died out; it being, thus, improbable that paleontologists will succeed in discovering any of their organic remains. The futility of the attempted arguments against the truth of Darwinism, on account of the absence of the semi-human links in the chain of human evolvement, is at once manifest.

With respect to the discovery of transitional forms "missing links "-connecting the various species of the lower orders of nature, it may be well to note, first, that, in general, intermediate forms must be the soonest killed off in the struggle for existence, being necessarily less numerous than wither of the two well-defined species which they, in each case, serve to connect; and secondly,' that the geologic eras which have left in the rocks the record of their organic life have been usually the eras in which variation and extinction have been least rapid, and in which, accordingly, transitional varieties must have been least numerous: so, per contra, in the eras in which variation has been most extensive and transitional forms most abundant, extinction of genera and species has been the more rapid, and the impress of organic life in rock and strata the feebler and less marked. Despite, however, these adverse circumstances, transitional or intercalary forms have been, and are being, discovered in considerable and largely increasing numbers, as demonstrated in a previous section. At may be asserted, as one of the most significant truths of paleontology, that extinct forms are almost always intercalary or intermediate between forms now existing. Not only species, genera, and families, but even orders of contemporary or existing animals, apparently quite distinct, are now and then fused together by the discovery of extinct intermediate forms. In Cuvier's time, horse, tapir, pig, and rhinoceros were ranked as a distinct order from cow, sheep, deer, buffalo, and camel. But so many transitional forms have been found in Tertiary strata, that pachyderms and ruminants are now united in a single order. By numerous connecting links, the pig is now seen to be closely united with the camel and antelope. Similar results relating to the proboscidians, the hyæna family of carnivora, the apes, the horse, and the rhinoceros, have been obtained from the exploration of a single locality near Mount Pentelikos in Greece. Among more than seventy species there discovered, the gradational arrangement of forms was so strongly marked, that the great paleontologist, M. Gaudry, became a convert to Mr. Darwin's theory in the course of the search. Moreover, far back in Secondary times, we find lizards strongly resembling fishes, and other saurian creatures which differ little from birds .- See Fiske's Cosmic Philosophy, Vol. II. pp. 40, 43.

loidal clusters of organic molecules might well be capable of originating under appropriate conditions. • • The agencies by which this slow derivation of higher from lower forms, has been effected are agencies such as are daily seen in operation about us; namely, individual variation, adaptation to environing circumstances, and heredit ary transmission of individual peculiarities."— Cosm. Phil. Vol. I., page 442.

"A moment's inspection will reveal the absurdity of the thoughtless remark—sometimes heard from theologians and penny-a-liners—that the Darwinian theory rests upon purely gratuitous assumptions, and can never be submitted to verification. On the contrary, the theory of natural selection, when analyzed, will be found to consist of eleven propositions, of which nine are demonstrated truths, the tenth is a corollary from its nine predecessors, and the eleventh is a perfectly legitimate postulate. Let us enumerate these propositions:—

1. More organisms perish than survive;

2. No two individuals are exactly alike;

3. Individual peculiarities are transmissible to offspring;

Individuals whose peculiarities bring them into st adaptation with their environment, are those which survive and transmit their peculiar organizations;

5. The survival of the fittest thus tends to maintain an equilibrium between organisms and their environments:

6. But the environment of every group of organisms is steadily, though slowly, changing:

7. Every group of organisms must accordingly change in average character, under penalty of extinction;

S. Changes due to individual variation are complicated by the faw that a change set up in any one part of a highly complex and coherent aggregate, like an organism, initiates changes in other parts;

9. They are further complicated by the law that structures are nourished in proportion to their use;

10. From the foregoing nine propositions, each one of which is indisputably true, it is an inevitable-corollary that changes thus set up and complicated must eventually alter the specific character of any given. group of organisms;

11. It is postulated that, since the first appearance of life upon the earth's surface, sufficient time has elapsed to have enabled such causes as the foregoing to produce all the specific heterogeneity now witnessed."— Cosm. Phil. Vol. II., page 40.

PEEBLES' PALPABLE MISCONSTRUCTION OF DARWINISM.

Both in Mr. Peebles' pamphlet and in his subsequent anti-Darwinian articles, we find such extraordinary assertions respecting Darwinian teachings as these:— "Darwinism derives entity from non-entity, the unconditional from the conditional, motion from inertia, consciousness from unconsciousness, moral reason from blind instinct, spirit from matter, and Caucasian men and women from long-tailed apes." -I propose to examine these reckless statements of Peebles, contrasting them with the genuine teachings of Darwinism upon these philosophical points.

DOES DARWINISM DERIVE ENTITY FROM NONENTITY? The only definitions of nonentity found in Webster's Unabridged Dictionary are, 1.-Non-existence (being in general), and 2 .- A thing not existing (particular being). How Peebles can asseverate that Darwinism derives entity, or being, from non-existence, non-being, is more than I can fathom. He tells us Darwinism is atheistic and materialistic, and to prove it cites the above Darwinian teachings. Do Atheism and Materialism derive something from nothing, or does Christianity,-which? Is it not a fundamental principle of Atheism and Materialism that the universe-all matter and all force-is eternal, uncreated and uncreatable; that nothing can come from nothing; that all things are derived from pre-existent matter through laws of evolution? Christian anti-Darwinism, how ever, teaches that all things are made out of nothing or nonentity, it deriving all entities from nonentity by the creative flat of Jehovah. Our brother has got the two systems of causation slightly mixed in his mind, predicating of Atheism that which is true alone of Christianity,-the Christianity to which he is so ardently attached. He charges Darwinism with deriving "something from nothing," (his exact words). As Darwinism, if it teach aught on the subject, denies the existence of nothing now or at any past time, and that anything was ever produced from nothing, but affirms the eternity and indestructibility of matter, all things in the universe being the expression of matter and force, how it ever entered Mr. Peebles' head, that Darwinism derived something from nothing, is difficult to conjecture. Christianity teaches the derivation of something from nothing,-the entire universe, matter, force, spirit, everything, being created out of nothing by God; which God of the Christians, by the way, comes as near being nothing as it is possible for the human mind to conceive. Friend Peebles has evidently mistaken Christianity for Darwinism in this instance.. Perhaps, however, he uses the term "non-entity," not in its philological and lexicographical sense as expressive of non-existence, but with a meaning peculiarly his gwn, as indicative of being not-entitized (to coin a word), undifferentiated being, being in essence, unindividualized into separate entities; thus intending to convey the idea, that Darwinism teaches the derivation of individualized entities from non-individualized being. Taking this view of the case, then, does Darwinism so teach? It teaches, all will admit, the derivation of all forms of life from living, breathing ancestors, by the natural laws of reproduction and birth, whether by gemmation, fission, or uterine expulsion,-in all cases entities are derived from entities, never from non-entity. Man was derived from living entities,animal forms resembling him, and all higher forms from lower form,-entities all. To be Continued. A CLERICAL VILLAIN.

COMPOUND PROBLEMS-FRAUDULENT MEDI-UMS AND KINDRED SUBJECTS.

I have read with deep interest the editorial under the heading "Compound Problems," and other able articles from contributors, bearing upon the solution of important problems connected with the all-absorb ing theme of spiritual phenomena, and more particu-larly as relates to the subject of fraudulent-mediums. and I can but rejoice to know that very rapid progress is being made in the direction of a, to me, more con-sistent theory that must serve as a "key to unlock many of the mysteries," or that will be the means of solving problems that otherwise must remain envelop ed in mystical darkness. Those who have perused my articles bearing upon the characteristics of the producers of spiritual phenomena, explanatory of the causes of the very many unwelcome manifestation, may know what I mean by the key to the mysteries, etc., in dis-tinction from the sentiments of the majority of Spiritualists, but for the benefit of thousands of new readers of the JOURNAL, I will repeat what I have often declared in years gone by through different papers as a heaven-born truth, viz: The spiritual phenomena, whatever their character, are produced only by qualified emissaries or angel missionaries, and that leads to the recognition of the spirits of the dead as representative rather than real, and are produced in wisdom in accordance with supernal law for developing purposes. Furthermore, these angel missionaries do not, as a rule, solve our problems, thus favoring the legitimate exercise of the reasoning faculties.

Controlling, spirits do not, as a rule, give true answers to unsolved questions propounded by mortals, though in some way they assist in the solutions. Answers are given nearly in accordance with the better judgment of the questioner or audience whether correct or incorrect—true or untrue. As exceptions, the answers may be utterly false, as extra stimulus to the exercise of reason.

One very important problem to be solved in the minds of the majority of Spiritualists, is whether wise controlling spirits who are governed strictly by supernal law, do in some cases practice fraud or deceptions, as judged of by a mundane stand-point, or whether fraudulent and deceptive manifestations are the work of selfish and undeveloped spirits as claimed by the majority of Spiritualists. I have for nearly a score of years believed and advocated the former as the true solution, and for many long years I have not doubted its truthfulness, and have ever been desirous of teaching the same to others. Extreme poverty may have been a cause of laxity on my part in the direction of my cherished sentiments, and what seems to me to be a revelation from the angel world; but thanks to the just now, and hope hereafter to be able to accede more fully to the dictates of my guides.

To show that the time is at hand for greater freedom of expression in relation to the principles herein before set forth, I will refer the reader to the principal features of the manifestations alluded to in the editor-ial headed "Compound Problems," in the JOURNAL of September 29th last, which if carefully considered, can but give rise to grave questions in relation to the true intent and purposes of the manifestations and the true character of the controlling spirits—whether diracted in wisdom by wise angels or whether they ward in ac in wisdom by wise angels, or whether they were in ac-cord with the true character of the producers of the manifestations, morally considered. Again the reader is referred to answere given by the spirit James Nolan to certain questions under the heading, "The Independent Voice," in the JOURNAL of Oct. 16th. It matters not whether the process given be true or false as relates to the production of "materialized" forms, as the fact is established beyond all cavil in the minds of a numerous class of Spiritualists as to the reality of form materialization. It remains, then, as a problem to be solved whether such forms are mere representations, or whether they are produced or taken on by the identical spirit, represented or Khibited. It matters not whether doctrines, theories or principles are taught by embodied or disembodied spirits. as now generally admitted we have no more certainty of the one being more truthful than the other as judged of by the usual mundane stand-point, but with the difference that the disembodied, in my view, in their pres-entation act solely upon humanitarian principles, and are governed by supernal laws made and provided by the angel courts for the government of competent angel missionaries sent to earth to execute divine laws or orders; while the general rule of action on the part of mortals is in accordance with selfish motives and inhumanitarian proinptings.

The intelligence or spirit giving his name as James Nolan, is, no doubt, competent to answer truthfully any question propounded by mortals, but by a critical examination of his answers to questions in relation to process of constructing "materialized" forms, he adheres very closely to the generally received theory of Spiritualists, but occasionally steps a little one side as a means of stimulating the dormant' reasoning facul-ties of interested morials. He steps a little over on to forbidden grounds, just far enough to create grave doubts in relation to the theory heretofore considered well grounded in the minds of investigators. Thus step by step the truth will be made plain in defiance of popularized theories. "Nolan," after explaining the process of producing a materialized form by laying electrical particles upon each other, etc, until a form is produced, stepping into it and using it as we use our bodies, says: "There are also other modes of materialization; sometimes we merely gather electrical parti-cles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen," etc. "Then," he further says, "the third process is a trans-figuration of the medium into the form of a spirit; for instance, here is a young girl not more than sixteen; the medium can be covered with a conting and made to look precisely like her, and then made to appear like the form of an old man of ninety;" he further says: Frequently the medium walks out upon the floer covered with this dressing or coating, looking exactly like your deceased relative, and should that fade off the medium would be left standing in your presence." Do not understand "Nolan" as saying that the spirit of your relative was there, but a mere representation of such. Now, allowing one-half of what Nolan has said in re-lation to first, second and third processes of form materialization just quoted to be true, is there not good reason for investigators to be exceedingly cautious about charging mediums with fraud? Is it not all-im-portant that we know to a certainty, where there is suspicion of fraud, that the presentiment be not a spiritual manifestation, before we make a public decaration of fraud, for it is now a well established fact, that in very many cases genuine spiritual manifesta-tions bear the semblance of fraud and are so intended on the part of wise controlling spirits for a wise purpose and in accord with a not well understood supernal law What is termed fraud by many investigators I verily believe has, in many cases, been a source of dire perse-cution of honest mediums and they have suffered for the wrong doing of others. I have only to say to such servants of the angel world that your spirit controls have secured to you a manifold recompense for all your sufferings incident to your mediumship. In all ages of the world innocent persons have suffered the penalof the world innocent persons have suffered the penal-ties of the wrong doings of others, and the only remedy is the intellectual development and spiritual filumin-ation of the masses, the very object of the angel world in the development of mediums—servants therefore. It is enough that mediums are, compelled to bear the penalties that belong to others, and then as a stain up-on our glorious cause, that mediums should stoop to the mercenary practice of fraud and forever blacken their moral character and heap upon themselves The additional penalties of self-crimination, is a mystery yet to be solved by the masses. For many long years I have been desirous to communicate with the riper por-tion of many of the mysteries connected with spirit-ual phenomens and more particularly to throw some light upon the mysteriousness of fraudulent medium-ship, that is, the practice of fraud by those who are endowed with prominent mediumistic powers. I am strongly impressed with, the idea that " these things

need be" as a means of enforcing a better understanding of the supernal laws governing spiritual phenomena and a correct solution of the "compound problems" connected therewith.

The "Salem witchcraft" was an unsolved problem at the time and was suppressed as of evil origin. I should not be surprised that ere long all physical phe-nomena should be ignored by a majority of Spiritualists and the problems left to be solved by a few of the more substantial of investigators. The lowRNAL of of October 20th is at hand, and my eye glances over an editorial headed, " Form Materialization," in which I perceive a near approach to the advocacy of principles that will lead to the discovery of the key that will un-lock many of the mysteries connected , with spiritual phenomena. I will quote: "Why should form mate-rialization be considered remarkable? It is really only a mechanical process. Let the investigator be fully imbued with the knowledge that the form standing be-fore you is not the identical spirit body of his friend put through some inextricable process which renders it visible; let him realize still further that the mate-rialized form above power belonged to that spirit and rialized form shown never belonged to that spirit and consists only of chemical electric and magnetic elements, gathered from the atmosphere, the medium and the investigator, let him comprehend all this and the mystery-disappears to a great extent." It is now quite evident that these materialized representations are manufactured by spirits, disembodied, but what rea-son have we to believe that the form is manufactured by the identity of the term is manufactured. by the identical spirit which it represents? It shows plainly, however, that the manufacturer has a clear knowledge of the peculiar characteristics of the person represented more particularly as in earth-life, as the mortal, and not the spiritual body is usually represented. If spirits can manufacture a representation of a human form, there can be no reason why they cannot represent any material form whatever, regardless of a spiritual counterpart. It is very clear, then, that the principal portion of spiritual manifestations are rep-resentations merely. If the investigator desires a rep-resentation of a profane man, or a drunken man, his desires may be gratified whether the person represent-ed be living or dead. It matters not, but as we ask for the dead usually we do not get what we do not ask for. Again, representations are in accordance with belief. If we believe that evil spirits are ever present, there can be no reason why they should not be represented. If a skeptic expects an untruthful communication through the spirit of untruth, such will quite likely be epresented.

If an investigator attends a scance for materialization, and belies as the medium to be takeky, the control of the medium in accord with supernal law, may produce, in certain cases, fraudulent representations, and the medium be subjected to persecution. The controlling spirit may ect in wisdom notwithstanding. When the problem of representation is fully solved by mortals, then will angels proclaim through their prepared mediums the glad tidings, that divine emissaries only sent from on high, control the affairs of the mundane sphere as relates to the intellectual and spiritual unfoldment of mortals. Then may we understand that all the spiritual manifestations, not excluding those termed evil, are but the means or processes for the disengagement of impurities from the moral and mental mundane atmosphere preparatory to a more exalted condition of the bortal world. Ponder well these things, dear reader, and ever bear in mind the moto of the RELIGIO-PHILLOSOPHICAL -JOURNAT: "Trath wears no mask, bows at no fruman shrine, seeks beither place nor applause: she only asks a hearing."

D. G. MOSHER.

Mosherville, Mich.

LETTER FROM MRS. DENTON.

EDITOR RELIGIO-PHILOSOPHICAL JOURNAL-Dear Sir :- I cannot consent to be held responsible for statements I never made, and for theories I never endorsed. When you say, as in the JOURNAL of the 8th inst., after your quotation from the Boston Herald,," Here we have statements of Mrs Denton in reference to psychometry and its revealments," you state what no word of mine, either spoken or written, was ever intended to give any one the right to infer. The Herald statement is very different from any I could have made in reference to that subject. What I have stated and still state is, that, while to myself, in so far as the real impression or sensation is concerned, my psychometric experiences are like so much added to the actual experiences of life, yet, in the present state of our knowledge, I consider it altogether unjustifiable to assert their correctness in any one instance, until we have proved it by other and very different evidence. I consider your question, "What evidence have we that Mrs. Denton sees what she claims?" perfectly legitimate, and I ask in turn, What right have you, or has any one to accept such "revelations" as correct without the most positive evidence? Lanswer, No right whatever! It was not that the "psychometric revelations " might be accepted as correct, that I ever consented to their publication. It was for the purpose of calling, if pos-sible, the attention of careful honest, and thoroughly critical minds, to what I know to be a fact, viz.: the existence of a human faculty almost unrecognized, and as I believe by none of us understood. And you must permit me to add that the very fact that many of the permit me to add that the very fact that many of the credulous and unthinking would be likely to accept such "revelations" as correct, withest evidence, made me long hesitate about their publication. Again, in your issue of the 2nd ult., after quoting from my letter in The Evolution, you say, "The in-consistency of those, who, like Mrs. Denton, would exconsistency of those, who, like Mrs. Denton, would ex-plain the phenomena of our psychical experiences by Materialism, has been well exposed," etc. Have I ever attempted thus to explain such phenomena? Where, then, is the point of such a criticism? Or have I ever denied, as you lead your readers to infer, that there may be "a finer. more subtle, and an invisible organism for the use of mind? Never! Nor have I ever disputed the claim that human beings may con-tinue to evid as conscious individualized spirits after tinue to exist as conscious, individualized spirits, after, the dissolution of the body. All this I admit. And I gladly admit it: What I do deny is that either Christianity or Spiritualism has ever yet been able to prove the theory true, or the existence a fact. And what 1 demand is, that, granting the occurrence of every phase of the so-called phenomena of Spiritualism, before we are asked to admit that they are due to the agency of disembodied spirits, the advocates of this theory shall show us some method by which we can legitimately prove that such an agency exists. I cannot understand by what right you attribute to me any belief in the supposition that a so-called mate-rialized form may be an "outcome of the mediums organism." I have never for a moment entertained such belief, and for the simple reason, if for no other, that I. consider the occurrence of such a phenomenon improbable, if not impossible. But " the head and front of my offending " appears to consist in the fact that I have ventured to hold and to consist in the fact that I have ventured to hold and defend an opinion differing, not only from that of my husband, but from that, also, of the ten millions of Spiritualists; and, why not add, of the two hundred and forty millions of Christians? I was not aware, however, that a theory must be true or false as its ad-herents are few or numerous. And I submit the question, whether we may not well suspect that the figures are forced to misrepresent the real numbers, when the representative advocates of a theory make them the basis of an argument in its defense. The charge that to consider matter and spirit as but different forms or manifestations of one and the same element " is merely equivalent to confessing that we do not know what the principle of all things is," does not trouble me in the least. I cheerfully relinquish all such lofty pretensions to those who can be satisfied to accept claims without evidence and theories without proof. proof. Yours for more paution ELIZABETH/M. F. DENTON. Wellesly, Mass., Sept. 26th.

Any argument, therefore, based upon the presumed absence of intermediate forms,—"missing links,"—is at once overthrown by the presentation of the facts in the case, as hereinpartially and scantily setsforth.

. EVOLUTION AND DARWINISM SUMMARIZED. .

Before proceeding to the consideration of the various dogmas and propositions erroneously ascribed to evolution and Darwinism by Mr. Peebles, and analytically examined in subsequent sections, let me present a clear and positive statement of what is really embodied in the teachings of evolution in general, and Darwinism—natural selection—in particular; and, to that end, nothing better, i think, can be found, than the following brief, terse, and definite summary of the two, given by Prof. Fiske in his masterly "Cosmic Philosophy."

"According to the doctrine of derivation, the more complex plants and animals are the slowly modified descendants of less complex plants and animals, and these in turn were the slowly modified descendants of still less complex plants and animals, and so on until we converge to those primitive organisms which are not definable either as animal or as vegetal, but which in their lowest forms are more shreds of jelly-like protoplasm, such as the spontaneous combination of col-

The reverend Alfred Thompson, pastor of the Primitive Methodist church of Elgin, Ill., was on the 16th inst., in General Sessions, sentenced by Recorder Hackett to five years' imprisonment in the State Prison at Sing Sing for stealing. Last spring his church granted him leave of absence to go to Europe for his health. On the return voyage he became acquainted with a fascinating lady, a Mrs. Cobham, the wife of another clergyman. Upon landing they stopped at the West Side Hotel, and she claims that he went to her trunk and robbed her of her money and jewelry. He claimed that she presented it to him, and asserted that the relations between them had been very intimate. "Do you mean to say," inquired Recorder Hackett, "that your relations with her were improper?" "Well," replied the clergyman, with a leer, "we all do such things more or less." "And are you a minister of the Gospel?" "Yes." Mrs. Cobham, upon being recalled, denied the improper relations. When sentence was pronounced, the Recorder said, "Stand up and be sentenced! Well, air; a more filthy beast I never met with, and a more depraved clergyman I never saw. I am sorry I cannot give you a severer sentence than five years in the State Prison at hard labor."—Truth Seeker.

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BOOK REVIEWS.

1818 UNVEILED; A Master-Key to the myster-ies of Ancient and Moders Science and Theolo-gy. By H. P. Blavalsky Corresponding Secre-tary of the Theosophical Society. Two volumes Vol. I, Science: Vol. II, Theology. 1318 octavo pages. Price \$7.20. New York, J. W. Bouton 706 Broadway. For sale wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING House, Chicago; London, Barnard Quaritch.

This work has been announced for some time, and not only the lovers of the curious and marvelous, but all students of Occult science, and of Spiritualism have impatient-

ly awaited its appearance. We regarded Emma-Hardinge Britten's Art Magic as the most unique work in spir-itual literature, but it is only the pass-word to the vestibule of the vast temple of mysteries laid open in "Isis Unveiled." Madam Blavatsky, herself to the average American, is a mystery. Her experience with mediums was almost appalling in its results, and entirely unique. The vastness of the labor she has undertaken in these

volumes would deter any one except the most determined from the undertaking. The effort of the past century has been to extract from history, religion and science everything of an occult or spiritual character, and cast it aside with a sneer, or as the delusion of rascality or ignorance. Madam Blavatsky boldly sets herself in resistance to the further progress of this tendericy. She gathers up all the rejected material, and sweeps clean the lumber-room of litera ture. No province escapes her research and at times it seems the more unbelievable a matter is, the stronger grows her faith in its truthfulness. The master of many languages, a cosmopolitan traveler, her erudition is astonishing, and her cumulation of authorities quoted a notable feature. Unlike most voluminous works, wherein the authors usually exhaust themselves in the beginning, the second volume is the best. In its preface while the author, would in pitying charity keep herstarthing work from the hands of many Christians whom its perusal would not benefit and for whom it was not written, whose faith in their respective churches is pure and sincere, and those whose sinless lives respect cere, and those whose sinless lives respect the glorious example of that prophet of Nazereth, by whose mouth the spirit of truth spoke loudly to humanity," she boldly challenges the opposition. She says: "An analysis of religious beliefs in general, this volume is in particular directed against theological christianity, the chief opponent of free-thought. It contains not one word against the pure teachings of Jesus, but un-sparingly denounces the debasement into ecclesinatical systems that are runnous to ecclesiastical systems that are rutnous to man's faith in his immortality and his God, and subversive of all moral restraint." "We cast our gauntlet at the dogmatic

theologians who would enslave both history and science; and especially at the Vatican whose despotic pretensions have become hateful to the greater portion of enlightened Christendom. The clergy apart, none but the logician, the investigator, the dauntless explorer should meddle with books like this. Such delvers after truth have the courage of their opinions.

The unveiling of Isis, is the tracing of Christian beliefs and dogmas to their pagan sources, and proving them to have been de-rived from the old heathen faiths. In this Geodfry Higgins is closely followed, and little honor is left christians. Of course, the peculiar belief of the occultists in elementaries and astral spirits pervades the work, and is frequently contrasted with a covert sneer at the lame theories of the Spiritualists who believe only in spiritual beings of human origin. Aside from this the authors vindication of Spiritualism which forms the background of all she which forms the back-ground of all she writes, is quite unexceptionable. Her conclusions as to the means of promoting the advance of Spiritualism partake too much of her "occult" bias. Spiritualism in a guarter of a century has advanced from a quarter of a century has advanced from a tiny rap, in an obscure cottage, to the rank of one of the most potent forces in the mor-al world. It has done this without leaders, without organization, amid the contention, envy and selfishness of its supporters, and the sneers and scoffs of its adversaries. Its central power resides in the Spirit-world. Hence personal advice as to the bathods of its propagation are quite unnecessary. The author correctly says that it should be sci-ence, and that observations to be of values ence, and that observations, to be of value, should be made under test conditions. But she should remember that the stories she tells about fakirs, dervishes, and enchant-ers, have not the faintest shadow of test conditions, and yet she would have us accept them as strictly true. The index is a study of itself, occupying fifty-two double-column pages, in fine type. We recommend it to Mr. A. E. Giles, of Boston, who is a connoisseur of books, and especially of indices, and one of the best of judges in such matters. He justly regard? a book without an index as incomplete and a book without an index as incomplete and greatly impaired in usefulness. Every-thing pertaining to its publication has been thoroughly done, in the usual style of the enterprising publisher, who is the only one that furnishes this class of literature in this country. For his liberality and ven-turesome determination in publishing such works as "Ancient Faiths," "Symbol Wor-ship, "Eleusian and Bacchic Mysteries," "The Gnostics," Payne Knights' "Wor-ship of Priapus," etc., which otherwise would be inaccessible to the American reader, he should receive heartfelt thanks.

Mr. Humphrey, Mr. Bennett found no mean adversary. The orthodox side is ably presen-ted, and the best arguments possible are brought ferward, sometimes we must honestly confess with a force and dexterity, before which there is momentary retreat. But Mr. Bennett fails not in the endyto overwhelm his opponent, and at times, es-pecially when the character of free-thinkers and clergymen are compared, with a vigor that grinds his antagonist to dust and arouses our pity for his utter helplessness.

OUTLINES OF MODERN CHEMISTRY, Organic, based in part upon Riches' Manuel de Chimis. By C. Gilbert Wheeler, Professor of Chemistry in the University of Chicago, and in the Hahnemann Medical College. Chicago: S. J. Wheeler, publisher.

This little book has doubtless been de signed by the author to stimulate the study of organic chemistry to a degree that will create a demand for a more extended work from the same source. As far, as it goes it is fully up to the present advanced position of the science, and is particularly happy in its arrangement and in its expressions, and clear in its technology. We can only regret that the study of organic chemistry is not sufficiently advanced to warrant a complete analytical treatise by the pro-fessor on that subject; for from the char-acter of the present volume we are certai the subject would be admirably handled.

Magazine Notices for November.

POPULARA SCIENCE MONTHLY (Supplement). Contents: Observation in Social Science; David, King of Israel; A Mod-ern "Symposium"-Subject: "The Soul and Future Life;" The Colors of Animals and Plants--II, The Colors of Plants; The Origin of the Constellation Figures; The Trial of Jesus Christ, II-The Roman Tri-al; Cosmic Emotion; Meteorites and the Origin of Life; The Livingstonia Mission; Brief Notes. As usual the November number is filled with scientific articles.

THE GALAXY. (Sheldon & Co., New York). Contents: Five days in the Tuscan Marem-ma; Love; Army Organization in the Uni-ted States; Her Oath; Administration of Abraham Lincoin. Radical Plottings against Mr. Lincoln; Maturity; Uidden Iniluences in Public Assemblies; The Age of Bronze. Adapted from the French of Emile Bour-noui; Fitz James and the Widow; To Richard Wagner; Civil Service Reform; Freaks of Hymnology; In Warwickshire; Sleep Af-ter Death; "The Federal Language." Being a Chapter on Americanisms; Doubt; The Irrepressible Conflict in the East; Driftwood ; Scientific Miscellany ; Current Literature; Nebulæ.

ST.NICHÓLAS. (Scribner & Co., Néw York). Contents: Frontispiece, "King Richard II and his Child Queen;" A Child Queen; Chased by Wolves; "There was an old person of Crewd;" Mollie's Boyhood; The Largest Volcano in the World; Making it Skip, ver-ses; The Willow Wand, poem; The Story that would not be told; Polly, a Before-Christmas Story; Picture; The Lord May-or of London's show; My Girl; Mars, the-Planet of War; A Domestic Tragedy, in two parts; The Stickleback BeBringers; The Cricket on the Hearth; How I weighed two parts; The Stickleback Beh-Fingers; The Cricket on the Hearth; How I weighed the Thanksgiving Turkey; Nimble Jim and the Magic Melon; "Oh! I'm my Mamma's Lady-Girl; A Budget of Home-made Christ-mas Gifts; Very Little Folks; Jack-in-the Pulpit; "Can a Little Chifd like Me?" Thanksgiving Hymn; "The Baby's Opera" and Walter Crane; The Letter-Box; The Biddle Box. This number is approximate illus Riddle-Box. This number is projusely illustrated.

WIDE AWAKE, (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece, Pinky Posy and her Seven Little Doctors; Polly Pepper's Chicken Pie; Telling a Fortune; Child Marian Abroad; Mother's Song; The Gymnast of the Sea; Little King John; Sol-omon's Seal; There's an Owl in that Peanut; Pinky Poey and her Seven Little Doctors; Turkeys; A Midnight Raid; Loreetha; Lit-tle Dame Fidget; Poet's Homes; The New Baby; Behaving; What a Goose; The Ad-ventures of Miltiades Peterkin Paul; The Flossy and Bossy Stories; Daughter and I; Mousie's Escape; Six Sur-pris-es; Ned's Thanksgiving; Tangled Knots; Parlor Pas-times; Post-office Department; Music, Most of the articles have fine illustrations. THE ECLECTIC. (E. R. Pelton, New York). Contents: A Modern "Symposium"-The Soul and Future Life: The Labor War in Soul and Future Life; The Labor War in the United States; Dr. Carpenter on Spirit-ualism; Art in the Community; Medita-tions of a Hindu, Prince and Sceptic; Popes and Cardinals; Life at Bucharest; Young Musgrave; To Hermione; Life and Times of Thomas Becket; Of Vulgarity in mat-ters of Opinion; The Poetry of September; The Caliphate; Ex-President Mark Hop-kins; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains a fine steel engraving of Ex-President Mark Hopkins. THE ATLANTIC MONTHLY. (H. O. Hobgh-THE ATLANTIC MONTHLY. (H. O. Hough-THE ATLANTIC MONTHLY, (H. O. Hobgh-ton & Co., Boston; Hurd and Houghton; New York). Contents: The Queen of Sheba; Survival of the Fittest; The American Iron-Master's Work: The Sailing of King Olaf; Portug d and the Portuguese; "Ah, Chasms and Cliffs of Snow;" Crude and Curious In-ventions at the Centennial Exhibition; Katharn, Some Assesta of Da Onincer Kathern; Some Aspects of De Quincey; Autumnal Poems; Some Rambling Notes of an Idle Excursion; Fictitious Lives of Chaucer; Carlo Goldoni; In the Old South Church; The Contributor's, Club; Recent Literature; Education.

THE RADICAL REVIEW. (Benj. R. Tuck-, er, publisher, New Bedford, Mass.) Con-tents: Prostitution and the International Woman's League, by Henry Edgar; Spen-cer's Unknowable as the Basis of Religion, by F. Stahl Patterson; Preacher's Love-Vacation, by John Weiss; Transcendental-ism, by Samuel Johnson; System of Econism, by Samuel Johnson; System of Econ-omical Contradictions, Chapter II., of val-ue, Editor's Translation, by P. F. Proud-hon; The Warfare, by I. G. Blanchard; So the Railway Kings Itch for an Empire, do They? by "A' Red-Hot Striker;" The Spirit t'at was in Jesus, by John Weiss; The Great Strike; Its Relations to Labor, Prop-arty and Covernment by F. H. Henned erty, and Government, by E. H. Heywood ; Mr. Spooner's Island Community, by Edward Stanwood; Current Literature; Chips from my Studio.

PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York). Contents: Geo. W. Mo-Crary, Secretary of War-with Portrait; Fowlerism; Brigham Young-with Por-trait; What is our Duty? Light in Dark Places; Wives and Shop-Women; Indolence In Literature; Letters to a Son in College; In Literature; Letters to a Son in College; The Oregon Salmon Fishery; Louis Adolphe Thiers; Reservations; Historical Spelling; A Wonderful Lake; What and How Some Great People Ate; Consecrated Life; Our National Dish-Pie; Editorial and Current Matters. Some of the leading articles are illustrated.

AMERICAN SPIRITUAL MAGAZINE. (S. Watson, editor and proprietor, Memphis, Tenn.) Contents: "I am the True Vine, and my-Father is, the Husbandman;" Christian Spiritualism; Sequel to Communication Received from a Late Respected Preacher of this City; Mr. F. Tennyson on Spiritualism; The Spirit-World; Spiritual-ism in Texas-The Work of Col. and Mrs. Eldridge, etc.; Mrs. Annie C. Torrey Hawks; Spirit Control and Quotation from a Closed Book; Important Announcement-Ethics of Spiritualism; A Remarkable Test; The Voice of Truth; Thoughts on Organ-izution.-No. IF; Faith and Works; Reply to Rev. S. B. Surratt; Memphis Mediums Harmonial Hall; Home Circle: Messrs. J. M. and S.-S. Allen; The Clock Struck Three; Spirits. Terms: \$2.00 per Annum in Advance. Single copies, 20 cents, sent by Mail, 25 cents. For sale at the office of this pa-

The November number of the MAGAZINE OF AMERICAN HISTORY, (A. S. Barnes & Co.,) contains a great variety of readable well as to the student of history. The leader recites the battle of Oriskany in its historical significance. This is followed by an account of the reception of John Adams, our first Minister at the Court of St. James. His courtly behavior, while up-holding the dignity of the Republic in the a delightful sketch of the life of the late James William Beekman, from the grace-ful pen of the veteran *litterateur*, Mr. Duyckinck, illustrated by a ylew of the famous Beekman house, one of the land-marks of New York. The editor supplies. an account of the Bache family, with a fine steel engraving of Theophylact Bache, the founder of the family in America. Many other matters of interest make up the number.

Items of Interest-Gems of Wit and Wisdom.

OCTOBER.

Life seems worth while upon a day like this, Packed full of flavor as a nut of meat; The acrid taint that often spolls their sweet Now, clarified, its mellow juices miss, Steeped by yon sun into pure drops of bliss. Such weather makes one scoff at tropic heat, And feel less sad for summer's flying feet, So rare the honey of a parting kiss Yesterday's fog somehow befogged the brain, And in the blood a streak of madness wove; But this northwester slits bad dreams

powers are enlarged in its warming ray; Reason fully established, sits in judgment on itself, while Justice, no longer blind, metes out the reward of exact compensation for every thought, word or act, to all. In the light of that day man lives in deeds and "his works follow him." How impor-tant, then, that we all emerge from the darkness of gross sensuality, sordid selfishness, and hollow-hearted worldliness, into the resplendant beauty of that day that knows my night, where the soul's activities are quickened into new life and kept fresh and vigorous ever in performing works of love and goodness.-Kayner.

THAT seeking for a God there, and not here; everywhere outwardly in physical Nature, and not inwardly in our own soul, where alone he is to be found by us-begins to get wearisome .- Carlyle.

IDLENESS,-Leisure without learning is IDLEXESS, Leisure without learning is death, and idleness the grave of a living man. It was a brave saying of Scipio-and every scholar can say it—that he was never less alone than when alone. We pity those who spend themselves, and misspend their time in doing nothing or worse the set time in doing nothing, or worse bian noth-ing, who are always idle, or ill employed.

TRUE GREATNESS.-There is nothing magnanimous in bearing disappointment with fortitude, when the whole world is looking on. Men in such circumstances act bravely from motives of vanity, but he who, in the vale of obscurity, can brave adversity; who without friends to encourage, acquaintances to pity, even without hope to alleviate his misfortune, can behave with tranquility, is truly great, and whether peasant or cour-tier, deserves admiration and should be held up for our imitation and respect.

An old lady wants to know what is meant br "mean time." Our watch keeps it.-Rockland Courier.

International Hotel, Cor. Seventh and Jackson Sts., (Entrance on Seventh.) ST. PAUL, - - - - MINN. Having leased (for a term of years) and refitted and furnished this very fine Hotel, would announce to the public and my old time friends and pateons, that I am prepared to accommodate them to first-class first at the very low rates of \$1.30 and \$1.00 per day according to room. Spiritualists stopping at this flouse will and the RELIENCE TRUESCOTTICAL JOURNAL and BANNER OF LIGHT ON the. SI-SI-U . H. T. C. FLOWER, Proprietor. Patent Parlor Elevators. Automatic in their action—no engine, steam or water re-traction is to be utilized in marking the now or otherwise lost to coordinate to be utilized in marking the next access the second state of the next access with the second state of the second state of the second state of the result of the second state of the second state of the second to the second state of the second state of the second to the second state of the second state of the second to the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state the second state of the second state of the second state of the second state the second state of the second state of the second state the second state of the second state the

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Prances Power Cobbe. George Ellet. (Maria Byans Lowies) This work fills a place in liberal literature that should i burger remain void. Mrs. Underwood has done her wo with a kind and loying hear, and done it well. The book finely printed on estraheavy paper, and will please are have. Then, cloth, see price 81. A postace tree. "For sale, wholesale and retail, by the litzing-Pare cornitat. Processing Horse, Chicage.



OAK HALL CLOTHING HOUSE,

BOOK" REVIEWS.

CHRISTIANITY AND INFIDELITY: A Joint Discussion between Rev. G.H. Humphrey, Pres-byterian Clergyman, of New York, and D. M. Bennett, Editor of the Truth Seker. A thick 12mo volume, of about 550 pages, D.M. Bennett, Publisher, 141-Eighth St., New York:

It was conducted in the columns of the *Trath Secker*, a letter alternately from each contestant appearing each week. The sub-jects discussed were as follows: Part I.-The relative services of Christianity and Infidelity to American Liberty. Part II.-The relative services of Christianity and Infidelity to Learning and Science. Part II.-Is there a stronger probability that the Bible is Divine than that Infidelity is true? The discussion has excited a large share of interest, both among bellev-ers and unbellevers; and as both sides are fairly presented, it is suited to researes of all shades of opinion. It is one of the most thorough and exhaustive dis-cussions of the subject, both pro and con which has been issued from the press in a long time. While the leaning of Mr. Ben-nett is too much toward materialism, to re-relive our full commendation, we admire his fearless, outspoken, and unmistakable advocacy of what he regards as the truth. He has by his enterprise furnished in this volume a magazine of facts and arguments in an interesting style, which will strengthen the free-thinker, and shake the faith of the religionist who ventures to peruse it. In It was conducted in the columns of the religionist who ventures to peruse it. In

SCRIBNER'S MONTHLY, (Scribner & Go., New York). Contents, Canvas-Back and Terrapin; An Isle of June; Peace; Roxy; Four Meetings; His Inheritance; "Call Mer not Dead." A Bed of Boughs; The Count-ess Potocka; Indian Summer; The Saddle-Horse; On the Cliff; Bees; The Legend of Glen Head; Louis Adolphe Thiers; The Eric Canal, and its Relations to the City of New York; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Brio-a-Brac. Most of the leading articles are finely illus-trated. trated.

trated. THE POPULAR SCHENCE MONTHLY. (D. Appleton & Co., New York). Contents: Il-lustrations of the Logic of Science. I., by C. S. Peirce; The Growth of the Steam-En-gins, I., by Prof. R. H. Thurston; The Law of Continuity, by George Isles; Modern Troglodytes, by Felix L. Oswald, M. D.; The System of Sirius, and Solar Systems, different from Ours, by Camille Elammari-on; The Differences of Things, by John W. Saxon; Man and the Glacial Period, by Thomas Belt, F. G. S.; Effects of Study on the Eyesight, by Ward McLean; The Gi-gantic Most-Bird. (Illustrated). To the "Ring Nebula," by J. L. Stoddard; Sketch of Michael Servetus, by M. Mauris-with Portrait; Correspondence; Editor's Table; Literary Notices; Popular-Miscellany; Notes. Notes.

twain,

As Saladin's scimetar the cushion clove, would not change the crisp, immort

breeze, For all the balm of spicy summer seas. —Rachel Pomeroy in Independent

TRUTH will never die; the stars will groudin, the sun will pale his glory; but trut will be ever young. Integrity, uprightness honesty, love, goodness, these are all imper ishable. No grave can ever entomb these immortal principles. They have been i prison, but they have been freer than be fore; those who have enshrined them i their hearts have been burned at the stake but out of their ashes other witnesses have but out of their ashes other witnesses ha arisen. No sea can drown, no storm ca wreck, no abyss can awallow up the eve living truth of God. You can not kill goo ness, and truth, and integrity, and faith, an holiness; the way that is consistent with these must be a way everlasting .- Spurgeo

Account for it as we can, we know th a community entirely composed of me would be community of sheer barbarian In a large degree woman has subdued th rough speech, and checked this fierce se fishness, and converted man from an Ara or a sea king, to the methods and ameniti of a gentleman .- Chapin.

THE more light admitted to apartment the better for those who occupy them. Ligh is as necessary to sound health as it is t vegetable life. Exclude it from plants an the consequences are disastrous.

Oh! it is excellent To have a giant's strength; but it is tyra

To use it like a giant. Could great men thunder As Joye himself does, Joye would ne'er

As Jove himself does, Jove would ne er b quiet: For every pelting, petty officer Would use his heaven for thunder,— Nothing but thunder. Merciful Heaven! Thou rather, with thy sharp and sulphus ous bolt. Split'st the unwedgeable and gnarled oak, Than the soft myrtle; but man, proud man Drest in a little brief-authority,— Most ignorant of what he's most assured, His glassy essence—like an angry ape. His glassy essence—like an angry ape, Plays such fantastic tricks before high he

As make the angels weep; who, with o

Would all themselves laugh mortal. Shakespeare

[Shakespeare. THERE is but one Eternal day. The Su of Wisdom never sets. The soul that lighted up with its effulgence knows n night. It shines upon the temple-dome of Intellect, sets Intuition aglow, and illumine Spirituality with its resplendant brightness filling vestibule, nave, corridor, and dom of the human temple constructed, arrange and directed according to the divine plan of Harmony, with its sacred beams. Those the enlightened do not stumble or halt in the work. They walk by sight. Faith has been swallowed up in knowledge, and their pati-way has been lighted up by the shinin brightness of that perfect day. All the sou

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CHICAGO, HLL., NOVEMBER 10, 1977.

Secular Schools and Religion.

From the San Francisco Morning Call.] The Rev. Dr. Platt, of Grace Church, delivered lecture Sunday evening on "Secular Schools and Religion," which defines somewhat more distinct. ly than on a former occasion his views as to the influences of our public school system on the community. In this lecture Mr. Platt places himself fairly smong the advocates of sectarian schools or none at all. "Let Jewish money," says the lecturer, "go to Jewish schools if they see fit to establish them; Romish money to Rom-ish schools; Protestant money to Protestant ish schools; Protestant money to Protestan schools, and Infidel money to Infidel schools schools, and Infidel money to Infidel schools." This means, if it means anything, the abolition of our present public school system. "In fact," he says in another place, "lat us go back to the old fashioned sectarian schools and colleges, support-ed by the voluntary contributions of church members. Let school modey be consecrated mod-cy. A tax is something secular." In another place he says: "General secular ducation only makes he says: "General secular education only makes a are says: "General secular education only makes a population more intellectually prepared for crime, certainly no stronger to resist it." The ground upon which this war upon our public school system is based, is that education in which relig-ious teaching's have no part predisposes the young mind to indifference to all religious teachings. It books are much like a control of the acult mind to indifference to all religious teachings. It looks very much like a proposition that a culti-vated mind was less susceptible to religious influ-ence than one allowed to run wild. The ideas advanced by Mr. Platt lead to this repelusion, though we doubt if he would admit the truth of the naked proposition. would admit the truth of the naked proposition. The relation which our schools occupy to society is simply that of an agent with limited powers. The system was devised to give children instruc-tion in certain branches or departments of knowl-edge assumed to be essential to all. The essen-tials of its course are reading, writing, spelling, arithmetic, grammar, geography and history. Other studies are taught, but these are of prime importance. It is assumed that the child which is reasonably well grounded in these studies enters life with an advantage over his unschooled com-panion. Now, society, believing systematic in-struction in these studies conducive to the welfare of all, joins its forces, establishes the processary struction in these studies conducive to the weinage of all, joinsoits forces, establishes the necessary machinery, and employs teachers to do an espe-cial work. It defines the duties of these teachers, and in defining, limits them. It is especially un-derstood that no idea shall be instilled into the child's mind to undermine any religious instruc tion the child may elsewhere receive. It may be educated as a Roman Catholic, a Protestant, an educated as a Roman Catholic, a Protestant, an Israelite, or an Infidel, as its parents or guardians may choose. The business of the teacher is to give instruction in reading, writing, spelling, etc. The teacher may go tarther, and teach the exact sciences, but no theories of religion. He may in-cidentally inculcate such principles of morality as all nations and creeds profess, because in regard, to these there is no difference of opinion in the community. But he is required to abstain from teaching doctrines concerning which there is in all communities an honest difference of opinion. all communities an honest difference of opinion. The public school, therefore, is an agent with lim-lted though important powers, suthorized and employed to do certain things which can be done better by the aid of such machinery than in any way yet devised. But Mr. Platt, and others of his way of thinking come upon the stars at this way of thinking, come upon the stage at this point and demand that this public education ma-chinery be laid aside because it does not include religions instruction as well as secular. He does not contend that infidelity or indifference to re-ligion is directly taught in schools. He asserts simply that the process of teaching reading, writing, arithmetic, etc., without at the same time teaching the ductrine of the Christian religion teaching the doctrine of the Christian religion unfits the mind to receive these doctrines. In cf. Yact, he contends that the uncducated mind is bet-ter prepared for the Gospel than one whose. Intel-lectual faculties are trained. Now we apprehend that very few religious teachers will take bides with Mr. Platt in this discussion They-will not admit that mental darkness is a favorable condiadmit that mental darkness is a favorable condi-tion to the growth and culture of Christianity. The intellectual training the child receives at school only prepares it to receive with greater aptitude and a more profound comprehension re-ligious teachings. So far from the schools being stumbling-blocks in the way of the religious teacher, they prepare the mind to distinguish be-tween the true and the false, and to receive and hold fast to that which commends itself, to their understandings. understandings. In Chicago on Saturday, Oct. 27th, E. O. Browne, Esq., a talented young lawyer, read a long essay hostile to our public school system, before the Philosophical Society, in which, near the close, he unmasked his battery and declared himself a Roman Catholic. Now what is the Church of Rome seeking, and how does it expect to gain its object? We all know that its representative men are all educated-drilleddisciplined. They are skilled in all the ways, arts and mysteries which will enable them to influence the minds; control the wills, and direct the emotions' and passions of mankind; to select the weak spot in human nature, breach the walls of selfhood and warp the entire being into obedience to the requirements of the Church. It is in this almost imperceptible, and nearly irresistable, force, so silently exhibited, that the danger to freedom lies. The clergy do not complain about the religious training. in the schools; it is the non-religious training they object to. The absence of the direct influence of theologic dogmas in favor of their especial creedal forms is to them the

the faith of the fathers lies in molding the plastic minds of the children into the same forms, instilling in them the same fears, exciting the same emotions, blinding their reasons, controlling their wills, and chaining them in complete subserviency to the requirements of the Church.

This point, which has been so generally overlooked, is the main corner-stone on which stand the pillars of the Romish, Church, and the one against which they think the free school system is hewing out a lever that will ultimately topple it over, and with it their power; and hence their opposition.

What meant the allocution of Pope Pio Nono, a year or two since, issued to all her erring children, who had strayed into the forbidden paths of other denominations, who would, return to the bosom of the Church?" Was imat to prepare the way for a union with ritumen and to bind to her all bigoted minds, of whatever faith or creed, to swell her ranks and to increase her power? Again, for what purpose has Rome ordered a censorship of the press-"instituted a central committee to supress free schools and free thought, by polluting and destroying, or overshadowing and suborning all the avenues of intelligence and helps to freedom? , And still more: If there is not a pre-determined purpose from some central mind or committee to carry out this scheme at all hazards, why is it that in Chicago and San Francisco, and at other points, their most cultivated and astute thinkers and representative men are making a simultaneous attack upon our free schools?

As Americans, having the heritage of freedom in our keeping, let us see to it that the "tree of liberty" is not cut down, nor its young shoots and buds robbed of the vigorous, sap which free, unsectarian schools, sustained by an untrammeled press and upheld by a pure ballot, can furnish them. Det us protect the tender minds of ekildhood from all harm, that while young and vigorous they may be allowed to grow and emarge the soul powers of thought and action to their fullest capacity, in harmony with nature's unfoldings, without being dwarfed by bigotry, cramped by thoughtfetters, and bound down by creeds and dogmas of faith.

Dr. Samuel Johnson's Spiritualism.

Boswell' in his garrulous life of this great man records many instances of his belief in Sp ritualism, and its related phenomena. When at a Mrs. Williams, etc., he says: She told us a story of second sight which happened, in Wales, where she was born. He (Dr. 'J.) listened to it very attentively and said he should be glad to have some thstances well authenticated. His elevated wish for more and more evidence for splift in opposition to the groveling belief in materialism, led him to a love of such mysterious disquisitions. He again justly observed that we could have no certainty of the truth of supernatural occurences unless something was told us which we could not know by ordinary means, or something done which could not be done but by supernatural power. That Pharaoh in reason and jus tice required such evidence from Moses nay, that the Savior said, "If I had not done among them the work which none other man did they had not sinned." Again he says vol. iv. p. 220. The subject of ghosts being introduced Johnson repeated what he had told me of a friend of his, an honest man and a man of sense having asserted to him that he had seen an apparition. Goldsmith; told us that he was assured by his brother, the Rev. Mr. Geldsmith, that he had also seen one. Gen. Orgelthorpe told us that Prendergast, an officer in the Duke of Marlborough's army had mentioned to many of his friends that he should die on a particlar day; that on that day a battle took place with the French; that after it was over and Prendergast was still alive, his brother officers while they were yet in the field, jestingly asked him where was his prophesy now? Prendergast gravely answered "I shall die notwithstanding what you'see." Soon afterwards; there came a shot from a French battery, to which the orders for a cessation of arms had not yet reached, and he was killed upon the spot. Colonel Cecil, who took possession of his effects, found in his pocket book the following solemn entry. (Here date) "dreamt or (was told by an apparition) Sir John Friend wants me; (here the very day.on which he was killed was given) Again Johnson inquired of his friends if they knew of any instances of second sight," Rev. Mr. Macpherson said he was resolved not to believe it because it was founded on no principle.' "Then," said Johnson, "There are many things which we are sure are true which you will not believe. What principle is there why a loadstone attracts iron? Why an egg produces a chicken by heat? Why a tree grows upwards when the natural tendency of all things is downward? Sir. it depends on the degree of evidence you have? Young McKinnon . mentioned one McKensle, who is still alive, who had often fainted in his presence and when he had recovered, mentioned visions which had been presented to him. He told McKinnon that at such a place he should meet a funeral and that such and such people would be the bearers, mentioning four; and three weeks afterwards he saw what had been predicted." "Mrs. McKinnon who is a daughter of old Kigsburgh told us that her father was one day riding in Sky and some women who bane of their system of faith and worship. were at work in a field on the side of the view it as we have lei And why? Simply this: The perpetuation of road said to him they had heard the this office. Price, \$2.

taisach . (voices of persons about to die) and what was remarkable one of these was an English woman whom they had never heard of before. When he returned, at that place he met two funerals, one of an English woman.

The Ethics of Spiritualism.

DEAR BRO. BUNDY :-- Your announcement that the able, instructive author, Hudson Tuttle, is to prepare a series of articles for the JOURNAL, is, doubtless, received with great pleasure by numerous subscribers. The questions he proposes to answer, are important, and concern us all, and no writer within the entire range of spiritual philosophy is better qualified to enlighten the world on these topics. I congratulateyou in being able to secure this inspired philosopher, whose daily walk is a lamp to our feet, and whose pen is a light to the world; and trust that his contributions will induce many new subscribers to dispense with the dry husks of old theology, and to partake of the fresh manna so essential to their spiritual growth.

Believe me sincerely your friend, 206 Broadway, N.W.

DEAR COLONEL -- You have not only struck the right vein, but have also selected the right man to work it. Hudson Tuttle I hold in high respect and esteem, as one of those true Spiritualists who have kept themselves free from both the filth and fanaticism which have so grossly disfigured our movement.

With a mind healthy as his-favorably surrounded and situated, as he is-the best and purest forms of thought should descend freely upon him./

The work which you propose-well done -will reflect honor upon you and him; and I trust will reach many who have been misled by the sophistry of sensualists who, either ignorantly or willfully, miscall themselves Spiritualists.

If I had not known the power as well as the wisdom of the invisible ones, who are guiding, I should, as many others have done, been ready to give up the cause in despair' bred of disgust.

I have felt, however, that the time would come when all these unpleasant conditions would be changed, and I look upon your present effort as a very important step in the right direction.

May it be entirely successful, is the earnest prayer of yours truly.

WASH. A. DANSKIN. Baltimore, Md.

Haeckel versus Underwood,

In contesting our remark that "Life is al ways antecedent to organization," Prof. Underwood says, in an authoritative style, "Life is Hever 'antecedent' to the combination of elements which manifests vital phenomens," And yet Haeckel, the great German materialthat, regarded now as the foremost man of science of that school, remarks, (Popular Science Monthly, October, 1877, page 652,) that "life is not a result of organization, but vice versa." If this expression does not fully justify our remark, that 'life is always antecedent to organization," then there must be an ambiguity in language, from which there is no escape. Sup posing that in reply to Haeckel's assertion that "life'ls not a result of organization, but pice persa," Prof. Underwood were to reply, as he did to us, that "Life is never antecedent to the combination of elements which manifests wital phenomens," what could be made out of it but so attempt to obscure meaning by multiplying words? Pray what is " the combination of elements which manifest vital phenomena " more than the equivalent of what Haeckel and we mean -by the single term life! What is a manifestation of "vital phenomena" but a manifestation of "life? So that, when we get at the real meaning of what, in form only, seemed a reply to our remark that " Life is always anteceden? to organization," we have this residuum : " Life is never antecedent to life." It strikes us that this is not an argument, but the mere semblance of one.

Rev. H. C. Walshe, of Pescadora, Cal. lately robbed the safe in Garrison's store of \$600 in silver, while the clerk was drawing a can of oil for him in the rear storeroom, and then suddenly decamped while hugging the bag under his coat, exclaiming, "This diarrhosa will be the death of me yet!" He was followed by Mr. Garrison to San Francisco, and on being confronted in his room by him, gave up the money. He also swindled the Congregational church of Fairview out of a \$150 by forging a receipt. After giving up the stolen funds he called upon his brother clergymen of San Francisco, and represented that he had come to the city to be relieved of 'a terrible and fatal malady by a surgical operation, and not having the money to pay the doctors, he must die very soon unless he could borrow money for that purpose. Upon this representation, he raised enough, ranging in sums of from \$10 to \$50 each, to enable him to sail for Sydney, Australia, where the next thing we expect to hear from him will be of his practicing his bewildering arts in robbing the convicts of their daily rations.

The most notable event in the social world of Louisville, during October, was the marriage of Miss Alice Wakefield, the daughter of Prof. J. R. Buchanan whose able contributions to science have placed him in the front rank of American scholars, and whose articles have added to the value and interest of the JOURNAL from time to time. In speaking of the marriage, a Louisville exchange says: " Miss Buchanan has no superior in all the graces which refine and ennoble her sex, and few young people of either sex are so far advanced in intellectual culture." The bridegroom, S. E. Wornall, Esq., is spoken of as one who "has already made his mark as a man oc high principle and undoubted business capacity.'

The wedding presents were many and costly. Mr. and Mrs. Wornall will make, Louisville their home, and we join heartily in wishing the joyous couple long life and great happiness.

Mr. Frederic G. Tuttle, with whose pleas ant face visitors at the Banner of Light office are familiar, was united in marriage on Thursday, Oct. 25th, with Miss Clara A. Cole, daughter of Mr. and Mrs. E. E. Cole, at the residence of the bride's parents, Perkins, corner of Pinckney street. East Som-erville, Mass. Rev. B. K. Russ (Universalist) officiated. The reception which succeeded the ceremony was attended by a brilliant party of friends and well-wishers, who evinced their regard in the form of many useful and valuable presents, as well as in hearty congratulations,-Banner of Light.

We take pleasure in copying the above annou...cefnent, and extend our kindest wishes for the prosperity and continued happiness of friend Tuttle and his estimale wife.

Laborers in the Spiritualistic Vineyard aud other Items of Interest.

Solomon W. Jewett, the healer, is now at Clyde, O.

As the evenings lengthen_you want books; look over our list.

Mrs. L. B. Hubbell, of Connecticut, has ur thanks for numerous favors.

NOVEMBER 10, 1877.

Increasing knowledge and intelligence among the lower classes, is killing the Roman Catholic Church, as well as depriving the Protestant sects of their old-time influence.

Rev. R. W. Dale's lectures on "Preaching." as just delivered at Yale College, were published on Saturday, November 3rd, by A. S. Barnes & Co., of New York, Chicago and New Orleans.

Bro. Giles B. Stebbins has engagements yet to fill at Moravia, Ithaca, Rochester and other places in New York. He expects to reach his home, at Detroit, about the 20th; and will be ready for a winter campaign in Michigan and the West.

Our genial friend and piquant, incisive contributor, Mrs. Denton, has a letter on our second page, in which she makes things rather warm for us. We regret that want of space has prevented its earlier insertion, but in view of the present cold weather, maybe, it is just as well.

We have received, in all the naturalness of life, a photographic likeness of Dr. Kayner, from the gallery of W. H. Jacoby, in Minneapolis, which is fully up to the highest atandard of the art.

T. B. Clarke, an irrepressible Spiritualist of San Francisco, has our hearty thanks for repeated favors and several lists of trial subscribers. Active workers Nike hi . Bro. Rogers, Dr. Spencer and others, too numerous to name, are rapidly swelling our list of trial readers; let the good work go on.

The Keene Brothers gave a benefit Oct. 25th, in Armory Hall, Boston, in aid of the Childrens' Lyceum. Their numerous tests were pronounced satisfactory, many receiving correct communications of a complicated character, who were entirely unknown to the mediums.

Addison Ellsworth, of New Berlin, N.Y., is out with a prospectus of a new monthly magazine of thirty-two pages, to be issued in January next, entitled, "The Living Gospel;" devoted to Spiritualism, Free Thought, and the advancement of Truth, Morality and Human Happiness. W. F. Jamieson, Lyman C. Howe and others, are announced as assistant editors.

John G. Bleakney, of Turners, Oregon, is commended to us by various letters from Oregon as "an able speaker, a logical debater; and an unflinching adherent to the cause of true Spiritualism, whose moral character 4s above reproach." To all such we extend a cordial greeting, and gladly welcome them to the swelling the ranks of Spiritualism. .

Spirits aré not infallible nor all wise. Answers coming from them in reply to questions, may or may not be correct. Usually the reply is made from the best understanding of the spirits, but it will be observed by the careful reader that the statements of spirits, like people on earth, differ widely as to questions of fact.

Alexander Aksakof,-a private letter re ceived from this distinguished advocate of Spiritualism, informs us that he has fully recovered. The mineral waters of Gelesnavodst, in the Caucasus Mountains, as 'y enchantment restored him to health." In Russia, Spiritualism for the time is eclipsed by the terrible war, but he hopes that it will receive new life when peace is restored. We congratulate him on his restoration and wish him a long life. Spiritualism can ill spare him from the great sphere of usefulness which he so admirably fills. We have several times called attention to the paintings of Brother Cooley, on exhibition at our bilde, which have been seen and admired by so many, but which no one as yet has felt able to purchase. We hope, as times are now growing better, some of one friends will conclude to purchase, and thereby, while aiding a struggling artist, be able to hang upon their. walls these unique, symbolic gems of art. Our public speakers, who are seeking engagements, should at once secure the services of some school committee to tide them into public notice, when, if they possess the regulaite qualities, their fortune is assured. Our talented friend, J. Frank Baxter, gith all his medial powers and scholarly finish, might yet have been in comparative obscurity but for the school board of Winchester, and now his time is all engaged to next May, "God moves in mysterious ways His wonders to perform." Thomas Cook will lecture, and Silas Arthur will give his wonderful musical performances as follows: Young America, Monday evening, Nov. 12th; Carver, Tuesday evening, Nov. 13th; Chasks, Wednesday evening, Nov. 14th; Shakopee, Thursday evening, Nov. 15th; Prior Lake, Friday evening, Nov. 16th; Hastings, Baturiay and Sunday evenings, Nov. 17th and 18th, in Minnesota; and at Prescott, Monday evening, Nov. 19th; River Falls, Tuesday and Wednesday evenings, Nov. 20th and 21st; Ellsworth, Thursday evening, Nov. 22nd, in Wisconsin. HAPPILY' SURPRISED .-- We learn from the Messenger that the friends of Dr. Carter, clairvoyant healer, of Laona, N. Y., lately took possession of his home in the absence of himself and wife, spread out an extension table, one of the presents, covered with new dishes and a bounteous dinner, along with presents, in all about \$150, and then sent off for the Doctor to come right home, as he had company who desired to see him immediately. On seeing what had been done they completely broke down, when his control came to his r scue and expressed for them the gratitude they felt. It was a timely and well-merited gift to one who has given the best part of his life to the cause

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Ruinous "Sentimentalism."

Gilman, the pious New York forger, who has been sent to State Prison, and whose villany drove his wife to insanity, is sympathized with by certain clergymen, according to the following by the New York correspondent of the Journal :--

"Good God, the man couldn's starvel" Such was the apologetic utterance made by a well-known preacher in referring to Gil-man's crime. It embodies the miserable sentimentalism of the age., It is the key-note of the breaches of trust and the frauds of the hour. Here is a man, with a repute of twenty-live years' standing; with that re-pute he rakes in money until it amounts to hundreds of thousands; discontented with a lavish income, he adopts a style of means and commits fraud to make his income greater; he spreads ruin on all sides, dis-honors and ruins his family—and ministers apologize for him because he gave his money to benevolent objects! . One of our citi-zens is so humane that he picks up lame, sick, and hungry dogs, carries them into a restaurant and feeds them at his own expense. Yet his own sewing girls and wash pense. Tet his own sewing prins and erwomen beg for their wages in vain. This is the seatimentalism of Sterne, who cried himself and made the world cry over a dying mule, while he neglected a loving mother. Gilman had a rapid trassit to Sing Sing. He was arrested, convicted, sentenced, sent He was arrested, convicted, sentenced, sent up the river, and had the unit im put on him-all within twenty-four boors.

We have received a copy of "The Gospel of Nature, by Sherman and Lyon, authors of the "Hollow Globe," a work which, many of our readers are aware, has been in preparation for several years: We shall re-view it as we have leisure. It is for sale at

Mrs. Lydla A. Pearsall, of Disco, Mich. lectured in Westfield N. Y., Oct. 16th.

& correspondent inquires for the blind medium, B. F. Richardson, who created a sensation some years since.

Mrs. Hawks has been delivering lectures at Memphis, Tenn., with good success; so our exchanges say:

S. W. Jewett, of Vermont, speaks in high terms of the gifts of Mrs. Mary Severance, as a psychometrist.

Forty cents buys a commission in our army for ,ninety days, and ,entitles the recruit to the JOURNAL.

The death-knell of Romanism and all bigoted theological teaching, is sounding from the belfries of our public school buildings.

Abby N. Burnham is lecturing in Philadelphia, to large audiences, and is well spoken of as a test medium.

It is rumored that Mrs. Maud E. Lord is contemplating a European tour. She is taking in Boston on her way.

The electropathic and magnetic healer, Dr. J. W: La Pierre, is located at, 232 West ard St. Cincinnati, O.

Bro. Rogers, of Ohio, has our thanks for a list of sixty-one trial subscribers sent in a single letter.

Miss Lessie N. Goodell would like to make engagements to lecture in New England and New York. Address . Box 87, Amherst, Mass

Mrs. Adelaide Coombs is now stopping at 266 Longworth street, Cincinnati, O. She is recommended as a reliable clairvoyant and test medium.

Let every soldier in the army of free thought and lover of our beautiful philosophy, furnish us a new subscriber for the winter; it can be easily done. Try it!

Dr. Slade was at Fulsang, Denmark, Oct. 12th, intending to visit Berlin on his way to St. Petersburg, where he expects to arrive Nov. 15th.

Mrs. Lucy E. Lewis, of Cindinnati, well known to our readers as the lady in whose presence Washington is said to materialize, has recovered from her illness and is about to remove to her new home at Jacksonville, Florida.

We have an interesting lecture that we shall publish soon, from the spirit of Judg Edmonds, given through the organism of Mrs. Cora L. V. Richmond, "On the Three States of Spirit Life, from actual Experience, giving Scenery, Social Relations, and other Spirit Conditions in each.

NOVEMBER 10, 1877.

RELIGIO-PHILOSOPHICAL JOURNAL.

THE INDEPENDENT VOICE.

Answers to Questions.

By the Spirit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Hollis-Billing at her residence, 24 Ogden avenne, Chicago.

Reported expressly for the RELIGIO-PRILOSOPHICAL JOURNAL.

NOTICE TO OUR READERS.-Questions which are of a scientific or philosophic charaster or which tend to advance a knowledge of either world, may be sent to us to be submitted for answer. The questions should be prepared with great care; it is often as difficult to frame a question property, as to give its solution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable sacrifice on part of the medium, and is intended to subserve the interests of all rather than the few .--- EDITOR JOURNAL.

QUESTION :-- Describe the analogy for differ-ence between the change we call death and the change you call "going to a higher sphere ?"

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ANSWER :- In my transition from earth to spirit-life, or in the death of my physical body, I seemed to be borne aloft; in fact, I felt as if' I was shedding off an old garment. When stepping from my physical frame, I could scarcely realize that I was looking upon that which held my spirit within its embrace for a period twenty-two years. The transition was as natural to the, however, as divesting my limbs of a pair of pants, or feet of boots. I seemed to feel that I was taking something off me and obtaining great freedom by the act; also more comprehensive thought. I have never regretted the change. The passing from one condition to another in the Spirit-world, is so gradual,-the progression so gradual that you scarcely realize that you are ascending to a higher sphere of life, until you stand on the high pinnacle to which you have aspired; this transition in spirit-life, from a lower condition to one higher and-more beautiful in its nature, is not regarded as death but a condition of advancement; it is not like a step up a stair way-the astensioh from one step to another taken at once,but is so gradual that for the moment you do not sense the change that is going on. The progression from childhood to maturity-the change made each day in your body and mind, you do not realize, but when you look back from mature manhood to childhood, you then realize the various steps you have taken in growth.

QUESTION :- Does a change in a spirit's appear. ance or condition indicate always an ascension?

ANSWER:-No; the change is always gradual; the face becomes radiant with the delights of intelligence-with the light of knowledge gained in its progression-a change of garments as it were. An immediate change in the expression of the spirit, is not because of a step up the ladder each day, but because some pleasant thing has transpired, or some new prospect presented.

QUESTION .- Why is it that there are such bright lights and large irregular luminous.bodies or waves of light in the room to-night? [these scances take place in a room made totally datk].

ANSWER :- Because at this time there-is a strong magnetic power in the room. I am very much in hopes that I may at some future time be able to present to you a form.

principles to humanity that they can not. comprehend? When I try to make natural laws plain, and give you correct ideas in reference to the same, you say, "I don't want to hear that; I desire something in reference to the Spirit-world." Lawsguide and direct the Spirit-world, and when I explain their, nature, you fold your arms in a dignified 'manner and say, "You may tell the truth, but I have never been there." The spirits have presented already more than the world can understand in its ignorance. If we were to put the power in the hands of people that we understand, we know what would be the consequences. Man is not capacitated to understand every thing brought to him from the other world. You might tell the fish to fly, and it would say, "I can not, for I have no wings." You might tell a man of the wonderful things of the Spirit-world, and he could not understand

them for he is not a resident of spirit-life; he can no more comprehend the laws and divine principles of the spiritual realms, than an infant can comprehend the grand. science of mathematics.

QUESTION :-- Can you describe the physical and spiritual status of the inhabitants of any other planet; also the planet itself?

ANSWER :- I can not; I have never been to any other planet, but this and the Spiritworld wound it.

QUESTION :- Have other material worlds had a Savior?

ANSWER :-- I don't know, sir.

C. E. Watkins is having all his time occupied in giving tests, as a medium, for independent slate writing; he expects to come to this city ere long.

We would call the attention of those contemplating purchasing winter clothing to the advertisement of Edwards & Co., in another column of this paper.

Passed to Spirit-Life.-

Passed to spirit-life .- Our little darling, Jennie Belle, quit the earth-form for a brighter phase of life, on the 18th inst, at the age of 1 year, 1 month and 15 days.

At so young an age, she was highly gifted as a medium, Angels rocked her in her little chair when only four months old; and not m.frequently she was controlled and made to personate her spirit guide-an Indian chief. Though just be-funding to lap her first lessons in language, she was musical in soil and gave ample demonstrations of her musical powers at the sound of either vocal or instrumental music. The an-gels gave to ber muther, clairvoyantly, a full view for the death scene some its days previous to the time of its sciual occur-rence when no visible sign indicated the approching fact.

J. H. and RANSADIE MENDENEALL. Mulberry Grove, Ill., Oct. 27th, 1877.

DIRECTORY.

This will be published one or more times during each month. and one line of space, given free, to every person sending the name, phase, and address. If more space be desired, it can be into in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of these named below as to ability, integrity development, but any information in our poss will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summasily dropped ; all are invited to make use of this column, who appreciate itavalue.

Lecturers.

Business Botices.

No one who has used Dr. Price's Unique, Perfumes fall to hotice not only their persistency, but their rich, fresh fragrance

SPIRITUALIERS visiting the city can find. com. fortable rooms, with board, at \$1.00 per day at No. 251 South Jefferson St

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded If not answered. 21-284.

J. V. MANSFIELD, TEST MEDIUM-answers sealed letters, at No. 64 West 42d Street, corner Sixth ave., New York. Terms #3 and four 3 cent stamps. REGISTER YOUR DETTERS. v21n4t52

WHILS Dr. Price's Extract Vanilhe has the fine flavor of the fruit, others will be found to have the bitter, rank taste of the snuff bean.

Handsome Picture Free: Two elegant 6x8 Chromos, worthy to adorn the walls of any home, and a three months' trial of LESSIME HOURS, a charming 16 page literary paper, full of the best Stories, Poetry, Wit, ect., sent Free to any one sending Fifteen Cents (stamps taken) to spay malling expenses. Money returned to those not satisfied they get double value. J. L. Patten & Cos Publishers, 162 William St., N. Y. News dealers sell LEISURE HOURS, price seven cents. 23 5 c4w 4t.

23-10

DR. PRICE's Cream Baking Powder is perfectly pure and wholesome, and housekeepers are encouraging its sale by a liberal patronage.

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. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfeld, M. D , Syracuse, N. Y.

CURES EVERY CASE OF PILES. 23 10.25.9

The Beauties of Spiritualism.

Having established myself in this city as an ar-tist, I now wish to inform the friends and lovers of grand philosophy and sublime religion, that my object in so doing is to assist in promoting the cause we all have embraced, by lithographing and publishing a series of pictures illustrating the truths and beauties of Spiritualism in such a man-ner as will prove attractive and instructive to the-should be an when he heldower. Below a more a well skeptic as well as to the believer. Being an artist of many years experience, and assisted by invisible powers, I may venture to affirm that my pur ductions will give general satisfaction, and prove a source of no little pleasure to every lover of the beautiful.

beautiful. I intend to lithograph those pictures myself in a superior style, and every copy therefore, will have the value of an original drawing. They will be printed on the best quality of plate paper 19x24 inches, and sold, at a most reasonable price in frames or in sheets. There are several pictures now ready for inspection, and I shall be pleased to have the friends of Art and Spiritualism call at my studio, 480 East Adams street, room 16, where I flave fixed my present abode and where further Shformation may be obtained. JNO. Strong.

Mrs. Clara A. Robinson of 871 Michigan avenue, Chicago, is controlled by a band of Spirit Physic-ians, who treat through her magnetically, all forms of chronic diseases; curing, where the vital organs are not too much impaired. They also, disense disease through a lock of hair, for parties diagnose disease through a lock of hair, for parties at a distance. Refers (by permission) to promin-ent families in the city, whose names will be given upon application. Office hours from 10 to 4. Terms-Board and treatment \$15,00 per week. Treatments by the week \$6,00. By the month \$20,00. Medical examination (by letter or other-vise) \$200 in Sciably in advance. wise) \$2,00 invariably in advance.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritalism, which "M. A. (Oxon)," our English- correspondent, proposes to issue when a sufficient number of names is secured, will be received at the office of this paper. The author is a talented gentleman, and we do hope his work will have a large sale in this country .. Those who intend[®] to subscribe for the contemplated work in this country should send their names at as early a moment as possible, in order that the author may know what to depend upon.



if only a shadowy one, that you may recognize.-

QUESTION .- Have spirite the power to retrogress as mortals have?

ANSWER :-- No; I don't think that mor-. tals have the power to retrograde either. If man truly stands on the platform of truth, he never goes back; judging from a worldly stand-point, some retrograde; but it is only in appearance. They have passed for more than they were in reality, and finalf. ly sink to their proper level.

ANSWER :- As an illustration, put five children into school; designate the time, if possible, for each to learn the alphabet. Of. course, the time required for the explation of a single fault. depends upon circumstances.

QUESTION .- What qualification is necessary for a spirit to be able to visit and study another planet?

S.

ANSWER :- Hundreds of years of progression, and a thorough understanding of the electrical laws governing the universe.

QUESTION:--Do you know how many inhabited planets there are, in the circle of the earth, or in the universe?

ANSWER :- My God! I and something of a mathematician, but I take a solemn vow that I never counted the number of inhabitable worlds in the universe, or in the circle of the earth. Nor have I met any one who has, or who knows.

QUESTION :- Do you get information from still higher spirits, and how?

ANSWER :- Certainly I do; and very largely through the instrumentality of the same laws that govern the inter-communion of mortals, with each other, only we have a larger number of sensible people with us.

QUESTION.-If superior intelligences inspire the spirits, why don't the spirits repeat the superior information to earth, and so on down to us from the very highest order of spirit existences?

ANSWER:-Mortals must learn the alphabet first before they think of reading. We have already presented too much for the consideration of the children of earth. In the first place you do not understand, even the magnetic laws that govern your life on the earth in any direction; if you did thoroughly understand them, you would have no crimes or criminals to contend with, and no need for the prisons and punishments which your isw provides. No need of dys-pepsis and the miserable conditions around you in every direction, if you understood the laws of health. Why present facts and

uroppent an are invited to make use of this column, who appreciate itayalue.
Lecturers.
Mrs. C. Fanaje Allyn, Inspirational, Stonsham, Mass.
Wm. Alcott Inspirational, Buckland, Franklin Co. Mass.
Wm. H. Andreag, M. D., Iows Paik, Is., care of E. Higg.ns.
Mrs. M. C. Alibe, Inspirational, Derby Line, Vt. J.
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PREFACE.

CONTENTS.

<section-header>

This book is one of the most intensely thrilling works ever published. It has always been read with unabated interest by every person who has taken it up. There, is not a dry sentence in the whole three hundred and fifty-six pages. The absorbing interest created by the first few pages is evenly sustained to the last line.

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"The Cock Crew."

As Peter pat dozing And taking his ease, His chin in his bands, And his arms on his knees,

"A rough chap came up And gave him a jostle, Saying, "I'll go in, Please, Mr.Apostle."

But Peter, awaking, Baid, "Not quite so fast! Your name ian't here; "You cannot be passed."

Then, with fingers outspread And thumb on his nose, Looking Pete in the eye, He gave three lusty crows.

The apostle then, blushing, And fumbling his key, Sald, "Now, my young man, Between you and me

"Though your name isn't here, I shall let you go in; But don't let me hear Of your crowing again." -Indez

The Other World.

BY BARRIET BRECHER STOWE.

It lies shound us like a cloud-A world we do not see; Yet the sweet closing of an eye May bring us there to be_

Its gentle breezes fan our cheek Amid our worldly cares; Its gentle volces whisper love, And mingle with our prayers.

Sweet, hearts around us throb and beat, Sweet helping hands are stirred; / And palpitates the vell between With breathing almost heard.

And, in the bush of rest they bring, 'Tis easy now to see How lovely and how sweet a pass The hour of death may be. To close the eye and close the ear, Weapped in a trans of blas

Wrapped in a trance of bliss, And gently laid in loving arms. To swoon to that-from this;

Scarce knowing if we wake or sleep, Scarce asking where we are, To feel all evil sink away, All sorrow and all care.

Sweet souls around us watch us still, Press nearer to our side; Into our thoughts, into our prayers, With gentle helpings glide.

Let death between us be as naught-A dried and vanished stream; Your joy be the reality. Our suffering-life the dream.

Our Dead.

Nothing is our own; we hold our pleasures Just a little while ere they are fied: One by one life robs us of our treasures; Nothing is our own except our dead. They are ours, and hold in faithful keeping, Safe forever, all they took away. Cruel life can never atir the sleeping, ruel life can never stir the storting, Cruel time can never sleze that prey. —Miss Proctor.

4

Music.

13

Musicia a great aid to man's spiritual develop-ment. This is wonderfully illustrated by the ef-fect of music in the spirit-circle. Of course, there may be a harmony of mind, a silent concord, or music without any audible sounds, and unless instrument and music produces this in-

gan Guards," and the poor creatures fairly shricked with laughter. They stood up on the benches, calling out to one another and marking time with their hands and feet, clapping and laughing as if they were escorting the veterans home in triumph. In this way tune after tune was played, varying from grave to gay intentionally, and finally the concert of two hours was brought to an end with 'Auld Lang Syne."

Many of them cried bitterly when the instruments were put away, and the party who witnessed the singular concert were much affected. As the band began to move away numbers of the pa-tients came up to shake hands with them, and express their thanks and pleasures One who imag-ines herself the wife of ex-President Grant was specially affected and thanked Mr. Gilmore repeatedly. The most striking figure among the patients is a young woman who imagines herself a bride and will not suffer a wreath of white flowers which she wears to be taken from her head. She stood up among the dancers and looked around as the anced about her, but she did not smile herself, though deeply affected by the sadder music.

Music manifests its peculiar qualities in many different ways, and the time is not far distant when it will be applied to uses now little thought of.

SOMNAMBULISM.

A Manifestation that it Might be Well for Philosophers to Consider.

A somnambulistic writer, in the August number of the *Remie Spirite*, says: "The Romance of the Future" is one of the strange problems which have no reasonable solution except through Spir-itualism. M. Bonnemere's account of it is, in brief, as follows: "I saw quite often a lady (des-ignated), Mme. X., who after great suffering which she was called upon to endure in 1861, was prostrated by a persona effection. which produced prostrated by a nervous affection, which produced the most marvellous phenomena. Every night prostrated by a pervous affection, which produced the most marvellous phenomena. Every night during her sleep her mouth became convulsively closed, and nothing could open it. About five o'clock, summer and winter, she arose, and selzing a pen, wrote in the most rapid manner, and without hesitating an instant for an idea, a phrase, a word. It was an inspired flood, and it took me double the time to copy that it took Mme. X. to write it. Endowed with a wonderful lucidity, she would announce the hour when affer could again speak—her tech remaining clinched sometimes aixteen hours. More than twenty one thousand pages have thus been written in seven years of time.) This includes fifty or sixty romances and novers; a treatise on hygiene; a history of her life, her malady, her intellectual development; a the ord of liberty; an explanation of all the phenom-ena of somnambuliam, typology of Spiritualism; a treatise on natural religion; a sort of new Gene-sis under the tile of La Planate, mixed with med-ical consultations, formulas of pharmacy or per-fumery, and receipts of all sorts, induced perhaps, by the conversitions of the sorts, induced perhaps, ical consultations, formulas of pharmacy or per-fumery, and receipts of all sorts, induced perhaps, by the conversations of the day. In 1863 she wrote: 'I live two existences simultaneously, and what is singular is, that while I am myself, and while I feel that I am controlled by others, I have two,very different characters. In my natur-al life I am the most feeble 'of creaturese in my hidden life (ms vis acches) I am nearly (or quite) strong. In religion, that which I believe in the first is not at all that which I believe in the sec-ond. * * Sometimes a month or two before-hand the name of a romance is announced to me hand the name of a romance is announced to me which I am to write. * * Sometimes when writing, as a diversion from my sad souvenirs, I feel the presence of a friend dead a number of years since; I converse with him interiorly; it is a deep intime penetration of my being; I am as a sponge imbibling his thought."

Really, how little philosophers know of man as he to; they search for him as he was, go back to find the missing link, associate his origin with the monkey, and introduce to the world conflicting theories, while a phenomenon like the above, is almost entirely neglected. According to the Globe Democrat, of St. Louis, James H. Prior Was an adopted daughter of thirteen years, who performs wonderful gymnastic feats in her sleep. Finding her room vacant one night, Mr. Prior be-gan a search, which resulted in discovering her walking along a narrow iron railing which pro-tected a gallery running the entire width of the house, When she reached the end of the railing she deliberately turned and walked back. This apparent carelesaness. In the meantime Mr. Prior fearing that if he moved it would startle the girl and she would fall to the paved yard below, he remained quiet while she continued her perilous walk. In a few minutes she seemed to be satisfied walk. In a lew minutes are seemed to be satisfied and carefully stepping to a chair, reached the floor and glided slowly by Mr. Prior, down the hallway, into her apartment and bed, where she was soon sleeping sweetly. At another, time Mr. and Mrs. Prior found the girl had crawled through the skylight and was promenading the length of the roof ridge. She was walking with her hands hanging listlessly by her side, and her head in-clined forward, as if she was looking immediately in front of her feet. The moon was shining brightly, and the white, lithe form of the sleeping girl could have been seen a block distant. There was a chimney half way to the ridge, and some-times she made detours to the right or to the left rines and made detours to the right or to the left going completely around the obstruction, regain-ing the ridge and traversing its entire bught. Once she leaned on a chinney and seemed absorb-ed in deep meditation. Each time she reached the end of the roof it appeared to be her deliberate purpose to walk off, but she always checked her-self when within about a favor to the she reached the self when within about a foot of the edge, and slowly turning, carefully retraced her steps. Twice she descended on the incline of the roof, each time che descended on the incline of the roof, each time returning to the ridge very rapidly, as if she had met with something that excited her fears. Sev-eral times she looked up as if gaing at the stars or listening to some distant sound. Suddenly, while at the point of the ridge which she had first reached, she began to descend in the direction of the shelleht taking ask atom with great coulder reached, she began to descend in the direction of the skylight, taking each step with great caution, and making slow progress. When she had nearly reached the opening, Mr. Prior quietly withdrew In a moment, Laura followed, proceeding at once to the garret stairs, and disappearing down the dark passage. Mr. and Mrs. Prior followed, keep-ing behind her as close as possible, but before they could reach her, she was in her own room and composing herself in bed.

Freedom of Religion and of Consclence.

In our last week's issue we alluded to an outrage in Texas, perpetrated by Christians. In commenting on the same, the Galveston (Texas) News says:

News says: "The account which a special telegram gives of the crisel and ignominious punishment inflicted on a Dr. Russell, of Bell county, by a mob, who took this method of vindicating their religious faith and putting 'a stop to his career as a free thinker,' would seem absolutely incredible if his-tory did not furnish so much evidence that men must be liberally educated and enlightened to be tolerant; and that bigotry and persecution are naturally associated with narrowness of thought and of knowledge. This occurrence should serve to remind the friends of a pure religious cul-ture, that not even, knavish hypocrisy is a worse and of knowledge. This occurrence should serve to remind the friends of a pure religious cul-ture, that not even knavish hypocrisy is a worse enemy to their cause than rude and intolerant.zeal. Nothing can be 'cited in the annals' of the old Spanish inquisition surpassing in brukelity the 'act of faith' perpetrated the other day by a Bell county moh. They have resolved, they say, on the extermination of infidels and free thinkers from the region which they claim for their sway. Their ferocity would do honor to a Bashi. Bazouk inspir-ed for-ruthless slaughter by the prayer of the Sheik ul-Islam, invoking the wrath of the merci-ful God to 'aweep off the face of the earth all infi-dels opposed to us and to our holy and true relig-ion." We know nothing of Dr. Russell, the victim, except what is proclaimed by the lynchers. They allow that he was an honeshuman and a good eiti-zen, but simply declare that as an infidel and free thinker his presence was not to be tolerated. The scene of the lyndblog is near to the capital of a. State whose civil authorities, high and low, have sworn to uphoid a constitution which contains ex-press and emphatic guarantees of freedom of con-science, freedom of opinion and freedom of relig-ion. I thas been well said that religion is one of the greetes thesings that man can eujoy, includ-ing his most essential interests, and that whoever ing his most essential interests, and that wheever opposes him in this respect declares himself his enemy. But there can be no security for religion without freedom of conscience and freedom of opinion. If force may trample on these princi-ples in the name of religion, it may in turn tram-ple on one or shother form, or upout all forms, of re-ligious faith. It ought to be superfluous to re-mark that, in particular, nothing is more contrary to the spirit of Christlanity than to employ force and crueity in its assertion and propagation. Christ instructed, by precept and example, in humility, tolerance and charity. The Apostles fol-lowed in the same methods of instruction. St. Paul has left an excellent lesson for Christians in ing his most essential interests, and that Paul has left an excellent lesson for Christians in his enumeration of the arms he employed for the conversion of mankind.

The Rev. W. N. Webbe lately delivered a discourse in St. Paul's Church, Evansville, Indiana, on Modern Spiritualism. Taking for his text from 1st Samuel, 28th chapter, 7th to 14th verses, he said: "That this might be called without irreverence, a séance with a genuine materialization. Holy Scripture abounded with instances in which disembodied spirits had appeared to men; indeed, Inter-mundane communication was the postulate on which the whole superstructure of religions rested.

rested. The universality of belief in the reappearance of departed spirits to this world was cited coroborative of the teachings of Holy Scripture on that point. The speaker deprecated the employment of barsh and uncomplimentary epithets in the discussion of a subject upon which, whether truth or delu-sion, so many felt so strongly, and said that the truth about Spiritualism would come out sooner or, later. If it was delusion, it would come to naught—if it was truth, it could not be overturned by ridicule vituperation or force. He thought it naught---If it was truth, it could not be overturned by ridicule, vituperation or force. He thought it by no means a mark of superior wisdom to be credulous with regard to anything that occurred a long time ago, but utterly incredulous with re-gard to similar occurrences, reported as occurring in our own day. It would utterly destroy our coa-fidence in human testimony and the evidences of the senses if it could be proved that all those who have reported that they have seen what they, be-lieved to be departed spirits, had, in reality, not seen anything of the sort-so many cases occuring under such different circumstances and to so many different persons was a strong argument in favor of the idea that the departed do sometimes reappear upon the scene of their earthly life.

One day you will be pleased with a friend and the next disappointed in him. It will be so to the end; and you must make up your mind to it, and not quarrel, unless for very grave causes Your friend, you have found out, is not perfect. Nor are you; and you cannot expect much more than you give. You must look for weakness, foolishess, and vanity in human nature; it is unhappy If you are too sharp in seeing them.

The Sabbath question is agitating the good people of Dunedin, New Zealand, very powerfully. A general subscription has been made for establishing a Museum, where the people can combine interesting amusement with intellectual culture, and the six directors wisely opened it on certain hours on Sunday for the benefit of those whose labors during the other days of the week prevented them from accompanying their families at any other time. This has excited the bigot's ire, and hence the mental earthquake which is shaking up the good people of Dunedin. In a recent lecture on this subject Mr. Charles Bright said:

on this subject Mr. Charles Bright said: "The Rev. Dr. Stuart, in a speech delivered the, previous Tuesday, had said that he knew many fathers of families who had to work the whole of the week on the hills, miles away from town. Sun-day being the only day, they could spend with their children. It was obvious that to close the Museum on Sunday afternoon would be to rob these people, by sheer physical power, of their on-ly opportunity of taking a look at their own pro-perty. No well disposed persons would dream of acting in this "dog in the manger" fashion if they clearly perceived what they were about; but the clearly perceived what they were about; but they fact was that some of the sectarists, through pro-longed perversity of perception, were-incapable of rational judgment. Like the idolaters of old, they rational judgment. Like the idolaters of old, they had eyes, but saw not, and ears, but heard not. Otherwise they would never dream of complaining of the action of the Museum Committee. They might seek to persuade their own followers not to enter the Museum during the tabooed hours-they might even organize prayer meetings for the conversion of others from the supposed peril of their ways-but they would not dare to ask the Government of a free unsectarian country to come with bolts and bars and police, and if necessary, solders and muskets-for once resort to force and all these must be ready if wanted-in order to atop the people from visiting their Museum at auch hours as seemed to them convenient. Apart from blinding biggtry, what reason could they offrom blinding blgotry, what reason could they of-fer for this outrageous proceeding "

fer for this outrageous proceeding ?" A Prophetic Dream.—John Wilcox, of Eddyville, Ia., writes: On Saturday, the 20th of October, 1877, after two, weeks of severe liness caused by diphtheria, little Mary Patterson, a re-markably-bright jewel of orthodox paternity pass-ed over from this city to the home of the angels. Mary by reason of her sprightly intelligence and sweet disposition, was a favorite with all whose pleasure it was to be acquainted with her. The night she was taken sick, she saw in her dreams, the Spirit-world, and aaw the angels beckoning her to come thither and join them. Heaven ap-peared to be near and not afar off. One of the angels, a loving spirit in shining raiment, display-ed to her gaze a beautiful bunch of ripe grapea, and reaching them with outstretched arm toward her, bade her, "Come and get them," which in do-ing it required but fourteen steps upward. The steps, were all taken by her, and as a prophetic coincidence, ahe passed to spirit-life just fourteen days after she was taken sick, and is now with the angels in their bright and glorious home in the beattful summer-land. Mary Parkhurst, of Rochester, N. Y.,

Mary Parkhurst, of Rochester, N. Y. writes: I suppose I am a stranger to you, but through correspondence I was no stranger to you, but "Father" of this excellent paper that through so much labor he brought to such a high degree of perfection. I am a clairvoyant and magnetic-healer, and have been located here for nine years. We think you worthy of great praise for the able manner in which you have conducted the Jour-NAL. There has been a general improvement no-ticed from week to week. ticed from week to week.

Emma Hardinge Britten, in a lecture lately delivered in San Jose, Cal., on "Capital and Labor," said: "It was the question of the times-Labor," said: "It was the question of the times-a problem that demands the most earnest and serious investigations. "Throughout all countries there is universal demand for some point on which the two great forces, Capital and Labor may unite. She placed labor first, because she believed that capital could possess no influ-ence without the aid of labor. She claimed on general principles that every human being born into the world had an inherent, God given right not only to sufficient food, comfortable clothing and abelier, but that the food should be of the right quality, their clothing decent as well as and shelter, but that the food should be of the right quality, their clothing decent as well as comfortable and shelter pleasant. To eliminate its highest powers the human body must be nour-ished with proper food, adapted to its progressive development, and must have a sufficient quantity of it. It demands also such clothing and shelter as will stimulate the mind. * * The being who devotes his flesh and bleed, and labor and time deserves to receive something like an equiv-alent, such receive something like an equiv-alent, such receives of marriage, and make a lime.of demarcation between, the beast of burden and the man who thinks. It is not enough that be

NOVEMBER 10, 1877.

in Reference to Mesmerism Items From Various Sources.

The measureric sleep can be self-induced. Many women are wonderful mesmerizers. Mesmerism, when applied to a person's brain, is said to open the spiritual senses. When the mesmeric sleep is induced, the spir-

One "philosopher" claims that sleep can induced by the magnetism of another.

The force that produces the meameric sleep is occult-hidden! In mesmeric, sleep sensations and conscious-

ness vanish. The trance medium is merely mesmerized by

pirits. The meameric sleep is generally followed by

clairvoyance. One gentleman had ten teeth extracted while under mesmerle influence.

One "philosopher" claims that the nerve aura the operator, produces measuric sleep in the sublect.

As mesmerism and spirit phynomena are close-allied, the former should be more closely studied.

Dr. Dods induced the psychological state by having his subjects gaze intently on a piece of metal they held in their hands.

Dr. Williams induced the psychological state by having his patients close their eyes and count the pulsations of the blood in the wrist.

All the phenomena of meameriam can be produced, says a savan, simply by the operation of the subject's will.

Mesmerism at first stupifies, inducing sleep, but if continued it illuminates the brain and induces clairvoyance.

In mesmeric sleep the subject frequently has dreams,--the results of the spirit's wanderings in the various regions of space.

It is claimed by a visionary philosopher that it a possible for two measurerized subjects to ex-

change spirits. Adams was undoubtedly placed under mesmer-ic influence when the rib was taken from his side, if it ever was!

Persons between the age of eleven and sixthan at any other time.

"A person, after inhaling what is known as "laughing gas," became all at once a mesmeric ublect.

One experimenter in mesmerism gained more complete control of his subject by breathing slowly over the region of the heart.

Somnambullism is said on certain occa-sions to have been induced by spirits. What is it then but a species of mesmerism?

Mesmeric sleep is only one slight manifesta-tion of the possibilities that can arise there. from

One "philosopher" claims that mesmerizers possess al "narcotizing" influence within their physical organization, which, when applied to a subject, produces sleep.

In experiments in meameriam, if the subject is in a profound sleep, and you cannot awaken him, no injury can possibly follow. The subject, if let alone, will awaken naturally from the sleep,

Experiments in meamerism should always be tried in the evening; the system then being more negative, the desired results can be obtained more easily than at any other time?

Strange to say a meameric operator had a subject that one pass made down his back, when he, was unaware of the same, would instantly throw him into a sound sleep.

As electricity, if properly applied to plants, will stimulate their growth, so will mesmeric in-loonce render far more active the various faculties of the mind,

An English experimenter in measurements often induced the measureric sleep by having his sub-jects gaza intently at a piece of cork attached to the forehead.

Dr. Fahnestock consigns all the theories of magnetizers, mesmerizers, psychologists, biologists, etc., to the ashes, and teaches a person how to induce all the phenomena of the same on himself without an operator.

A little girl put into a mesmeric sleep a little boy four years of age she was taking care of. She said: "He tumbled over just av if he had been shot," after she had just done for five minutes what the master was in the habit of doing to her.

singing and instrumental music produces this interior result, it misses its aim .- Ez.

The wonderful potency of music is but little understood. Yet its strange effects upon animals, plants, disease and mankind generally, is recognized by all. The New York World gives a vivid description of the strange manifestations of music upon the insane at Blackwell's Island. It appears from that paper that Gilmore's band paid the unfortunates of that institution a visit, and taking their places on the music stand while the accompanying visitors stood about or mingled with the patients in the aisles between the rows of seats. The whole body of women were expectant and perhaps a little impatient when the band came up, but they were under perfect control, and sat quietly on the grass or on the benches while the instruments were tuned and the band was preparing to play. At the first wave of the conductor's hand, however, a singular change came over their list. less faces. Their eyes brightened; their wandering thoughts appeared to become fixed, and they bent forward, eagerly listening to the music. Certainly Gilmore never had a more attentive or sympathetic audience. They followed closely every variation in the air or change in the tune, nodding their heads and beating time with their feet to the rhythm. The overture to "William Tell" was played, finely and heartily applauded. The bdl. liant galop, "Southern Life," set all their feet. In motion, and many sprang up from the grass, where they had been seated, and danced vivaciously by themselves whirling about in ecstasy as the band played faster and faster, while their eyes flashed and they tossed their arms in the gay excitement that possessed them. They made no attempt, however, to move away from their places, and the attendants did not interfere, but waited until the patients threw themselves down again on the grass , when the last strains of the wild galop had died away.

Then the sweet notes of "The harp that once through Tara's Halls" filled the air, and in an instant the music wrought a touching effect upon the minds of the strange body. Their heads fell forward and they covered their eyes with their hands, many sobbing bitterly and moving their bodies to and fro 'as if' in a passion of grief. Those who had danced before seemed to be most strongly affected, and passed in a moment from the wildest gayety to the opposite extreme. It was a strange sight to see this extraordinary audience swayed by a common impulse, now langh-ing and clapping their hands for joy and again cry-ing like children, as the music varied from gay to ad. 'The clarinets struck up a lively polks, the "Golden . Robin," and in a few minutes all tears were dried. Bright faces were lifted up and all were smilling, the memory of their former sorrow having entirely faded away. The grand selection from the "Hoguenois" stirred them most deeply. perhaps of anything that was played, and they listened, as if 'enraptured, to the blessing of the rds. While they were still oppressed by the nn notes the band began to play the "Mulli-

Is Not God a Mathematician?

It appears from an article, in the Galary, that the Divine Architect of the universe is a mathematician; he must be, or mathematics could not tell the whereabouts of planets invisible to the naked eye: "The recent discovery that the planet Mars has two and possibly three satellites is of course well known. Some surprise has been not unmaturally felt and expressed that the discovery that a planet so near us was thus attended, had that a planet so near us was thus attended, had not been made many years ago by the observing astronomers who are constantly sweeping the-heavens with their telescopes. But there is an-other reason, possibly, for surprise, one which has not to do with mere telescopic observation, and which we believe has not been alinded to. It will be remembered that the famous discovery of Nep-tune simultaneously by Adams and Loverrier was by calculation. They were not observing estrontime simultaneously by Adams and Leverrier was by calculation. They ware not observing astron-ondrs, but great mathematicians and geometers; and from certain irregularities in the movements of Uranus, the remotest planet of, our system known before this time, they inferred that there must be a disturbing attraction somewhere. They set themselves to work to discover what and where the disturbing body could be; and they fig-ared out the amazing calculation so truly that at has they said to the observing astronomers. Turn your telescopes to such a place in the heavens, and you will find a new planet with such an orbit and such a time of revolution round the sun.' They did as likey were told, and there true enough waythe planet, one hundred and ninety million miles away; the existence of which had never be-fore been suspected by any one but it discoverers." If God is not a mathematician, how is it that mathematical rules apply to the planetary sys-um? Oh! "Blind Chance" did it all-perhaps.

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The Beligio-Philosophical Journal, published in Chicago, and edited by John C. Bundy, with J R. Francis as associate editor, is one of the best conducted and handsomest of our ex-changes. Believers in Spiritualism everywhere should subscribe for t. Suscription, \$3.15 a year in advance. Send for sample copy .-- Free Thought

Brief Mentions. D. W. Perry, of Mill-eraburg, Pa., writes: "Thanks for your leniency in continuing the Journal on faith for a year; will try to do better in the future; we cannot get along without its cheering presence." Andrew Barrett, of Mount Lebanon, N. Y., writes: "I ama reader of your paper regularly as it comes to our doors, and I find nothing objectionable in it, but much that is of worth and value." T. O'Brien, of Maidenrock, Wis., writes: "Will you be so kind as to send us one of your public speakers, and one or more of your test mediums!"

M. M. Thornburgh, of Santa Maria, Cal., writes: I have taken the JOURNAL since its first ap-pearance on the stage of action, and don't feel like giving it up yet, much as I lament the removal from its helm of our estgemed Brother Jones; for from its heim of our esteemed Brother Jones; for I firmly believe that he yet has the will and the power to assist in conducting the paper to its highest destiny. May it ever continue to oppose error, ferret out and oppose diabonest mediums, and place them, as well as the good and the true, in their true light The cause is steadily on the advance on this coast."

Robert L. Bunting, of Fowler, Mich. **Bobert L. Bunting**, of Fowler, Mich., writes: "There is quite a growing interest in Spiritualism here, and I think with the influence of the JOURNAL for the next three months, we can awaken the ideas of many to the investiga-tion of its truths and philosophical principles. I have taken some pains to get subscribers, not particularly for your benefit, but for the benefit of those that may read your paper, for it belongs to us to work for truth for truth's sake. We have a small society here which is making some prog-ress and developing some good mediums. ress and developing some good mediums.

Condition of Spiritualism.-M. D. Cow-dery of Geneva, Wis, writes: I think Spiritualism never made so rapid progress as it is making now, quiet in its operations, liberalistic thought and gradually dissolving the bands of church creeds. T is the grand work of Spiritualism. Not in rude w rare or the rough ways of physical force, but as the silent influence of magnetism that perme-ates all things, yet is never seen, its energy is guardian angels; every individual, spirit friends. Slowly, surely, will their combined influence, shake down the walls of error, and into the dark-ness of ignorance the sunlight will penetrate. A writer on the Sunday question, in the Dame.

A writer on the Sunday question, in the Dume-dis Star, askat. "Is it not monstroug, that people who go to church think nothing of defrauding their neighbor by carrying on a secret system of fraud, and yet daily supplicate their Maker by calling out, "Forgive us our treatmess as we for-give them that trespass against," of thus calling down a judgment on themselves."

Clapham, London, has a "Charity Organiza-tion to render assistance to all worthy applicants for relief, and to effectually suppress professional begging. Resident housholders are supplied with tickets entitling mendicants to ald from the or-ganization, if on investigation they are found medy, and are requested not to donate direct to the applicant, that through the investigations of he committee the hungry may be feel, and impos-tors weeded out.

and the man who thinks. It is not enough that he receives the bare pittance on which to support a cheerless and hopeless existence. The special mission of the capitalist is to dis-

tribute. He should be a faithful and just steward between his Maker and his fellow man. Every foot of land the cannot cultivate should be consid-ered as entrusted to him for such distribution. There must be accumulations of capital to carry on the great enterprises of the world. Capital un-derliès all great undertakings. It is the backbone. When rightly understood and used its possession should be regarded as a blessed streament. should be regarded as a bleased stewardship. All hall when it stands in that noble relation to labor!"

Mrs. Maud E. ford .- The editor of the Truth Seeker attended one of her stances, reporting thereof: Numerous moving lights were seen of different sizes, from the size of a pea to that of a per on's head, and from one foot to eight feet from the floor. Some of these were quite brilliant and the circle, which were believed to be the volces of spirits. These varied in distinctiveness; some were faint and hard to be distinguished, others were faint and hard to be distinguished, others distinct and easily underslood. A plainer and louder volce clearly spoke this name, "Mary Jane Bennett." We will remark we had a lovely sister by that name who died in childhood, forty years ago. It appeared to be impossible that Mrs. Lord could have produced the volces, the lights, the repeated sharp rappings, that were heard on the guitar as it remained stationary or floated in the air, or touched and shook hands with persons on different parts of the cleale at the same mo-In different parts of the circle (at the same mo-ment. We are positive that she did not move from her seat during the sitting.

ment. We are positive that she did not move from Her seat during the sitting. E. E. Chesmey, of Bushnell, III., writes: You Journan is every week better and better. What glorious news! News! I say deliberately that if all I ever knew about things other than Spiritualism and all I ever possessed were placed on the one hand and on the other hand that which I am sure I have found true in Spiritualism in the last year, I should elect to know the philosophy and phenomena of modern Spiritualism. I am re-joiced to hear that we shall have something largely authorative on. "The Ethics of Spiritualism" by when one as Mr. Tuttle. We can expect Stuart Mill and Emerson combined in a happy union. Here will be work for mental athletes. I visited Mr. Mott, st Memphis, Mo, in Angust and was overwhelmed with tests received through him; which were honorable to human nature and ab-solutely conclusive. If cannot conceive that I could; have been mistaken. Oh! what a wonder. It is alone; there is nothing beside it. And yet my admired Emerson calls it the rathole philoso-phy" and warms us to shun it, as we would the butchers' secrets. But we whoknow it, can afford, for the joy we have of it, the forego "scorn for scorn," and to pity those- who blind themselves for fear, and for fear rall athele heat friends. H. N. G. Butter, of Hopedale, Mass., writes: There are many rood Spiritualist in this will be the still and the sill be the bill the still ments.

And to pity those who plind themeeres for far, and for fear rail at their best friends.
H. N. G. Butts, of Hopedala, Mass. writes: There are many good Spiritualists in this tillage, and often we are favored with messages of light and wisdom from the upper spheres. Rev. Adh best who for a number of years published the Progressive dys still lives to the people as opportunity often.
The London Spiritualists recently gave a conspinent store, the programme was an excellent on. Moree. The programme was an excellent on.
A. Moore, of Speaker, Mich, writes: I cannot should be for the programme was an excellent on.

A strange case is related by Captain John James of a young boy trying to awaken his companion, who was in a measureric sleep. Strange to say, while shaking him and trying to effect the object desired, he, too, by slow degrees, became affected himself, and fell fast asleep across the body of his comrade.

A negro, Dr. Lewis, a liberated slave, was many years ago Monteed in London; a lady in his presence complaining of being too warm, he turn-ed towards her and commenced faming her with his brawny hands, and she immediately sunk into a mesmeric sleep, and was awakend with great difficulty. The incident created great excite-ment ment.

Captain John James, finding he could not awaken his meameric subject from a sleep he had induced, dashed a pail of cold water in her face and accomplished the object desired. She had al-ready been sleeping (for seventy-two hours. In this case the awakening was not so much from the effect of the water as from the determination of the operator to awaken the subject, thereby ren-dering his will positive to control or influence.

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dering his will positive to control or influence. The Mesmerizing of Animals.—The Dalaton Association of Inquirers into Spiritual-ism has determined to follow the example of the British National Association of Spiritual'sts, by affording increased facilities for debating various points of interest to investigators into Spiritual-ism and kindred subjects. It announces the first edits Monday evening discussion meetings for the 5th of November sext, on which occasion Mr. William H. Harrison will read a paper on "Expe-riments on the Mesmerizing of Animals." Mem-bers and visitors who intend to be present are de-sired to "try home experiments on cats, dogs, horses, or any other animals," so as to be prepared to take part in the subsequent proceedings. Practo take part in the subsequent proceedings. Prac-tical mesmerists are cordially invited to attend, and participate in the business of the meeting.-London Spiritualist.

W. L. F. Jones, of Clarendon, Ark., writes: "If you have a good lecturer or medium, one or both, who would like to visit this country, I feel sure that they would meet with a hearty recep-tion; besides I think that they would make some-thing above expenses. I have been assured by a number of good citizens that they would throw in liberally to pay a good test medium.

number of good citizens that they would throw in liberally to pay a good test medium.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Imporant Questions Answered by the Con trol of Mrs. Cora L. V. Richmond at Grows' Hall, Chicago, Oct. 13th.

THE ROSTRUM.

rted expressly for the RaLioto-Pattosoraicat. JOUSVAL.

QUESTION .- Paradise and Purgatory-Heaven and Hell .- What are they and where are they? ANSWER Conditions after death have.

been variously divided by the ancients. Among these divisions were three sevarate states, derived hot from Christianity, but chiefly from Orlental teachings; the state of unconsciousness called Lethe or Oblivion, wherein spirits were placed previous to their awakening in Paradise or in hell. This intermediate state is one of unconsciousness, and those of consciousness were finally denominated purgatory and paradise. But primarily paradise was the intermediate state; before entering heaven; it was believed among the followers of the Orightal religions, that some would pass, into this unconsciousness or this transition state, and then return again to be embodied in other forms. Those who taught the doctrine of transmigration, also taught the existence of an intermediate state, where those souls remained until they returned to earth, while essential good belonged to the Kingdom of Brahma. To the Egyptians belonged the Kingdom of Osiris and Isis, and they were saved and passed into heaven at once. In the Bhuddistic faith there were many stages of this transition, and all of them ate preliminary to reembodiment. Among the Hebrews no existence beyond death was taught; it was be-Hayed that mankind would die, but that the children of Israel would live forever, and finally inherit the earth. The resurrection of the dead, except the chosen people of God, or the spirit of man, was not in they ancient Hebraic faith. Angels were supposed to be separate orders of beings, and were to have eternal life. This idea was directly at variance with some of the Oriental beliefs, hence the children of Israel were admonished to follow their own worship, and not follow after the teachings of strange Gods. The Christian religion embodied both teachings. The Roman Catholics largely incorporated this idea of the ancient Bhuddists in their religion. The first stage of existence beyond death, purgatory, is the immediate state into which the dead are admitted; here they abide for a time; here they are to receive the influence and prayers of their friends on earth; here they are to be held in a sort of temporary subserviency, until finally they are judged worthy to enter into heave en. This idea prevalled in the church until the time of the Reformation, which brought about a division of the future state into the conditions-heaven and hell -all of humanity supposed to be destined to one or the other of these places. There is nothing in the teachings of Christ that gives warrant to this supposition, and nothing in that which followed his teachings for the first three or four centuries, or indeed until the Reformation, that warranted the idea of the two states. The Reformation must present some distinct idea of divergence from the Romish church, hence the view was incorporated. But heaven and hell were conditions of the future life, existing in a modified degree in all periods of the world's history, but by no means a complex state; rather embodied various degrees of happiness and misery, while the derivation of Gehenna of the Christian religion, you are perfectly well aware, was none other than a pit outside of Jerusalem, to which the fires of hell were compared, but not in a literal sense. As the fire of Gehenna was burning perpetualty, so laws and penalties were pronounced in perpetual operation. You might as well say that bell is enunciated in the inevitable penalty of natural law, which is, in operation forever, but to which the individual is not answerable unless he continually violates the law, as to suppose that the individual was not to be consigned everlastingly to this place, or moral Gehenna for violated moral law. Heaven was supposed to be a place that persons, having fulfilled the moral law, should enter. The distinct stages of purgatory are hell and paradise. graphically pictured by Dante.' But these are unlike the abode - presented by theologians, for they have interpreted the states literally, while his are the moral pictures of the states of the souls in each. You are therefore to understand that our interpretation, even of the interpretation of the primal belief on which this condition is founded, is that this was not considered a permanent condition. But these words are expressive of the peculiar conditions beyond death, through which, by prayers and various offices. souls were ultimately rescued, while oblivion was announced to those who were utterly condemned or shut out from the presence of God. Among modern Christians the interpretation varies, Mr. Spurgeon entertaining the idea that there is an actual, literal hell, while the belief of the Unitarian is more mild, believing that each human being receives his hell or penalty for violated law in experiences of earth, followed by the still milder views of the Universalists, who consider that Christ's punishment was for all here, and the necessity of punishment does not, therefore, exist hereafter. The Spiritual philosophy removes all this difficulty by not only explaining the founlation of these words in time past, but de-

fining the conditions they symbolize. There is a law of penalty adapted to the violation of moral law. This penalty exists in every human being. The fire of human conscience is certainly more searching than any literal hell pictured by Christianity. So long as violation continues this fire must burn in every heart, and can only bequenched by a better knowledge of moral law and consequent fulfillment of it. There may be those now in a hell of remorse. Those with an average degree of goodness do not sin actively, while those who constantly participate in evil, have no active idea of good. /Each of these persons must have an" awakening. These words express conditions in the individual, and not permanent states; these laws abide forever, like the laws of winter and summer, or the revolution of

worlds QUESTION --- What did Christ mean when he said to the UK an the cross: "This day shalt thou be with me line aradise?

ANSWER.-This, of course, means just what it says. Christ visited the spirits in prison, and during the period of his visitation his body remained in the sepulchre; that the condition of the spirits in prison would warrant this spiritual visitation, is evident from the fact that spirits do visit heaven and the other stage of life while in the body, or while the body is in a trance state. Christ/accompanied this one to the condition of spirit-life for which he was especially fitted. The thief recognized the spirit of Christ, who could accompany him to paradise, and still return and reinvest the body.

QUESTION .- Will earth-life certainly ultimate in angelic life, and have all angels been incarnate?

ANSWER .- Earth-life will not certainly ultimate in angelic life. But all souls that exist in earth-life will ultimately become angels. All angels have at some time inhabited human forms upon earth or other planets; beat in mind that the earth is only one of millions of primitive schools for human souls.

CURSTION.-Christ says: "I am the resurrec-tion and the life." "I am the light." "I em the truth and the way." Theologians declare that these sayings are positive evi-dence of the divinity of Christ. They argue that if he had not been God, none but God could have said them, since no other man dared to express such authority. We would like the lecturer's ex-planation of these teachings of Christ.

ANSWER .- The word Christ means the Truth Teller. . In another - place Christ says, "I myself can do nothing, but the Father who sent me." "Why call me good ? There is none good but God,".etc., etc. In enunciating this statement, he says, "I am the resurrection and the life." He does not speak of the man Jesus, but of the Spirit of Truth which he represented. You can well believe that he was the "way"-the embodiment of all that was true for the time being, and speaking that truth. No one will argue that Christ was God from this standpoint; they might as well argue that a single ray of sunlight constituted the, sun. The light of the sun is one thing; the sun is quite another. The beam of light that enters this room leads directly to the sun. The gateway is not heaven; the pathway is not the goal. "I am the way" is not heaven nor God, but leading to heaven and God. I present you truth that leads to the kingdom of heaven; I am not the kingdom. Had Christ been God he would have announced himself as such. Rad he announced himself as Father and not as Son, the words would have far different expression; even these words interpreted mean his godliness, and that he was the "way" in the sense of showing spiritual truths; that he was the pathway leading to salvation, pointing to that kingdom of heaven which is within. Nothing could be clearer; nothing in comparison with that other statement could better prove the exact relationship of Christ to the Infinite, the calling attention to the spiritual form of worship instead of the material, pointing to the moral law instead of the physical for guidance. There is nothing that can be interpreted meaning that he claimed to be aught else but the expression of the Infinite truth incarnated in human form. QUESTION:-Doctor W.B. Carpenter, in a recent publication, affirms that all physical phenomena of modern spiritualism are either produced by fraud or may be explained on the ground of "ex-pectancy," "atmosphere of credulity," and "pre-possession of the wijnesses," so that they are made to see and report things that do not actual-by occur." Does not this attempted explanation hy occur." Does not this attempted explanation imply a subjection of the mind of the Doctor to a dominant idea unworthy an honest investigator? ANSWER :- As Dr. Carpenter has answered his own question, we do not see the necessity for a reply. As his report and record is before the world, and such minds as Mr. Walface and others have shown him to be not only bigoted, but also a willful perverter of facts; facts that you define as absolute proof; facts that every person knowing anything of Spiritualism believes, and each person is as well qualified to testify, as Dr. Carpenter, knowing what he has seen; facts which the Doctor's theory will not explain.

character, because planchette is oftener employed by profane and trivial minds; we mean by profane, those who seek it simply for a pastime; those who desire some occupation for the mement; those who have mediumship or other gifts, but do not realize their seriousness. When Planchette is brought out in the company of profane and hypocritical persons, it becomes immediately a representative of all their variety of thoughts. Planchette is more frequently employed by idle spirits because others would not answer trivial questions.

QUESTION .-- How are we to distinguish between our own ideas or thoughts, and those that we receive from spirits, or where is the line of demark. ation between individual and departed intelligence

ANSWER:-This question like one of the others, has been answered quite recently. The manner of defining a spirit impression is a matter of study. The child is unaware of the influence which the sunlight and surrounding conditions exert upon the physical body. It is only when the mind is accustomed to watch these things that the influence is detected in detail, though the child may suffer from cold and still not have an accurate definition of the cause of these things. The mind unaccustomed to observe and watch individual impressions, will not easily discern. Impressions may go on for years unrecognized as the air; may go on without any definite state of uaderstanding in the mind. Those desiro is of this study will find the line of demarkation distinct of itself. The thoughts of the mind individually are called into exercise by a train of antecedents or by some object or by some carnal emotion in the mind.

Watch for the impression for it usually comes when you are not thinking of it, because the mind is then more passive and more spiritual, and more easily impressed. If a student, and the, mind be usually very active the impression and recognition of it drops into the mind when in a semi-conscious state; we are not sure that you can determine the line of demarkation in all cases; it does not matter, if you are impressional, and the thought is true, whether you realize the fact or not. If the impression is distinct from your own knowledge, you can determine its character. If you have any doubt, do not credit it for the simple reason that a sufficient number of clear impressions have been given to place the matter beyond all doubt; and only those not doubtful should be accounted impressions. The better way is to let the impression express itself.

QUESTION :- The relation of the improvements in mechanics, and in labor-saving machines, with the present distress among the laboring classes?

ANSWER:-There is as much relation between these two subjects as between the Golden Rule and the price of stocks on change. It was the general cry before inventions had much sway in the world, that they would deteriorate and depreciate the value of labor. The contrary is our opinion of the case. Human wants increase with the facility for gratifying them. Just in proportion as machinery has taken the place of manual labor, in that degree there has been more labor to perform; and there yet remains thousands of industries not adequately performed. The true sclution is not that labor is depreciating in value, but that monopolies increase in proportion also with the facilities of labor and capital, and the concentration of capital in large amounts in the hands of a few corporations or individuals, and, therefore, they may make selfishness an additional source of persecution; this can be only when corporations use mechanical inventions to build up monopolies. In those districts where corporations prevail, a machinery is as valuable to them as any other representative value. The individual farmer who performs his own labor, finds his own time just as valuable as before. The truth if that somewhat of the present condition among the laboring classes arises from the old time, hereditary right, of might. Whosoever, has the greatest power to utilize the labor of others, considers it his privilege to do so. Whether done through machinery or otherwise, it matters not. Slavery was not the result of America's Constitution nor of the declaration of Independence. It existed in defiance of both. There is a want among the laboring classes, notwithstanding the vast means that have been originated forutilizing labor. The tendency of individuals to aggregate to themselves the possession of earth, and their failure to recognize, the rights of others, is the secret cause of all these troubles, whatever may be the more immediate means of bringing them about. You do not attribute the present wars to the far greater facilities for slaying human beings brought about by improvements; do not think that there are, or will be, more battles in the world because of Stevens' batteries and revolving guns, or that various nations will go to war any more frequently. The cause of war lies deeper in the hearts of men; the improvement in firearms may be methods of resistence-one keeps pace with the other. The proper recognition of the value of labor, in contradistinction to that of capital, or the mere conservation of force as applied to commercial life, is what is demanded. QUESTION .- The Bible teaches that a drunkard cannot enter the kingdom of heaven. Please ex-plain?

longer when reformed. 'He may enter the kingdom of heaven, if there is not some external appetite that forbids this recognition. The explanation is self-evident.

QUESTION :-- What evidence do you have in pirit-life beyond what is known in earth-life of the existence of the soul?

ANSWER:-The added manifestations of the soul. There is nothing more known of its existence, per se. You are aware that the soul has but little opportunity to express itself on earth. The fact that humanity exists, proves the existence of the soul. The manifestations of the soul vary in spirit and earthly life, in proportion to growth. We have this added advantage; that we not only see the existence of souls upon earth, but in states of life beyond the earth and beyond us, showing that as matter recedes the soul is more and more manifested; besides this there is the evidence which does exist upon earth, not in a condition to be recognized. Persons not naturalists only see the outside of a tree. Students of natural philosophy, discover, by investigation and quickened perception, not only the bark, but an inner cuticle or fibre. through which circulates a life-giving current. Spirits not only see the outer covering of man, but the next, inner, which is spirit-the innermost which is soul; therefore we have that added knowledge which only comes to you through clairvoyance or the development of spiritual gifts.

QUESTION .--- Explain the miracle of Jesus in feed ing the five thousand on the few loaves and fishes and there being so many basketsfull left.

ANSWER :- If this be taken literally, there is no explanation possible, except in materialization, or the transportation of loaves and fishes through the air; the same class of manifestation is performed at séances when substances are called for, like flowers, fruits and other things, which are brought into the room, the doors, windows, etc., being closed. Now this being possible to-day. it certainly was possible in time past, in the open air for spirits to bring loaves and fishes to any amount to feed the multitude. This can be explained otherwise. It is known that flowers, fruit and human forms can be Tally materialized. These contain constituents from the atmosphere. . This was possible in olden times, hence to feed the multitude was possible. These so-called miracles are all explainable by the simple manfestations occurring to-day.

QUESTION .-- Did King Herod cause all of the male children under two years old to be put to death as spoken of in the New Testament? If so, why does not Jewish History mention the fact?

ANSWER .- We consider that the Jewish historian would have reason to believe that it would not be creditable to Jewish history. The Jewish as well as Christian history has been subject to interpolations for the purpose of maintaining its own credit and order. The edict to put the male children to death, he must have issued secretly; an order, with the full knowledge of its effects in view. When we consider the degree of enlightenment there, with the Romish law in the ascendency, it would have been scarcely possible to have carried it out if openly proclaimed. Those familiar with the inner records, both of the Christian and Jewish times, regard this omfssion as an interpolation. The Romish will admit such an edict was possible and the fear

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PREPARED BY

H. R. STEVENS, Boston, Mass.

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Mrs. Mary Severance would respectfully an-nounce to the public, that from a lock of hair or hand writing she will give a soul-reading or psy-chometric defineation of character, with instruc-

QUESTION .- Is the spirit's enjoyment affected by memories of its earth life?

ANSWER :-- It of course, depends largely on the growth of the spirit. There are some persons who take pride in mournful reminiscences; who nurse passed sorrow; keep life's wounds from which they suffered, open, and imagining themselves to have been martyrs, they keep their suffering constantly before them. There are some in spirit-life who do the same. The memory of past life, if it be not outgrown, is like carrying worn out garments that you don't require. Sad memories by loved ones on earth, retard the growth of the spirit in spirit-life.

QUESTION .- Are communications received through Planchette oftener of a profane or unre-liable character than those received by other methods? and if so, why?

ANSWER :- They are oftener of a profane

ANSWER:-We might this this question was a satire. If the kingdom of heaven is within you, it is very evident, that any person enslaved by external appetite, has not a very large amount of that kingdom. The drunkard as a drunkard can not certainly enter the kingdom of heaven. The human being why has been a drunkard, is so no of government.

of the surrounding powers prevented it becoming public.

QUESTION-Will the control give their views of the next conclave in Rome, and what effect will it have upon the polities of the world at large; also, their opision of the present election in France? ANSWER :- To give this bountiful subject

a suitable recognition would require a full discourse; but we will give a brief summary epitomizing the opinions entertained by the controlling spirit. The Romish power is seeking its last expression on earth in the restoration of Papal authority, for which purpose the conclave will be a lever to an attempt; last year's expression of public opinion, or testimonial to the Pope, was really a test of strength of Papal power the world over. With that conclave an attempt will be made to restore Papal authority in Rome. If not successful there, the attempt will be made to do that sooner in England than in America. We believe also that the selection of the next Pope will be-attended with great difficulty, and that an attempt will be finally made to reinstate Sample card of thirty beautiful colors with testimoniais fur-the Papal authority in (temporal government as well as in spiritual law. In France, Republicanism was never stranger than toy; it has been increasing steadily and although with the reaction that followed the Commune, there was much to disturb France, and prevent a true advance, still there has been ample time for reflection, and with the wisdom which follows defeat, and the careful study of those laws that bring about freedom and order, progress has been made. . The death of the eminent, ex-President, M. Thiers, also revives any latent fires of Republicanism which the Commune left to the true genuine spirit of the Republic, as witness the victory of to-day. France will, however, be subject to many vicissitudes before fitted for self-control. That which is true of the individual must be true of the nation. And with the excep-tion of that pride of Republicanism and the burning abiding power of individual genius and the gifts that have survived the corruptions of Bonapartists and Bourbons, the present population of France has no comprehension of self-government; no education in the minds of the people beyond impulse and the love of that principle supposed to be patriotism, of that idea of worship that leads to license. When the stroimander-current of true liberal education, similar to that which is making its way without revolution, takes possession of the people, France will be ready for a Republican form

tions how to develop the intellectual and spiritual faculties, how to suppress propensities that are too extreme, adaptation of those intending marriage, how those that are unhappily married may rekindle their former love, adaptation to business with business advice, an accurate diagnosis of physical and mental diseases, with nature's best remedies, and also marked changes of past, present and future life.

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ic, and mach more which the those of contribution show of the twenty two chapters the book contains. It is believed that it will be found an entertaining and profitable book; allording pleasant thoughts and cheer-ful comtemplations for the minds of those on this side the Vell, lessening the slilldows that have so long fark-

the ven, remembing the analows that nave so song targ-ly hung between this and the after-life. Orders for the above Book may be addressed to Luna. Hutchinson, Bishop Creek, Cal.; Mrs. Frances H. M'Dougsil, Merced, Cal., or to D. M. Bennett, 141 Bighth street, New York City. Price, \$1.50,