

# RELIGIO PHILOSOPHICAL JOURNAL

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

Truth fears no Ash, bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## The Violet's Death.

(After the German.)

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, me! I am no forest-lord,  
To bear the brunt of Autumn's scorn,  
To drop my robe now on the sward,  
Then put it on when Spring is born;  
My life spans but a little while,  
My day is just a gleam of bliss,  
I have my birth in summer's smile,  
I find my death in Winter's kiss."

POET.

"Still do not mourn. Though stummer 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 death, 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 power  
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,  
And not its vital part absorb,  
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;  
Alive 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 dew 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 doest 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;  
Ye clouds, that weep rain-tears of grief,  
Ye winds that moan while winging past,  
Adieu! I give one blessing brief—  
Then drop my head, and—breathe my  
last."

## 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 border 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 it. Let us profit by our present quiet seclusion, and gather the harvest before the mob of pragmatic bigots and sensational adventurers shall be brought into this field by the great tides that move the masses.

Upon the subject of evolution I have intended 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 themselves in the fetters of an unchangeable theory—the arbitrary assumptions of materialism.

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, scornful and brute-like. They feel as Horkey did when he said 'he 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 hypothetical to give due importance to facts in comparison with preconceived hypotheses or opinions. Such materialism, prior to the developments of modern Spiritualism, was honestly cherished 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 curiosity. Nevertheless we have in Mr. Underwood 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 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 friends, in tangible forms, with all their muscular and vocal powers, talking over their past lives, does not settle this question forever in the mind of a speculative philosopher, it certainly does with all who don't prefer theory 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 reasoning brings us at last to the crucial test—does an independent spiritual power ever come into operation, moving matter and organizing 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 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 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 pepper, 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 momentum, we know there must be intelligence in the agent that imparts intelligence to matter.

To avoid this conclusion, which is so obvious and natural, Mr. U. resorts to the hypothesis that matter already has, and always had, intelligence in posse, or a capacity 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 spirit-power or intelligence by regular reproduction, consequently the materialistic hypothesis falls, as it cannot be verified. It remains a mere unproved hypothesis.

Falling in this direction, the materialist assumes that the intelligence displayed by living forms is merely a phenomenal manifestation 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 denial, 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 demands that he believe it until proved, and demands 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 decisive 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 pneumatology.

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; a better evidence than that spirits shall appear themselves—shall control matter as they wish, while still invisible and imponderable, infinitely beyond the reach of physical science, and then shall so control matter as to present themselves in visible forms, and show that the invisible controls and actually creates the visible. The materialism which does not yield before such facts is a fossilized opinion.

The world is full of these fossilized opinions. They will disappear as the individuals die who adhere to them. And it is to be hoped that the human race will attain

a condition of mental development in a few more generations in which fossils or unchangeable forms of thought will not exist, but all will be controlled by reason.

To attain this condition it will be necessary 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 realize the grandeur and beneficence 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 philanthropy 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 loneliness, 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 hearts are filled with joy.

The friend 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 conversation with a young graduate of Oberlin, going to Mantua to try his theological wings. "I, too, speak in that place to-morrow," 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 it 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 house." Considering it was already dark and a drizzling rain falling, this appeared to me not exactly the way to treat a man who was God's representative on earth, and I told 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 at large 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 to 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 perfectly level and thoroughly prepared for any succeeding crop. He boldly says that the idea and its working out has been through and by the assistance of his spirit friends. From the machine we went over the potato-fields, examining the bewildering kinds he cultivates. This section is the paradise of the potato; at last we came to what he called his "Spirit-Potatoes." These were very large, flatish with a red skin, and 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 looked and found three, one as large as a small pea, and two the size of a kernel of wheat. These he brought home and planted. The smallest one sprouted, and yielded 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 moment doubt the honesty of Mr. King. Whatever may have been the origin of the three little 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.

To the kindness of Mr. King we owe one of the most enjoyable drives it has been our fortune to take, over the magnificent farming country, from Mantua to Hiram Hill. The whole section is a great orchard and vineyard. On the Hill stands Hiram College, a Campbellite institute, over which General Garfield presided before he went to the war, and fell into the cesspool of politics. 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 her, 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 succeeded each other like kaleidoscopic changes.

We attended a circle at the residence of Mr. Cobb, one evening. Mrs. Cobb is a materializing medium, and is at present in a transitional stage. As the séance was private—they are never public—no test conditions were imposed, the results being considered sufficient evidence of genuineness. Several 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 cause.

At Shalersville, six miles away, besides Col. Macintosh and his estimable wife, a pioneer in his advocacy, on whom age has 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 manner, at Mantua. The day shall be announced 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. Carpenter, 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 tascality 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 incalculable good. His manner is pleasing and aside from his remarkable magnetic power, he is pronounced an eloquent speaker.

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 teacher of Nazareth was healing the sick, and instructing 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 little children 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 coffin, I can only say, "Of such is the kingdom of heaven."

Human life is marked by four great periods or epochs: Childhood, youth, manhood, womanhood and old age. In each of these stages we live in a world all our own, 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 virtues of our earlier years. Life's morning and evening meet in the shadows of its twilight, as if to wait the dawn of an immortal sun that shall gild its distant mountains with the light of an eternal day.

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

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 duplicity there; every thought is spontaneous. It gives each without preference, 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. Everything in the physical world attracts its attention and enlists its sympathies. The birds and beasts, the flowers and grasses, the green wooing woods, and singing brooks call forth its liveliest impulses and fill the young spirit with delight. It loves this strange world in which it has awoke to conscious being, and tenderly feels through it the pulse-beats and heart-throbs of him "who wheels his throne 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.

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 illumined 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 associations and surroundings is the most perfect faith in God. Tell the child there is a world where suns never set, and flowers 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 young spirit! What faith so sweet and pure as this? What life so divinely beautiful? Truly "of such is the kingdom of heaven."

Leave the bowery fields of childhood and follow life through the diverging years! How changed! The fires of ambition 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-

ciety turn into a gall of bitterness, 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 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 pulseless 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 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 un mindful of our sleeping treasure, bloom. Sunbeams and star-beams will kiss the little mound and keep their daily and nightly vigils over it.

What of little May? Though she appeared 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 our tear dimmed eyes to-day and wonders at our weeping. The angels will tenderly care for little May.

Three of this family 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 father and mother, brother and sister, and all her friends, and playmates 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 hemisphere.

In our dark hours little May will breathe over us sweetest blessings and purest prayers. Other friendships may grow cold, and other loves be darkened, hers like a never setting star, will shine on through the long 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 virtues of our beings, for "Of such is the kingdom of heaven."

## The Orthodox Church.

The Sun darts a ray of truth, when it says of "Tottering Christianity": "Education 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 religion; and we find the class of men who do not go to any church is on the increase. Indeed, there is a 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 continent of Europe—even in Italy and Spain,—doubts of the old theology, and even a total rejection of it, and of all supernatural religion are very prevalent. This has long been the case to a very great extent in Germany; in France unbelief is widespread; and in Russia the fermentation of ideas antagonistic to those of the national church, and to the existing organization of society, does not cease to show itself, in spite of the repressive efforts of the government. In England, too, the propagation of doctrines subversive of Christianity occupies many zealous workers of intellectual force, and unimpeachable honesty of purpose and purity of life; and they are making themselves felt. Here in the United States, as we understand, the same movement is in progress, and it is constantly gaining impetus." Add to this that Christianity will die hard,—that its strong consolidated organization will never be surrendered 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 trials in Scotland this year. Prof. Smith is arraigned for too great looseness in respect to the canon of Scripture; Mr. Fergus Ferguson is to be tried for objecting to the Confession of Faith; and Dr. Marcus Dodds will be asked to explain his views of Inspiration. Inasmuch as trials for any heresy which is sustained by common sense are the most effective methods of extending the heresy, Scotland seems to be in a fair way to get rid of some of the worst features of the old theology.—New Jerusalem 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 unvelleting of principles of the greatest worth to the race.—London Spiritual Magazine.



IS THERE A CONFLICT.

BETWEEN DARWINISM AND SPIRITUALISM.

BY WILLIAM EMMETT COLEMAN.

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 they remain be reasonably expected to be found? Undoubtedly, in the neighborhood of the localities in which man first made his entrance 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 archaeologically, none of these "missing 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 Darwinism, 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. Millions 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 skeletons? Moulder into dust. Rarely it is that one now and then petrifies or is fossilized, kept from ultimate decay and decomposition. The absence, therefore, of preserved remains of man's immediate progenitors, would be no valid argument against their existence.

Moreover, Spiritualistic revelations inform us, that the "missing 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 evolution, 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 either 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. It 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 proboscideans, the hyena family of carnivora, the ape, 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.

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 herein partially and scantily set forth.

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 vegetable, but which in their lowest forms are mere shreds of jelly-like protoplasm, such as the spontaneous combination of col-

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 enviroing circumstances, and hereditary 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;
4. Individuals whose peculiarities bring them into closest 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;
8. Changes due to individual variation are complicated by the law 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 46.

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, however, teaches that all things are made out of nothing or nonentity, it deriving all entities from nonentity by the creative fiat 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 own, as indicative of being not-entitled (to coin a word), undifferentiated being, being in essence, undivided 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 gemination, 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.

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, sir; 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.

COMPOUND PROBLEMS—FRAUDULENT MEDIUMS 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-absorbing theme of spiritual phenomena, and more particularly 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 consistent 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 enveloped 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 manifestations, may know what I mean by the key to the mysteries, etc., in distinction 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 good angels I am somewhat in better circumstances 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 editorial 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 directed in wisdom by wise angels, or whether they were in accord with the true character of the producers of the manifestations, morally considered. Again the reader is referred to answers 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 exhibited. 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 presentation 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 promptings.

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 the 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 faculties of interested mortals. 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 particles 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 transfiguration 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 coating 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 floor 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 relation 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-important that we know, with certainty, where there is suspicion of fraud, that the presentation be not a spiritual manifestation, before we make a public declaration of fraud, for it is now a well established fact that in very many cases genuine spiritual manifestations 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 persecution 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 control has 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 penalties of the wrong doings of others, and the only remedy is the intellectual development and spiritual illumination 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 upon 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 best portions of the spiritualistic fraternity and present to them what seems to me to be a principle key to the unfoldment of many of the mysteries connected with spiritual phenomena and more particularly to throw some light upon the mysteriousness of fraudulent mediumship, 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 phenomena 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 JOURNAL 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 unlock many of the mysteries connected with spiritual phenomena. I will quote: "Why should form materialization be considered remarkable? It is really only a mechanical process. Let the investigator be fully imbued with the knowledge that the form standing before 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 materialized 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 reason have we to believe that the form 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 representations merely. If the investigator desires a representation of a profane man, or a drunken man, his desires may be gratified whether the person represented 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 represented.

If an investigator attends a séance for materialization, and believes the medium to be tæcky, 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 act 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 mortal world. Ponder well these things, dear reader, and ever bear in mind the motto of the RELIGIO-PHILOSOPHICAL JOURNAL: "Truth wears no mask, bows at no human shrine, seeks neither 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 revelations," 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? I answer, 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 possible, 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 credulous and unthinking would be likely to accept such "revelations" as correct, without evidence, made me long hesitate about their publication.

Again, in your issue of the 22nd ult., after quoting from my letter in The Evolution, you say, "The inconsistency of those who, like Mrs. Denton, would explain 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 continue 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 I 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 materialized 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 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 adherents 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.

Yours for more caution,

ELIZABETH M. F. DENTON. Wellesly, Mass., Sept. 30th.



BOOK REVIEWS.

ISIS UNVEILED: A Master-Key to the Mysteries of Ancient and Modern Science and Theology. By H. P. Blavatsky...

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 impatiently awaited its appearance.

We regarded Emma Hardinge Britten's Art Magic as the most unique work in spiritual literature, but it is only the pass-word to the vestibule of the vast temple of mysteries laid open in "Isis Unveiled."

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...

Madam Blavatsky boldly sets herself in resistance to the further progress of this tendency. She gathers up all the rejected material, and sweeps clean the lumber-room of literature.

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...

"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 unveiling of Isis, is the tracing of Christian beliefs and dogmas to their pagan sources, and proving them to have been derived from the old heathen faiths.

The unweaving of Isis, is the tracing of Christian beliefs and dogmas to their pagan sources, and proving them to have been derived from the old heathen faiths.

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.

BOOK REVIEWS.

CHRISTIANITY AND INFIDELITY: A Joint Discussion between Rev. G. H. Humphrey, Presbyterian Clergyman, of New York, and D. M. Bennett, Editor of the Truth Seeker.

It was conducted in the columns of the Truth Seeker, a letter alternately from each contestant appearing each week. The subjects discussed were as follows: Part I.—The relative services of Christianity and Infidelity to American Liberty.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Illustrations of the Logic of Science, I, by C. S. Peirce; The Growth of the Steam-Engine, I, by Prof. R. H. Thurston...

Mr. Humphrey, Mr. Bennett found no mean adversary. The orthodox side is ably presented, and the best arguments possible are brought forward...

OUTLINES OF MODERN CHEMISTRY. Organic, based in part upon Richey's Manuel de Chimie. By C. Gilbert Wheeler, Professor of Chemistry in the University of Chicago...

This little book has doubtless been designed 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.

Magazine Notices for November.

POPULAR SCIENCE MONTHLY (Supplement). Contents: Observation in Social Science; David, King of Israel; A Modern "Symposium"—Subject: "The Soul and Future Life"; The Colors of Animals and Plants—II, The Colors of Plants...

THE GALAXY. (Sheldon & Co., New York.) Contents: Five days in the Tuscan Maremma; Love; Army Organization in the United States; Her Oath; Administration of Abraham Lincoln. Radical Plottings against Mr. Lincoln; Maturity; Hidden Influences in Public Assemblies; The Age of Bronze...

ST. NICHOLAS. (Scribner & Co., New 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; Verses; The Willow Wand; poem; The Story that would not be told; Polly, a Before-Christmas Story; Picture; The Lord Mayor of London's show; My Girl; Mars, the Planet of War; A Domestic Tragedy...

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; Solomon's Seal; There's an Owl in that Peanut; Pinky Posy and her Seven Little Doctors; Turkeys; A Midnight Raid; Loreetha; Little Dame Fidget; Poet's Homes; The New Baby; Behaving; What a Goose; The Adventures of Miltades Peterkin Paul; The Flossy and Bossy Stories; Daughter and I; Mouse's Escape; Six Sur-prises; Ned's Thanksgiving; Tangled Knots; Parlor Pastimes; 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 the United States; Dr. Carpenter on Spiritualism; Art in the Community; Meditations of a Hindu; Prince and Sceptic; Popes and Cardinals; Life at Bucharest; Young Musgraves; To Hermione; Life and Times of Thomas Becket; Of Vulgarly in matters of Opinion; The Poetry of September; The Calliphate; Ex-President Mark Hopkins; 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. Houghton & 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; Portugal and the Portuguese; "Ab, Chasms and Cliffs of Snow"; Crude and Curious Inventions at the Centennial Exhibition; 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.

SCRIBNER'S MONTHLY. (Scribner & Co., New York.) Contents: Canvas-Back and Terrapin; An Isle of June; Peace; Roxy; Four Meetings; His Inheritance; "Call Me Not Dead"; A Bed of Boughs; The Countess Potocka; Indian Summer; The Saddle-Horse; On the Cliff; Bees; The Legend of Glen Head; Louis Adolphe Thiers; The Erie 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; Eric-a-Brac. Most of the leading articles are finely illustrated.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Illustrations of the Logic of Science, I, by C. S. Peirce; The Growth of the Steam-Engine, I, by Prof. R. H. Thurston; The Law of Continuity, by George Lewis; Modern Troglodytes, by Felix L. Oswald, M. D.; The System of Sirius, and Solar Systems, different from Ours, by Camille Flammarion; 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 Gigantic Moat-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.

THE RADICAL REVIEW. (Benj. R. Tucker, publisher, New Bedford, Mass.) Contents: Prostitution and the International Woman's League, by Henry Edgar; Spencer's Unknowable as the Basis of Religion, by F. Stahl Patterson; Preacher's Love-Vacation, by John Weiss; Transcendentalism, by Samuel Johnson; System of Economic Contradictions, Chapter II, of value, Editor's Translation, by P. F. Proudhon; The Warfare, by I. G. Blanchard; So the Railway Kings Itch for an Empire, do They? by "A Red-Hot Striker"; The Spirit 'at was in Jesus, by John Weiss; The Great Strike; Its Relations to Labor, Property, 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. McCrary, Secretary of War—with Portrait; Fowlerism; Brigham Young—with Portrait; What is our Duty? Light in Dark Places; Wives and Shop-Women; Indolence 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; Spiritualism 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 Organization.—No. II; Faith and Works; Reply to Rev. S. B. Surratt; Memphis Mediums; Harmonical 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 paper.

The November number of the MAGAZINE OF AMERICAN HISTORY. (A. S. Barnes & Co.) contains a great variety of readable matter interesting to the general reader as 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 upholding the dignity of the Republic in the presence of Royalty, is graphically described. The department of Biography includes a delightful sketch of the life of the late James William Beekman, from the graceful pen of the veteran litterateur, Mr. Duyckinck, illustrated by a view of the famous Beekman house, one of the landmarks 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 spoils their sweet Now, clarified, its mellow juices miss, Steeped by you sun into pure drops of bliss. Such weather makes one scuff at tropic heat, And feel less sad for summer's flying feet. So rare the honey of a parting kiss. Yesterday's fogsomewhat befogged the brain, And in the blood a streak of madness wave; But this northwester slits bad dreams in twain. As Saladin's scimitar the cushion clove, I would not change the crisp, immortal breeze. For all the balm of spicy summer seas. —Rachel Pomeroy in Independent

TRUTH will never die; the stars will grow dim, the sun will pale his glory; but truth will be ever young. Integrity, uprightness, honesty, love, goodness, these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who have enshrined them in their hearts have been burned at the stake; but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the ever-living truth of God. You can not kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting. —Spurgeon.

Oh! it is excellent To have a giant's strength; but it is tyrannous To use it like a giant. Great men think of themselves as gods. As Jove himself does, Jove would ne'er be quiet. For every pelting, petty officer Would use his heaven for thunder.—Nothing but thunder. Merciful Heaven! Thou rather, with thy sharp and sulphurous bolt, Split'st at 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, Plays such fantastic tricks before high heaven, As make the angels weep; who, with our spleens, Would all themselves laugh mortal. [Shakespeare.]

THERE is but one Eternal day. The Sun of Wisdom never sets. The soul that is lighted up with its effulgence knows no night. It shines upon the temple-dome of Intellect, sets Intuition aglow, and illumines Spirituality with its resplendent brightness; filling vestibule, nave, corridor, and dome of the human temple constructed, arranged and directed according to the divine plan of Harmony, with its sacred beams. Those thus enlightened do not stumble or halt in their work. They walk by sight. Faith has been swallowed up in knowledge, and their pathway has been lighted up by the shining brightness of that perfect day. All the soul

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 important, then, that we all emerge from the darkness of gross sensuality, sordid selfishness, and hollow-hearted worldliness, into the resplendent beauty of that day that knoweth no 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.—Laisure 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 than nothing, 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 tranquillity, is truly great, and whether peasant or courtier, deserves admiration and should be held up for our imitation and respect.

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

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Religio-Philosophical Journal

JNO. C. BUNDY, Editor. J. H. FRANCIS, Associate Editor.

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LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, March 10th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

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CHICAGO, ILL., NOVEMBER 10, 1877.

Secular Schools and Religion.

(From the San Francisco Morning Call.)

The Rev. Dr. Platt, of Grace Church, delivered a lecture Sunday evening on "Secular Schools and Religion," which defined in a more distinctly 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 among 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 Romish schools; Protestant money to Protestant schools, and Infidel money to Infidel schools. This means, if it means anything, the abolition of our present public school system."

In Chicago on Saturday, Oct. 27th, E. O. Brown, 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 representatives men are all educated—drilled—disciplined. 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 irresistible 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 special creedal forms is to them the bane of their system of faith and worship. And why? Simply this: The perpetuation of

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 subservency 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 allocation of Pope Rio 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 it to prepare the way for a union with ritualism 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 suppress 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 acute 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 untrammelled press and upheld by a pure ballot, can furnish them. Let us protect the tender minds of childhood from all harm, that while young and vigorous they may be allowed to grow and enlarge the soul powers of thought and action to their fullest capacity, in harmony with nature's unfoldings, without being dwarfed by bigotry, cramped by thought-fetters, 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 Spiritualism, and its related phenomena. When at 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 instances well authenticated. His elevated wish for more and more evidence for spiritism in opposition to the grovelling 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 occurrences 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 justice 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. Goldsmith, that he had also seen one. Gen. Orghorpe 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 particular 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 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 McKensie, 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 Kingsburgh told us that her father was one day riding in Sky and some women who were at work in a field on the side of the road said to him they had heard the

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 congratulate you 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, WARREN S. BARLOW, 200 Broadway, N.Y.

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. DANKIN, Baltimore, Md.

Haeckel versus Underwood.

In contesting our remark that "Life is always antecedent to organization," Prof. Underwood says, in an authoritative style, "Life is never antecedent to the combination of elements which manifests vital phenomena." And yet Haeckel, the great German materialist, 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. Supposing that in reply to Haeckel's assertion that "life is not a result of organization, but vice versa," Prof. Underwood were to reply, as he did to us, that "Life is never antecedent to the combination of elements which manifests vital phenomena," what could be made out of it but an attempt to obscure meaning by multiplying words? Pray what is "the combination of elements which manifests 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 antecedent 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.

Railous "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't starve! Such was the apologetic utterance made by a well-known preacher in referring to Gilman's crime. It embodies the miserable sentimentalism of the age. It is the keynote of the breaches of trust and the frauds of the hour. Here is a man, with a reputation of twenty-five years' standing; with that repute 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, dishonors and ruins his family—and ministers apologize for him because he gave his money to benevolent objects! One of our citizens 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 washerwomen beg for their wages in vain. This is the sentimentalism of Sterne, who cried himself and made the world cry over a dying mule, while he neglected a loving mother. Gilman had a rapid transit to Sing Sing. He was arrested, convicted, sentenced, sent up the river, and had the uniform put on him—all within twenty-four hours."

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 review it as we have leisure. It is for sale at this office. Price, \$2.

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 store-room, and then suddenly decamped; while hugging the bag under his coat, exclaiming, "This diarrhoea 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 of 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 pleasant 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 Somerville, 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 announcement, and extend our kindest wishes for the prosperity and continued happiness of friend Tuttle and his estimable wife.

Laborers in the Spiritualistic Vineyard and 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 our thanks for numerous favors.

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

A 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 bellfries 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 electro-pathic and magnetic healer, Dr. J. W. La Pierre, is located at 232 West 3rd St. Cincinnati, O.

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

Miss Leslie 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 Cincinnati, 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 Judge 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.

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 standard 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, like 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 Children's 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 is above reproach." To all such we extend a cordial greeting, and gladly welcome them to the swelling ranks of Spiritualism.

Spirits are 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 Akasoff,—a private letter received from this distinguished advocate of Spiritualism, informs us that he has fully recovered. The mineral waters of Gelesnavodst, in the Caucasus Mountains, as by 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 table, 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 our friends will conclude to purchase, and thereby, while adding 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 requisite qualities, their fortune is assured. Our talented friend, J. Frank Baxter, with 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; Chaska, Wednesday evening, Nov. 14th; Shakopee, Thursday evening, Nov. 15th; Prior Lake, Friday evening, Nov. 16th; Hastings, Saturday 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 rescue 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.







Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"The Cook Crew."

As Peter sat dozing...

A rough chap came up...

But Peter, awaking...

Then, with fingers outspread...

The apostle then, blushing...

"Though your name isn't here..."

The Other World.

BY HARRIET BECKER STOWE.

It lies around us like a cloud...

Its gentle breezes fan our cheek...

Sweet hearts around us throbb and beat...

And, in the hush of rest they bring...

To close the eye and close the ear...

Scarce knowing if we wake or sleep...

Sweet souls around us watch us still...

Let death between us be as naught...

Our Dead.

Nothing is our own; we hold our pleasures...

Music.

Music is a great aid to man's spiritual development...

The wonderful potency of music is but little understood...

The orchestra was tuned and the band was preparing...

And many sprang up from the grass...

Then the sweet notes of "The Harp that once..."

Those who had danced before seemed to be most strongly affected...

It was a strange sight to see this extraordinary audience swayed...

The clarinet struck up a lively polka...

Bright faces were lifted up and all were smiling...

As if enraptured, to the blessing of the words...

While they were still oppressed by the solemn notes...

And taking his case, his chin in his hands...

Then, with fingers outspread, and thumb on nose...

But Peter, awaking, said, "Not quite so fast!"

Then, with fingers outspread, and thumb on nose...

The apostle then, blushing, and fumbling his key...

"Though your name isn't here, I shall let you go in..."

gan Guards, and the poor creatures fairly shrieked with laughter...

Many of them cried bitterly when the instruments were put away...

Music manifests its peculiar qualities in many different ways...

SOMNAMBULISM.

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

A somnambulist writes: In the August number of the Revue Spirite, says: "The Romance of the Future" is one of the strange problems...

Really, how little philosophers know of man as he is; they search for him as he was...

One day you will be pleased with a friend and the next disappointed in him...

The Religio-Philosophical Journal, published in Chicago, and edited by John C. Bundy...

Brief Mentions: D. W. Perry, of Millersburg, Pa. writes: "Thanks for your leniency in continuing the JOURNAL on faith..."

M. M. Thornburgh, of Santa Maria, Cal., writes: "I have taken the JOURNAL since its first appearance on the stage of action..."

Robert L. Bunting, of Fowler, Mich., writes: "There is a true growing interest in Spiritualism here and I think the influence of the JOURNAL for the next three months..."

Condition of Spiritualism: M. D. Cowdery of Geneva, Wis., writes: "I think Spiritualism never made so rapid progress as it is making now..."

A writer on the Sunday question, in the Dunedin Star, asks: "Is it not monstrous that people who go to church think nothing of defrauding their neighbor..."

Clapham, London, has a "Charity Organization" for relief, and to effectually suppress professional begging...

Freedom of Religion and of Conscience.

In our last week's issue we alluded to an outrage in Texas, perpetrated by Christians...

The account which a special telegram gives of the enormous punishment inflicted on a Dr. Russell, of Bell county, by a mob, who took this method of vindicating their religious faith...

The Rev. W. N. Webb lately delivered a discourse in St. Paul's Church, Evansville, Indiana, on "Modern Spiritualism..."

The universality of belief in the reappearance of dead spirits was a chief characteristic of the teachings of Holy Scripture on that point.

Emma Hardinge Britten, in a lecture lately delivered in San Jose, Cal., on "Capital and Labor," said: "It was the question of the times..."

Mrs. Maud E. Lord: The editor of the Truth Seeker attended one of her sances, reporting thereof: Numerous moving lights were seen of different sizes, from the size of a pea to that of a person's head...

E. E. Chesney, of Bushnell, Ill., writes: The JOURNAL is every week better and better. What glorious news! I say deliberately that if 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...

H. N. G. Eatts, of Hopkell, Mass., writes: There is many good Spiritualists in this village, and often we are favored with messages of light and wisdom from the upper spheres...

A. Moore, of Spenser, Mich., writes: I cannot say like many do, that I like the JOURNAL any better since Bro. Jones left us...

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 amusements with intellectual culture...

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...

A Prophecy Dream: John Wilcox, of Eddyville, Ia., writes: On Saturday, the 20th of October, 1877, two weeks of severe illness caused by diphtheria, little Mary Patterson, a remarkably bright child of orthodox paternity passed over from this life to the home of the angels...

Mary Parkhurst, of Rochester, N. Y., writes: I suppose I am a stranger to you, but through correspondence I was no stranger to the "Father" of this excellent paper that through so much labor he brought to such a high degree of perfection...

There has been a general improvement noticed from week to week.

Dr. Faunsteck considers 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 as if he had been shot," after she had just done for five minutes what the master was in the habit of doing to her.

A strange case is related by Captain John James of a young boy trying to awaken his companion, who was in a mesmeric 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 confined in London; a lady in his presence complaining of being too warm, he turned towards her and commenced fanning her with his brawny hands, and she immediately sunk into a mesmeric sleep, and was awakened with great difficulty. The incident created great excitement.

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

The Mesmerizing of Animals: The Dialectic Association of Inquirers into Spiritualism has determined to follow the example of the British National Association of Spiritualists, by affording increased facilities for debating various points of interest to investigators into Spiritualism and kindred subjects.

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A. J. Fishback, of Webster-Groves, Mo., writes: "It affords me great pleasure to congratulate you on your eminent success as editor and manager of the JOURNAL, especially as you were so suddenly and unexpectedly called to assume the high and responsible position under circumstances so sad and embarrassing. You are aware that I was personally and intimately acquainted with the late editor of the JOURNAL, Hon. B. S. Jones, for fifteen years and now that he has gone into spirit-life, I recall many private conversations between us in which he assured me that he had made ample provision for the continuation of his beloved paper after his demise. He also frequently told me that Spiritualism would not only not die out, and that the JOURNAL would not only last as long as he lived, but that after his death it would be greatly improved, and prosper more than ever before. During the past seven months I have been traveling and lecturing on Spiritualism in Michigan, Indiana and Ohio, and wherever I went I met the JOURNAL, as I thought, and as the friends generally expressed themselves, greatly improved. You publish a fine paper, it has good and wide awake, and is therefore indispensable to our best interests and cooperation in your noble and praiseworthy undertaking. The path of an immortal destiny is before us, and as such must do his or her own work, let us see to it that it is faithfully and well done."

Items in Reference to Mesmerism From Various Sources.

The mesmeric 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 spirit is more awake than ever. One "philosopher" claims that sleep can be induced by the magnetism of another. The force that produces the mesmeric sleep is occult—hidden!

In mesmeric sleep sensations and consciousness vanish. The trance medium is merely mesmerized by spirits. The mesmeric sleep is generally followed by clairvoyance. One gentleman had ten teeth extracted while under mesmeric influence. One "philosopher" claims that the nerve and in the operator, produces mesmeric sleep in the subject.

As mesmerism and spirit phenomena are closely 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 mesmerism 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 is possible for two mesmerized subjects to exchange spirits. Adam was undoubtedly placed under mesmeric influence when the rib was taken from his side, if it ever was. Persons between the age of eleven and sixteen are more susceptible to mesmeric influence than at any other time. A person, after inhaling what is known as "laughing gas," became all at once a mesmeric subject. One experimenter in mesmerism gained more complete control of his subject by breathing slowly over the region of the heart.

Somnambulism is said on certain occasions to have been induced by spirits. What is it then but a species of mesmerism? Mesmeric sleep is only one slight manifestation of the possibilities that can arise therefrom. One "philosopher" claims that mesmerizers possess a "narcotizing" influence within their physical organization, which, when applied to a subject, produces sleep. In experiments in mesmerism, if the subject is in a profound sleep, and you cannot awaken him, no injury can possibly follow. The subject, if left alone, will awaken naturally from the sleep. Experiments in mesmerism should always be tried in the evening; the system then being more nervous, the desired results can be obtained more easily than at any other time.

Strange to say a mesmeric 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 influence render far more active the various faculties of the mind. An English experimenter in mesmerism often induced the mesmeric sleep by having his subjects gaze intently at a piece of cork attached to the forehead. Dr. Faunsteck considers 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.

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THE ROSTRUM.

Important Questions Answered by the Control of Mrs. Corn L. V. Richmond at Grows' Hall, Chicago, Oct. 13th.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

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 separate states, derived not from Christianity, but chiefly from Oriental 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 Oriental 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 Buddhist faith there were many stages of this transition, and all of them were preliminary to re-embodiment. Among the Hebrews no existence beyond death was taught; it was believed 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 the ancient Hebrew 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 Buddhists 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 subservency, until finally they are judged worthy to enter into heaven. This idea prevailed 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 perpetually, so laws and penalties were pronounced in perpetual operation. You might as well say that hell 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 violation of 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 violation of 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 foundation 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 be quenched 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 thief on the cross: "This day shalt thou be with me in Paradise?"

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; bear in mind that the earth is only one of millions of primitive schools for human souls.

QUESTION.—Christ says: "I am the resurrection and the life." "I am the light." "I am the truth and the way." Theologians declare that these sayings are positive evidence 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 explanation 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. Had 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 "expectancy," "atmosphere of credulity," and "prepossession of the witnesses," so that they are made to see and report things that do not actually 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. Wallace 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.

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 often of a profane or unwholesome character than those received by other methods? and if so, why?

ANSWER.—They are oftener of a profane

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 moment; 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 demarcation between individual and departed intelligence?

ANSWER.—This question like one of the others, has been answered quite recently. The manner of defining a spirit's 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 understanding in the mind. Those desires of this study will find the line of demarcation 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 demarcation 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 deplete 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 solution 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, 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 is 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 for utilizing 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 resistance—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 explain?

ANSWER.—We might think 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 who has been a drunkard, is no so

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 spirit-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 feeding the five thousand on the few loaves and fishes and there being so many baskets full 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 fully 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 manifestations 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 ascendancy, 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 omission as an interpolation. The Romish will admit such an edict was possible and the fear 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 politics of the world at large; also, their opinion 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 the Papal authority in temporal government as well as in spiritual law. In France, Republicanism was never stronger than to-day; 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 exception 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 strong under-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 of government.

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