

IS THERE A CONFLICT

BETWEEN DARWINISM AND SPIRITUALISM?

BY WILLIAM ENNETTE COLEMAN.

It is rather the anti-Darwinians who derive entities from non-entity; since they deny that organic forms are derived from individualized ancestral forms, but assert that they are specially and independently created, as the Christian supernaturalists tell us, or, as Peebles would have it, are derived from dead and decomposed matter, not living entities.

Clearly, then, Darwinism does not derive entity from non-entity, either in the sense of non-existence or of non-individuality; anti-Darwinians being the only known promulgators of such absurdities. A grosser perversion and misunderstanding of Darwinism than those in this case can hardly be imagined,—the charges being directly opposite to the truth, as the feeblest intellect can readily perceive. I defy the production of a single paragraph, sentence, phrase, line, word, letter, or infinitesimal portion of a letter, of any Darwinian, wherein can be discovered the ghost of a shadow of a homeopathic chance that the writer ever, for the millionth part of a second, faintly surmised or remotely dreamed that there was ever, at any time, in any part of nature, the most microscopic and exiguous approach to such a self-evident impossibility as the derivation of something from nothing, of entity from non-entity; always, excepting such Orthodox-Christian Darwinians as may have failed to rid themselves of the venacious incubus of original special creation.

DOES DARWINISM DERIVE THE UNCONDITIONED FROM THE CONDITIONED?

or the Absolute from the Finite, with both of which Mr. Peebles charges it? As pre-eminently absurd as was the previous charge just refuted, this, it must be confessed, is more so; and it is as unfounded as absurd. Has Mr. Peebles ever read any of the philosophical writings of Darwinian authors? I doubt it strongly; else he could scarcely have fallen into such an egregious error,—have made such a preposterous mistake. Can he designate a line in any Darwinian writer teaching such absurdities, as derivation of the Absolute from the Finite, the Unconditioned from the Conditioned? Verily not; but the opposite is set forth as plainly as language can embody it. Herbert Spencer is the most intellectual and profound mind among Darwinians, towering far above all other thinkers of this century. Has Mr. Peebles ever read his System of Philosophy, expositive of evolution, in which Darwinism forms an important factor? Is not the foundation of Spencer's whole Philosophy based upon the proposition, that the Absolute, the Unconditioned, the Unknowable, the Noumenon, underlies and is back of all phenomena, all conditioned existence, all finite, relative being, which latter are the modes of manifestation of the Absolute and the Unconditioned?—See Spencer's First Principles, chapters I—V.

Prof. John Fiske, America's ablest philosopher, and a thorough Darwinian, in his great work, "Cosmic Philosophy," a work specially commended to Peebles' careful perusal and thoughtful study, elaborates precisely the same line of argument as Spencer; and upon page 91 of Vol. I., as the result of the inquiries and investigations of the four preceding chapters relative to the Absolute and the Relative, he "affirms the objective existence of an Unknowable Reality, of which all phenomena whatever are the knowable manifestations."

These philosophical principles are so clear that no rational thinker can deny their truth; and as Darwinians are, in general, clear-headed, logical reasoners and thinkers, it is unkind of Peebles to charge them with believing such ridiculous nonsense as the Conditioned giving rise to the Unconditioned, or the Relative originating the Absolute. I venture to say that such palpable imbecilities never entered the brain of even an anti-Darwinian, either Christian or Pœblesian; for none but an idiot or a lunatic could ever give birth to such thoughts. It is on a par with the belief that twice two is eleven; but as many anti-Darwinians verily believe that three times one is one; I may, perhaps, be a little premature in asserting that superstitious Christians would never be guilty of such folly as deriving the Absolute from the Relative, more particularly as they undoubtedly do believe in the Absolute (God) becoming Relative (incarnate in Jesus), which is equally as absurd as its converse.

DOES DARWINISM DERIVE MOTION FROM INERTIA?

It is another inscrutable mystery, how Peebles can suppose that Darwinism derives motion from inertia, since Darwinism,—that is the teaching of the liberals, free-thinkers, which he is purporting to give,—denies *in toto* the existence of such a thing as inertia. The old philosophical concept of inertia, based primarily upon Christian speculation, is now discarded; the doctrine of the persistence of force having demolished the dogma. Motion is eternal in matter; inertia, rest, is entirely unknown to nature; motion never having been derived from it or from aught else, but was always self-existent in connection with self-existent matter. The eternity and indestructibility of matter and force are generally accepted scientific truths, and may now be deemed axiomatic; hence, if force—which involves motion—has eternally existed, inertia—absence of motion—is and always was an utter impossibility, and so evolution declares it to be. Darwinians (not Darwinism *per se*, these philosophical points not being embraced within its purview) say that motion was never created any more than matter was created, the two being co-existent from all eternity and will ever co-exist; it being as impossible to annihilate an equivalent of force, productive of motion, as an atom of matter. Anti-Darwinians, however, predicate the evolution of motion from inertia, as they deny the eternity of motion, alleging that motion was imparted to matter by God, hence, previous to such impartation, inertia must have been the condition of being. Bro. Peebles has confounded the two again.

DOES DARWINISM DERIVE CONSCIOUSNESS FROM UNCONSCIOUSNESS?

In this instance Peebles has once more confused the teachings of Darwinism and anti-Darwinism. Darwinism derives consciousness from pre-existent consciousness; man, says Darwin, was derived from semi-human conscious beings, those beings from other conscious beings, and so on, all by natural law,—consciousness from consciousness all the time and all the way through. Mr. Peebles says Darwinism derives man from *scidians*, tadpoles, fishes, ganoids, reptiles, birds, mammals, marsupials, lemurs, simiads, apes, and monkeys; granted (though such does not correctly represent Darwin's teachings); are not all these conscious entities? How, then, does Darwinism derive consciousness from unconsciousness, when the chain of consciousness in Darwin's scale extends from the highest to the lowest form? But it may be said, that the

original forms, the lowest or first forms of life, from which the rest have all sprung, according to Darwinism, derived their consciousness from unconscious matter. As Darwin speaks of the Creator having originally breathed life into a few forms or into one form, from which the rest have been evolved, and as the Creator must certainly be a conscious being, we see that the chain of consciousness is complete; the consciousness of the lowest forms of life being derived from the Deific consciousness, and the consciousness of all other forms of life being derived from the consciousness of each preceding lower form,—consciousness from consciousness from first to last; thus, never, even in the most inferior or minute organisms, do we see consciousness arise from unconsciousness.

How greatly mistaken, then, is Peebles in asserting the derivation by Darwinism of consciousness from unconsciousness. No doubt there are some Darwinians—of certain schools of thought—that believe in the ultimate derivation of consciousness from unconsciousness, in a certain sense; but such is merely their individual opinion as independent thinkers. As Darwinians, they may believe either way, since Darwinism does not attempt to settle the point at all. Darwin merely indicated his own opinion that consciousness was imparted to the first forms from a Causative Power in Nature, which belief, *in some form*, is doubtless held by a large majority of the Darwinians; while those Darwinians disbelieving in the existence of spirit or Deity (in any form) necessarily deny it. But the teachings of Darwinism are not involved in the solution of the problem,—every Darwinian can settle it for himself, believe or disbelieve it, it forming no part of essential Darwinism.

Darwinism derives intelligence from non-intelligence, so Peebles informs us; but, as we have seen, in every instance Darwinism derives intelligence from intelligence, every species of intelligence being derived from pre-existing intelligence, in an unbroken chain of relational causation. It would be well to note, however, that anti-Darwinians derive intelligence and consciousness from unconsciousness; since Christianity believes in the miraculous creation, either out of nothing, which is certainly unconscious, or from inorganic matter, which is alike unconscious, of all forms and species of intelligence and of conscious beings; while Peebles derives conscious, intelligent existence from unintelligent, unconscious disintegrated organic matter.

DOES DARWINISM DERIVE SPIRIT FROM MATTER?

It is a remarkable asseveration of Peebles, after declaring that Darwinism is materialistic,—denying the existence of spirit,—to tell us that it derives spirit from matter. If it be materialistic, it disbelieves in spirit-existence, hence can not derive spirit from anything. One or the other of these statements is untrue,—they are mutually destructive of each other. If Darwinism teaches Materialism, then it cannot teach the evolution of spirit; or if Darwinism teaches the evolution of spirit, then it is not materialistic. Either horn of the dilemma Brother Peebles is privileged to take. Again, if Darwinism teaches the evolution of a spiritual universe, coincident with the material, it is then spiritualistic; and no conflict can possibly exist between it and Spiritualism, but, as demonstrated in Part I., they are in full harmony the one with the other. This admission of Peebles, that Darwinism teaches the evolution of spirit, at once demolishes the whole theory contended for by him,—a conflict between Darwinism and Spiritualism, and nothing more would be required to be said thereon, did we take the paragraph in its plain literal meaning; but, as Bro. Peebles is an idealist, a subjectivist, he will probably idealize and transcendentalize this plain statement of spirit-evolution, so that it will mean something totally different from its very palpable signification. Ministers, we know, have a great knack of spiritualizing and mystifying the simplest precepts of Scripture; e. g., when Jesus tells us to hate our mothers, he means *love* our mothers, and when he commands us to take no thought for the morrow, he means *take thought* for the morrow!

Darwinism does not teach the evolution of spirit from matter, since the whole subject is foreign to its scope and character; some Darwinians believe spirit is evolved from matter, some believe matter was evolved from spirit, while some disbelieve in spirit altogether, and some even disbelieve in the existence of matter; Darwinism itself having nothing to say on the subject.

DERIVATION OF THE COMPLEX FROM THE SIMPLE.

Mr. Peebles ridicules Darwinism for deriving the complex from the simple. In this instance he hits upon the truth for once in his statements regarding its teachings, for it does, in one sense, derive the complex from the simple. Does Mr. Peebles deny that nature derives complex organisms from simple cells? Was not Mr. Peebles himself, with all his wonderful complexity of form and function, body and mind, once a simple undifferentiated cell? Is not every organic form in nature derived from a simple cell? Are not complex vegetable forms derived from simple seeds,—in fact, is not the derivation of the complex from the simple the universal law of all being? Our earth was once a homogeneous, uncondensed, vapory fire-mist; yet from that incomplex structure has resulted, through evolution, the marvelous complexity of the world to-day. The universe was once a simple mass of unevolved nebulous matter; but from that incomplex nebulous substance has been produced all that exists to-day,—suns and worlds, with all their complexity of life and organisms, animal, vegetal, mineral, human. Yes, Darwinism does teach the evolution of the complex from the simple, and so does every branch of scientific knowledge, every system of thought extant in the civilized world; and it would be the height of idiocy and imbecility to deny the existence of such derivation and evolution. Mr. Peebles says he is an evolutionist; what does evolution mean other than an unfolding or development from the simple to the complex? What point, then, in berating Darwinism for teaching this self-evident and universally established truth? In this connection, attention is directed to the following concise and precise definition of evolution given by Herbert Spencer in his System of Philosophy: "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity [simplicity] to a definite, coherent heterogeneity [complexity]; and during which the retained motion undergoes a parallel transformation."

To be Continued.

The whole scene of objects which we now behold will very shortly be replaced by others of similar mode. Let us reflect with what celerity the scenes of life are shifted; things glide along unceasingly like a rapid stream; the natural action is producing continual change; causes and effects are infinite in variety, and nothing is in a fixed and permanent state. Matter is transformed from one form or substance to another, in an infinite operation. He who contemplates these perpetual changes and vicissitudes, thus rapidly rolling on, like one wave upon another, will entertain but an humble opinion of mortal affairs. In short, the universal movement sweeps everything before it into the ocean of eternity and oblivion; the mutability of forms, but permanency of mode, is the attribute of the Universe.

A MOTHER'S DREAM.

BY HUDSON TUTTLE.

A mother sat by the bedside of her dying child. It was night, dark and tempestuous. The icy garb of winter wrapped the cheerless earth. Nature seemed dead, all but the wild wind. How that roared through the sounding darkness! Oft there would be a pause, dull and sullen in which the distant booming of the far off forest could be heard like the sounding of the ocean. Then the next blast came on, gathering strength to dash in one terrific burst over the frail tenement.—Pass on and die in a long, fiendish wail. To the young mother, holding the hand of her dying child, it seemed like the revel of legions of troubled spirits. Closely she bent over the little pale face. She wrapped the clothing around the cold form, and clasped it with her arms. If there was a calm it was out in the mad night.

Juline was a fond and devoted mother. So far her life had been one of unalloyed bliss. She, in youth, had been the idol of her parents. She was loved and loved in return the husband now sharing her grief beside her. Their darling boy was the great light of their hearts. He was the first and only representative of their unchanging love, and on him was poured without measure their parental affection. Never had a thought of separation from him occurred to them. They never dreamed of his dying. They lived in the present, and the future was begirt with bows of promises. Who can blame them when they saw their child, blending the characters and features of both, in a manner they dreamed, their own spiritual notions were blended in love, and thought how he would perpetuate these qualities in immortality? How can parents otherwise than anticipate when their children bear their united lives to remotest future, and if their children are truly noble, how can they resist an adoring affection?

Diphtheria, that fearful janizary of death, was abroad. Here it had broken an idol; there torn a beautiful vine ruthlessly from its trellis. But Juline was not alarmed; her boy was too healthy to be in danger. "It is only the frail who are taken," she said, "or those who have not proper care." She was not fearful of its approach. Oh, mortal how easily allured by the phantasm of Hope! How duped by a wish which becomes not a reality!

October's haze had fallen in the month of November. Day after day, soft, mellow, dreamy, visited the earth, beautiful, sadly sweet, with the consciousness of age and the winter of death. The frost yet spared the late flowers of autumn, and the hills were still green with late maturing grasses. Suddenly the Snow King rode down from the North, faster than the fleet reindeer can travel. Around him rolled dark clouds, and beneath him gathered the white snow. All the lingering souvenirs of Summer were buried in a common grave. Many a bird of passage beguiled into tarrying by the warm smiles of autumn, was buried with them.

Far more dreadful, the Snow King brought the fearful malady to many hearts, and only manifested his sympathy for the sufferers in wailings. At night, Juline discovered her Albin unwell. His little frame felt the first scorch of fever. The next day he became hoarse and refused to swallow his food. At night the physician pronounced him beyond hope. Thus rapidly ran the fell disease its course.

Juline spoke not a word when she heard his doom. She only took his little hand in hers. The moments passed. Oh, it was too much for so young a creature to combat with death! Death, old as Time, strong as Omnipotence. The little sufferer threw his hands upwards, and a smile, pure and sweet as the gleam of a star flashed over his before agonized face. He raised his head from the pillow, crying, "Grandma! grandma!" and fell back dead. But the smile remained, as the light of the sun already set, guides the mountain top. Just on the threshold of the Spirit-world all its divine beauty flashed on the spirit, and as it departed from the body it stamped it with its joy.

Juline uttered no wild cry, but with dry eyes she said like one in a dream:—"I will not yield him to the grave! He shall not die and grow cold!"

In vain her husband endeavored to console and reason with her. Like one in a horrid nightmare, she was crushed with a weight unendurable. She strove to free herself, but could not. She strove to see, but the darkness was impenetrable. She tried to shriek, but her voice had no power.

In the last moment of agony, when it was not possible for her to hear more, a blinding light broke around her. For a time her vision was dazzled, but recovering, she saw through a rent in the clouds, her boy at play; he appeared just as he had done a week before—beautiful innocent, and full of life and love. A little beyond she saw him as a youth at school. He was wild and reckless. A little further on she saw him as a man of the world, grasping eagerly by every art at gain. She saw his soul calloused, and debased by crime. He reached forth his hand against his brother. Then he is seized by the hands of civil law, who pass him to the gallows. Shuddering, she pressed her eyes, trying to shut out the dreadful scene. A bright angel appeared and sang:—"Such would have been the earthly life of thy child. He is thine; wilt thou take him back, and trust thy arm to avert such a fate? Here, surrounded by the good angels, he will grow wise and good and become a joy to himself."

Juline looked and saw the angel. It was her mother, whom the child beheld in the last agony of death. "And thy mission here, oh, mother?" "To bear thy child to the sphere of purity." Conscious that all was well, though the scornful laugh of Fate sounded never so ominous, she awoke, smiling, weeping, sighing:—"It is best—it is best. I resign him without a murmur to the care of those who are better than I."

The neighbors who kindly came to perform the last offices of the living for the dead, were surprised at her cheerfulness, and many cold hearts spoke of her indifference. Ah, they knew not that an angel had been with her, and opened her soul to a knowledge of heavenly things.

ORGANIZATION.

To Those Who Favor Equal Rights For All.

At the National Liberal Congress held at Rochester, N. Y., Oct. 26th, 27th and 28th, a platform was adopted, which, I believe, future generations will regard as the Second Declaration of American Independence. The first duty of every friend of freedom should be to see that this platform has a wide circulation. Go to your local editor, and request its publication, and if your request is refused, raise sufficient funds to pay for its insertion, for, depend upon it when the people understand the full import of that document those of them who are at heart American will endorse it. The three words that best represent it are Education, Liberty, Equality.

Therefore, I repeat, friends of equal rights for all, see that it has a wide circulation.

At the Congress there was appointed a national executive committee, consisting of one member from each State and Territory, whose special duty is to organize Local Liberal Leagues in the various towns throughout the country. And if we would succeed in building up a national political party, upon our platform of "freedom for all" that shall be felt at the next presidential election, we must engage in this work with a zeal and earnestness worthy of our principles.

And as chairman of that committee, I desire to request each member of the committee at once to appoint as the National Liberal League Constitution requires, four persons from his State or Territory to act with him as a State or territorial committee, the duties of which are very important, and are laid down in the National League Constitution. I desire that during the next thirty days these State and territorial committees may be appointed so that we may be prepared to go to work immediately.

And as it is proposed next year, at our annual congress, to nominate a president and vice-president for 1880, it is very important that local liberal leagues be organized everywhere, and delegates elected for that congress.

I hope at an early day the directors may fix upon the time and place for holding the second annual congress, and all who endorse our platform may go to work to make it one of the most important national conventions ever held in the United States. I think by indefatigable labor we can by that time have organized a thousand local liberal leagues which will give us a representation of six thousand delegates.

With such a congress representing the intelligence, virtue and patriotism of the nation, we could put in to the field a ticket headed by some such men as Col. Robert G. Ingersoll, and go to the American people with fair prospect of success. Will every friend of liberty and the equal rights of man, including women, work for so glorious an achievement?

H. L. GREEN, Chair. N. E. Com. of N. L. L.

First—Resolved, That all those Christians who declare that "this is a Christian government" and that the government as such is bound to favor, promote and propagate what they term "unsectarian Christianity," are drifting consciously or unconsciously into a dangerous and wicked conspiracy against the religious liberties of the American people, striking a deadly blow at that separation of church and state on which the government is founded, and evincing a most reprehensible contempt for the equal rights of Christians and non-Christians under the United States constitution.

Second—Resolved, That the success of the plot of the National Reform association to "put God into the constitution," and to incorporate the common creed of Christianity into the fundamental law of the land, would be the blackest treason and crime of the nineteenth century; because, under a government sacredly pledged by the declaration of independence to the equal liberties and equal rights of all men, it would covertly but effectively unite church and state, to the total destruction of those equal rights and the total ruin of free institutions.

Third—Resolved, That the government of the United States is not a Christian but a secular government; that it would be a piece of flagrant iniquity and injustice for the government as such to patronize either sectarian or unsectarian Christianity; and that the treaty with Tripoli, approved by George Washington in 1797 did but recognize and proclaim the righteous equality of all citizens as to religious rights and liberties, when it solemnly declared: "The government of the United States is not in any sense founded on the Christian religion."

Fourth—Resolved, That every motive of national patriotism and of personal self-respect calls loudly upon the liberals of the United States to defend the cause of secular government against the insidious, multiplying and formidable dangers which threaten to overwhelm it; that the time for apathy and submission to ecclesiastical encroachments has gone by, and the time for activity, courage and lawful resistance to these encroachments has arrived; and that the great principle of the total separation of church and state, on which the national government is founded, needs now to be defended by stronger and more explicit constitutional guarantees and by the determined support of all true patriots.

Fifth—Resolved, That no government has a right to claim supreme allegiance, from its subjects, except in return for direct and efficient protection in their equal civil, political, and religious rights; that it cannot without absurdity and injustice exact such allegiance while it shirks the duty and responsibility of affording such protection; and that any people which, through its government persists in repudiating this reciprocal obligation of allegiance and protection forfeits all title to an honorable place among the nations of the earth.

Sixth—Resolved, That in the gradual development of the United States as a nation, it has become necessary that the national government should cease to present the humiliating spectacle of refusing to protect United States citizens at home, while yet it recognizes its duty to protect them in foreign lands, and of forbidding the separate states to claim the supreme allegiance of their own citizens, while yet it obliges the latter to look for personal protection to their own separate states alone; and that the United States constitution ought to be so amended as to rid the nation of this humiliation and disgrace.

Seventh—Resolved, That among the most precious rights in which the national citizen ought to be protected by the national government is the right to enjoy his independent opinions respecting religion; no matter what they may be, on equal terms with all other citizens before the law; that all state patronage of religion or of "unsectarian Christianity," so-called, unavoidably casts odium and discredit upon the minority on account of their honest thought, is intended to do so, and is gallingly unjust; that we protest energetically against the "clerical policy" which, by exempting church property from taxation, taxes every man for the support of the churches, and which, by requiring Bible-reading in the public schools, taxes every man for the support of a religion to that extent established by law; and that we demand national protection against the injustice of this oppressive and outgrown "clerical policy."

Eighth—Resolved, That we affirm the paramount duty of the national government to guarantee and effectually maintain by its own immediate authority the equal civil, political and religious rights of all national citizens, whether white or black, male or female, rich or poor, literate or illiterate, Christian or non-Christian; that this duty ought to be discharged through the United States courts, and an amended United States constitution, and not by the United States army unless there is overt rebellion against the national government; and that we therefore approve the southern policy of President Hayes's administration, provided it is supplemented by adoption of the great principle for which we contend—national protection for national citizens in their fundamental personal rights.

Ninth—Resolved, That public intelligence and public virtue are the sole possible foundation for a free and stable republic; that the right to a good elementary education belongs to every child in the country, and ought to be protected by the national government as a measure necessary to the nation's prosperity and continued existence; that the only way to protect this right efficiently is to maintain everywhere good schools at the public expense; that, since it is confessedly right for a state to require its various towns and cities to maintain such schools, it is self-evidently no less right for the nation to require each state to maintain an efficient public system; that the United States constitution ought to be so amended as to recognize and discharge this national duty; and that the crying evils of ignorant suffrage, especially at the South and in our large cities, forbid delay in establishing strictly universal suffrage and strictly universal education at the same time.

Tenth—Resolved, That public schools cannot be maintained in justice to all, unless they are confined exclusively to secular instruction; that to teach religion or sustain public worship in them unavoidably infringes on the reserved rights of conscience in some class or classes of the community; that nobody is wronged, if nothing is taught in positive violation of these rights; that the mere omission to teach religion where the teaching of it would be patent injustice is a wrong to no one; and that the self-evident rule of justice in this matter is briefly—secular schools in a secular state.

Eleventh—Resolved, That, postponing to future conventions the addition of such planks on other issues as future events may render necessary or expedient, the national liberal league now adopts, as its political platform for the presidential campaign of 1880, these three great national principles of overshadowing importance:

First—Total separation of church and state, to be guaranteed by amendment of the United States constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplains, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

Second--National protection for national citizens, in their equal civil, political and religious rights; to be guaranteed by amendment of the United States constitution, and afforded through the United States courts.

Third--Universal education the basis of universal suffrage in this secular republic; to be guaranteed by amendment of the United States constitution, requiring every state to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

Fourth--Resolved, That we respectfully but earnestly urge upon all who favor this platform, regardless of their opinions on other subjects, to co-operate with the national liberal league in all practicable ways, and especially to organize everywhere, if possible, local auxiliary leagues for vigorous local agitation in behalf of the common cause.

Fifth--Resolved, That the members of the executive committee of the national liberal league, to whom the supervision of local organization in their respective states and territories is intrusted by the constitution, are requested to prosecute this most important work as rapidly and energetically as possible, in order to secure a large delegate representation at our next annual congress, and thus command the public influence which the magnitude and justice of our cause deserve; and they are hereby authorized to issue a call for a state or territorial liberal league in their respective fields, whenever in their judgment a sufficient number of local auxiliary liberal leagues has been organized to render such a step useful.

Sixth--Resolved, That we receive with the most earnest appreciation and re-echo the very friendly address of the national executive committee of the union of radicals; that we tender them our sincerest thanks for their valuable co-operation in the past and their pledge of still further co-operation in the future; that, in the opinion of this congress, the basis of the national liberal league would be narrowed, and not broadened, by attempting to accomplish all reforms at once, and by thereby multiplying causes of disagreement when concentration of effort in defense of liberty is the supreme necessity of the liberal cause; that we regard the measures proposed by this league as at once simple, comprehensive, transcendentally important, and certain, when fairly understood by the general public, to rally an immense number of the most intelligent voters of the country to their support; that we deem it the part of practical wisdom to make our platform so broad as to command the sympathies of all thorough liberals, rather than to narrow both platform and party by taking up issues on which liberals are themselves divided; and that the proposed project of a joint congress of all liberal and radical organizations in the year 1878 is hereby referred to the board of directors, with full authority to act in the premises as circumstances shall in their judgment render advisable.

BOOK REVIEWS.

"CHRISTIANITY AND INFIDELITY" is a work issued by D. M. Bennett, New York, containing a discussion of the above theme by the publisher and the Rev. G. H. Humphrey, a Presbyterian clergyman of New York City. For sale at the Office of the JOURNAL. Price \$1.

The facts and arguments embodied in this work will, of course, be variously estimated, and will be accepted or rejected in proportion as personal bias exists in the minds of those who read them. The most interesting and prominent feature of the book is the courtesy and fairness with which the disputants treat each other, and the kindly spirit and earnest regard they manifest for each other's convictions. It is evident that a more tolerant and humane spirit is abroad, and this disposition to regard opposing religious convictions as entitled to respect and consideration will doubtless exert a beneficial influence. It compels the secularist to refrain from an indiscriminate condemnation of the theologians, and the theologian to disabuse his mind of the erroneous notion that he who rejects his dogmas must of necessity be a dangerous and irresponsible member of society. Those who desire to learn how persons holding the most opposite opinions on the great problem of religion can at the same time entertain the most cordial social relations, would do well to read this book and profit by its example in this respect.—N. Y. Graphic.

ICONOCLASM; or Astrology of the Bible. By Anna F. Johnson, Bordentown, N. J. Pamphlet pp. 32, octavo.

The plan of the work may be learned from the following extract from the first page:—

"We claim that the Bible (instead of being a narrative of Jewish events), is a relic of the long lost science of astrology. We claim that its characters are epochs, or eras of time; or that they represent the scientific facts evolved during certain periods of time. Its apparent histories are the astrological prophecies of the destinies of the human age."

"We claim that this mysterious book was designedly written or inspired in such a manner that it is utterly impossible for the human mind to comprehend it without a revelation."

This is one of the many books devoted to interpretation of the riddle of the Bible, and in its way is a most ingenious effort.

THE SOUL, and how it found me. Being a narrative of phenomena connected with the production of "England and Islam." By Edward Maitland. London: Published for the author, Tinsley Brothers, 5 Catherine street, 1877. It can be obtained through the RELIGIO-PHILOSOPHICAL Publishing House. Price, \$1.75.

This is the fanciful title of a narrative of spiritual experiences, among the most remarkable on record, and we can well understand why such mediumship should be looked upon by the ignorant as insanity. We regard this work as among the most interesting and instructive of English spiritual books. Its author is refined, cultured and self-questioning to the last degree, and his style is so natural and straightforward, even those who disagree with him, will admit his honesty and integrity of purpose.

The book is peculiarly bound, and illustrated with a photograph of the author.

THE EVOLUTION. A Review of Politics, Religion, Science, Literature and Art, for October is at hand. It is a twenty page quarto well filled with essays and editorials upon the current topics of the day, relating to the above subjects. Asa K. Butts, Publisher, 31 Dey street, New York.

RALPH AND TOMMY and out of work. Fine cottage series. Price, 30 cents. Mrs. H. N. G. Butts, Hopedale, Mass. Two very entertaining and instructive stories for children.

Items of Interest—Gems of Wit and Wisdom.

I BASE the right of women to the franchise upon this: All just governments derive their powers from the consent of the governed. Woman is a part of the government, therefore she is entitled to a voice in the government, in the laws of the country. If she is not, you might as well deny, for some trifling reason, that you have a right to participate in the government. If she violates a law, is she not punished, just the same as a man? If there is a law made, does she not suffer from, or is she not blessed by it, the same as a man? If she has property is she not taxed just the same as a man is? In some states of the union women have been wealthy and a large tax has been assessed on their property by the votes of men in some cases who had no property, and the women are taxed perhaps much more than any others in the town for the building of a bridge or the carrying out of some project in which they had no voice whatever. Is there any justice in that? Surely it is a perversion of all the principles of justice and equity. We cannot withhold a right from our wives or sisters without doing injustice to ourselves, as they indeed cannot neglect the exercise of any privilege to which they are entitled, without doing injustice to us as well as to themselves.—Underwood.

It is a pity that a perfectly formed human being should exist only in plaster or marble, and never in reality of flesh and blood. Human beings so long ago lost their healthy, vigorous, their constitutions, and damaged their beauty, that they now go to a mirror to see what poor creatures they are, but to a statue to see what grand creatures they might have been. One secret of the exquisite pleasure produced by a beautiful image of the human form is our discovery in it of our lost selves. Sculpture is thus an art with a holy mission; it confronts us evermore with a purer ideal of life. This may be said in a partial but not an equal degree of painting. The human frame and its capabilities of beauty, symmetry, dignity and nobility are more perfectly expressed by the chisel than the brush; the marble can be made to suggest greater purity, spirituality, and inherent divinity, than can possibly be reflected from any canvass.—Holbrook.

The pretty things of common life, The shallow narrows of its strife, The prosiness with which 'tis rife, Do constantly annoy us.

O, ye poets! haste the day When inspiration makes work play; Then drudgery shall be done away, All the world be joyous.

There's poetry in common things, And if we would, we'd find it, If 'stead of sighing o'er our lot, We'd smile and never mind it. [Nettle Beusothore.

TIME can heal the wounds of the body, over which it holds its empire; but those of the soul, like the soul itself, spurns its transitory sway.

To feel a conviction of immortality, we must live for it. Let any one firmly believe that the soul is permanent, and live from belief, and soon existence will seem permanent too; the world becomes the veil of brighter glory that lies behind it, and the condemnation of unbelief is lifted off, since the mind, conscious of its own noted being, does not wait for immortality, but "is passed from death unto life."

THERE is a tide in the affairs of men, Which, taken at the flood, leads on to fortune; Omitted, all the voyage of their life Is bound in shallows and in miseries. On such a full sea are we now afloat; And we must take the current when it serves, Or lose our venture. [SHAKESPEARE.

OLD PROVERBS REVISED. ALWAYS put off till to-morrow what you can do to-day, for by that means you will have time to think how to do it best, and with the least inconvenience to yourself.

NEVER do a man a favor. You will thus avoid being pestered with a superfluity of false professions of eternal friendship, gratitude, and all that is balderdash.

If you borrow any money, never pay it. You can console your conscience by the belief that if the lender had really needed it, you would not have got it; ergo, this money was of no use to him, and if you had not borrowed it, he would have spent it foolishly.

TAKE care of the cents, and the dollars will take care of themselves—provided you can get them. Never neglect to pick up a dollar in preference to a cent. Don't pick up either if you can't find them.

GET all the credit you can, but never trust any one. By this process you can speedily acquire a fortune.

WOMAN is weak. Remember this! Never give anything that will strengthen her, and especially avoid pleasing her. By pleasing her you encourage her in thinking you married for love, and not to have your old clothes mended and washed.

ECONOMY is not the road to wealth, because if you are economical you save your money, what benefit is it to your neighbor, who lives and tries to get rich off your expenditures? Never study economy until you are unable to do anything else. If you are wealthy, you have no need of economy; if in poverty, economy is useless, for you have nothing to save.

It is often asserted that Spiritualism is merely a revival of mediæval witchcraft; but the line of demarcation between the two is strongly drawn. Witchcraft cursed the world; Spiritualism blesses it. Witchcraft deluged the earth in innocent blood; Spiritualism inculcates harmony, peace, love, gentleness, truth. Witchcraft led to wild fanaticisms, insane follies, midnight orgies, and wholesale slaughter; Spiritualism leads to purity of life, integrity of character, uprightness of conduct, cheerfulness of spirit, joyfulness of soul, the culture of the intellect, the harmonious unfolding of the entire structure, physical, mental and spiritual.—Coleman.

MEDIUMS, being entirely misunderstood in the past, both by themselves and by others, have either been elevated to the rank of God's especial ministers, as were many of the prophets and seers of old, or they have been accused of being in league with the powers of darkness, and the willing instruments of Satan, for the enslavement of mankind. It is part of the mission of Spiritualism, to assert and place them in their true positions,—to prove that they are God's instruments, only as all men are; all differing in degree, as channels for the communication of His will. That they are no better, nor worse than ourselves; and that they are so organized, that the inhabitants of the Spirit-world, which is all around us, can through them communicate with us; and thus they fill posts of usefulness that no

others can; and we are indebted to them in proportion to the honesty of purpose, devotion and success with which they perform their duties.

As a class, no people in the world have suffered as have mediums. A few have been honored, though always misunderstood; but the majority of them have been proscribed, or imprisoned, or abhorred as satanic, or have met violent deaths at the hands of priestly bigotry, or of an ignorant populace; while angels looked on in sorrow and pity for the victims, and in disappointment that these, the only channels which they could use to enlighten mankind, should be closed through ignorance and prejudice.—Crowell.

THE SANTIAM HAUNTED HOUSE.

Some Strange Particulars not Herebefore Known in Relation to the Haunted House of Santiam City.

Geo. W. Lawson, of Salem, Oregon, writes as follows to the *Salem (Oregon) Record*:—

Since my article on ghosts, lately published in your paper, in reply to the inquiry of "North Salem," several persons have spoken to me regarding the Jefferson haunted house. Amongst them, Judge J. Quinn Thornton, who being no Modern Spiritualist but a good church member, I quote by way of obtaining credit and character to myself, and the cause I am simple enough to believe in.

The Judge has given me quite a history of the notable building. He says it was first built at Santiam City, that in January 1853 two men were gambling in it, and that they quarreled over their cards when one seized a butter maul and beat the other to death. That the murderer was tried in his office in Albany, there being no Court House there—and was sentenced to ten years in the penitentiary; that on account of the house being disturbed it was moved again, and once more to its present place if it is still standing.

He tells me of another incident connected with it that might possibly have had something to do with the disturbance. Many years ago a packer was killed and robbed for his money and a part of the money consisting of one party of the crime, and the other buried his part, consisting of gold dust, far off, on the bank of a little stream, it being contained in two boot legs; that the gold dust man was not permitted from fear to go back and dig up his dust, being made to feel that hundreds of persons were looking at him if he went near it; that he went to Illinois, to his old home and family; that he could not rest and some years after took two of his sons and returned to Oregon, determined to hunt up the treasure and to return it to the heirs of the murdered man, feeling that if he could do so he would be permitted to have peace. That on his return the trees had been cut away and the land all fenced, he had great difficulty in finding the locality of the buried treasure. That they got permission of the owner to camp in a field, and searched many days until their conduct excited suspicion in the neighborhood, and they were watched, but finally found the place, lifted the treasure, and through Judge Thornton, returned it to the rightful owner. The Judge says that owing to the confidential relation of client and attorney, he is not at liberty to disclose the name of his client, the party who had the gold dust. Perhaps the coin man never got his and the dread and fear found there, is the power of the spirit exercised upon all who go in there, because he wants the money to go to his children, the same as the fear exercised over the gold dust man that drove him finally to restitution of the money. Perhaps, it is also the first man's shade that is unquiet.

You ask why don't some of us Spiritualists go up there and ferret out the matter. I wish some of us would. But for my part, I lost a ghost once and hunted him, and he found me, and since then I keep away. I will relate that incident as you have many readers who can appreciate new and interesting incidents in Oregon life, in a future issue of the *Daily Record*.

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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.

LOCATION 93 and 94 LaSalle street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., NOVEMBER 17, 1877.

Spiritualists. A sect which has grown up during the present century, and which, without doing any good in the world, has been the cause of much harm.

There is not a Spiritualist in a states prison in all the United States! unless made so since he became a convict, by the ministrations of kind spirits in and out of the flesh. If it is, then surely it must exert a most potent reforming power, and be the best moral system the world has ever seen.

Recruited from the ranks of the "vicious!" There is not a Spiritualist in a states prison in all the United States! unless made so since he became a convict, by the ministrations of kind spirits in and out of the flesh.

Christianity is said to teach the truth, and especially in a treatise on Religions, supplementary to an edition of the Bible, we should expect candor, honesty and even more than ordinary truthfulness.

It is not true that their number is increased "principally" from the ranks of the "ignorant and vicious, and persons of weak understanding."

their lives according to the wild revelations he gives them. He teaches them to break the Sabbath and disobey the law, to eat with sinners; and their social practices are unmentionable.

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you (1 Cor. I, 11). It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, etc. (V., 1-2)."

Christ did not choose spottish company. It is doubtful if there is a spiritual lecturer in the land followed by a Mary Magdalene. The Christian Advocate, when asked who among the learned had received that doctrine, might have pointed to the great apostle of the Gentiles, and been silent.

Mr. Wm. E. Coleman published recently in the Journal a partial list of the most noted individuals who have become believers in Spiritualism, and the list occupied nearly a column. Among the Scientists he mentions: Wallace, Varley, Flammarion, Hermann Goldsmith, Crooke, Wagner, Butlerow, Valdimir, Worthen, Perty, Mapes, Hare, Gunning, Denton, Buchanan, Ashburner, Gregory, Thury, philosophers and metaphysicians, Fichte, Alcott, Hoffman, Yowkevitch, Whately, Brittan; physicians, Wilkinson, Gully, Langedor, Haddock, Crowell, statesman, Garrison, Smith, Thompson, Garibaldi, Mazzini, Kossuth, Castelar, Hugo, Lincoln, Wade, Giddings, Talmage, Edmonds, Julian, Leon and Jules Favre, Guizot; authors and artists, Wm. and Mary Howitt, Mr. and Mrs. S. C. Hall, Hiram Powers, Trowbridge, Trollop, Thackeray, Chambers, Elizabeth Barrett Browning, Epes Sargent, Burton; crowned heads, etc.

This list might be swelled indefinitely, for it does not contain all the names even of the more prominent believers. It is sufficiently extended to prove the falseness of the charge that Spiritualism recruits its ranks among the "ignorant and persons of weak understanding." These persons whose names are here recorded are acknowledged leaders in the departments of thought they represent. They are as thoroughly educated as they are removed from weakness and vice.

Recruited from the ranks of the "vicious!" There is not a Spiritualist in a states prison in all the United States! unless made so since he became a convict, by the ministrations of kind spirits in and out of the flesh.

The quotations from "Dr." William B. Potter, put forward as representative, are equally false. As there is no organization, admission to which confers the name of Spiritualist, the cause is held responsible for all the fanaticism of those who claim its title.

Christianity is said to teach the truth, and especially in a treatise on Religions, supplementary to an edition of the Bible, we should expect candor, honesty and even more than ordinary truthfulness. In the above extract we, however, find none of these supposed Christian qualities, but, instead, a bold misstatement of principles and facts, and the putting forward of a man as a representative Spiritualist, who is a caricature of humanity, and known only by some tracts he issued apparently for the purpose of bringing Spiritualism into contempt.

It is not true that Spiritualists "regulate their conduct according to the revelations received." They receive communications from the Spirit-world just as they do from men, and test them by the same standard. Such revelations have no more weight than from mortals, and are not received as infallible.

where it had no constituency or following, and was opposed by the great body of Spiritualists.

Even in this light it is a gross perversion of the truth to say that moral character was not regarded, for the statement implies that there was a selecting power, capable of accepting or rejecting; whereas, there was no such power, and any one who desired could sign the constitution, and by that act become a member.

During all the years of its publication, the JOURNAL has never contained a line which advocated vice in any form, or upheld deception. It has taught Spiritualism as the true solution of the profound problem of life, and the basis of a system of morals which, actualized, make harmonious and complete lives.

Some of our leading newspapers are quoting Dr. W. B. Carpenter as an authority in regard to Spiritualism. Now, by his own showing he has never witnessed any genuine phenomena, and his efforts to get at the truth on the subject have been of the most frivolous and insufficient kind.

Of Dr. Carpenter's attempt to explain away independent slate-writing, and cognate phenomena, Mr. Alfred R. Wallace, who has examined and reviewed his statements thoroughly, says: "Although Dr. Carpenter professes to treat the subject historically, we have shown how every particle of evidence is ignored which is too powerful to be explained away."

"All that Dr. Carpenter can do is to cry out "prepossession! Expectancy!" at such facts as Spiritualism presents. He does not attempt to explain them; he simply denies them. He assures the public that no one is competent to testify to the evidences of his own senses unless he has passed through Dr. C's. own peculiar scientific training; and that failing in this, a man is sure to be under the dominion of a "dominant idea." In order to be sure whether we have held out a slate under certain conditions, we should have been, according to this authority, a compiler of books on physiology, natural history, etc. With deference be it said, we repudiate all this cant as insulting to the common sense of sane, intelligent men.

More than forty years ago Dr. Buchanan and some other Spiritualists commenced the study of the phenomena on which Dr. Carpenter presumes to dogmatize under the assumption that he is an expert. Dr. Buchanan has had the most ample opportunities to study the phenomena of somnambulism, whether natural or induced by mesmerism, of trance, double consciousness, and the manifestations supposed to be produced by spirits; and he detects throughout Dr. Carpenter's recent volume many instances of his utter ignorance of matters, which he confidently dismisses or pronounces upon. M. A. (Oxon), after having fully satisfied himself of the genuineness of the phenomena in Slade's presence, writes as follows in regard to Dr. Carpenter:

"I have never had occasion to deal with assertions and arguments of his without finding so many blunders as to fact that I have been led to acquit him of any grave sins than carelessness and ignorance." Dr. Carpenter is himself the most conspicuous instance of the baleful effects of "prepossession" and "dominant ideas"; and his blunders prove him to be a dangerous leader in matters requiring careful and logical handling."

If any one wants to satisfy himself that Dr. Carpenter is really amenable to these criticisms, let him read the answer to his attacks on Spiritualism by Alfred R. Wallace, in the last number of the London Quarterly Journal of Science, and which has already appeared in our columns.

Requests for Lists of Names.

We are constantly solicited by one and another for one or more names on our mail list. We have granted such favors on rare occasions, when long acquaintance and full knowledge of the general reputation of the applicant justified the act. We believe, however, that names sent in to a newspaper as subscribers should not be treated as merchandise, and we always refuse to sell a list of names or direct circulars for others from our list; and from this time we must decline to furnish anybody a name on our list to be used for business purposes.

The National Thanksgiving.

The President has issued a proclamation naming the 29th of November next as a day of national thanksgiving, and stating at length his reasons therefor. While we have no objection to a national holiday, and only regret we have not more on our calendar, we do object to the annual farce of parading the goodness of "Almighty God" before the people.

Our remarks are not aimed at Mr. Hayes, who only follows, a bad precedent. He might have been less obsequious, but we overlook even that, because the message was written for and not by him. Here is the point of our criticism with which we believe every true American citizen will agree.

We are thankful—thankful to the framers of the constitution, which made it so strong, the avin of religious intolerance is fast bound, and can now only "appoint" a day, and not enforce its observance. We are thankful that God is out of the constitution that man may have a place in it. We are thankful that the American people are so well instructed that "God, Christ and Holy Sabbath," have not nor can not be forced into that Magna Charta of Liberty.

The Ethics of Spiritualism—Some of the Subjects to be Treated.

- 1. Introduction. 2. The Individual. 3. The Genesis and Evolution of Spirit. 4. The Laws of Moral Government. 5. Analysis of the Mind in Reference to Ethics. 6. The Appetite. 7. The Propensities. 8. Love. 9. Wisdom. 10. Consideration of Rights of the Individual; 11. Of Society. 12. Consideration of Duties and Obligations. 13. Duties of the Individual, 14. To God, 15. Of Self-culture. 16. Duties of Society. 17. Marriage, its Foundation and Responsibility.

These are some of the broad themes to be treated in "Ethics." Especially will the sphere of the rights and duties, and the relation of the individual to society, and the marriage question, be treated at length. A book will be given to the Spiritualists which they can place in the hands of opposers as a compend of their moral Science.

With reference to the subject that all the phenomena of Spiritualism can be duplicated by clever magicians, the Haverhill Publisher, in referring to the Sunday evening "expose" lately made in that place by "Prof. Hartz," says:

"We got the impression that Prof. Hartz intended to convey the idea that there is no reality in any of the physical results ascribed to spiritualistic power, but if that is what he intended he is either mistaken in regard to a fact, or he can be beaten as a magician. We have seen a woman, entirely unprofessional, and unskilled in magic or as a prestidigitateur, without paraphernalia, without trap-doors or closets, and without confederates, who could so far distance Hartz, Caseneuve and Heller, in certain things, that all they have done or can do as magicians, pale, shrivels and drops into nothingness in the comparison. There are many facts in the universe. The facts of magic are of one class, and there is another class of facts belonging to the mysterious which we do not at all understand, and which no man or set of men have yet been able to explain or fully account for. The magician, with his budget of curious things, we accept, and occasionally take pleasure in. The facts pertaining to higher and stranger results we accept as existing, because we know they do exist."

Prof. Anderson, the Spirit-artist, at No. 18 Ogden avenue, desires to say that at present he is unable to answer the letters of his numerous correspondents.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

A communication from New Hampshire, Ohio, speaks in high terms of the lectures of L. M. Lydy, of Mount Gilead, Ohio.

Mrs. C. M. Morrison, of Boston, has had a most remarkable and successful career as a healer and medium.

The English lecturer, W. T. Colville, writes us that he has in contemplation a trip to America.

B. F. Underwood speaks at Marion, Ohio, the 15th and 16th, and at West Liberty, Ohio 17th, 18th, and 19th, of this month.

Ira Davenport, jr., returned to his home in Buffalo, N. Y., Oct. 31st, from Sidney, New South Wales.

Mrs. P. W. Stevens will lecture and hold seances at Carson City, Nevada, until April next.

The address of the Hon. Elizur Wright, of Boston, on Republican Taxation, was considered the *choix de devours* of the Rochester convention.

Prof. Toobey, of Chelsea, Massachusetts, delivered two very interesting addresses on the History of Liberalism and Despotism, during the sessions of the Liberal League Congress.

Mrs. Watson entertained the Liberal League Congress, lately held at Rochester, New York, with one of her inspirational discourses on Liberalism, Science, Spiritualism, and Woman Suffrage. She is an excellent medium and a gifted speaker.

Elder F. W. Evans, of Lebanon, New York, a leading Shaker, and a great Thinker, delivered two addresses during the session of the Liberal League Congress on the Necessity of a Separation of Church and State.

The Spiritualists of Brooklyn, New York, were so well pleased with Mrs. F. O. Hyzer's lectures, during her late two months' engagement, that they have secured her services for the next seven months, following the present engagement of E. V. Wilson.

Dr. J. K. Bailey spoke at Eyota, Minn., Oct. 21st, two lectures; Oct. 23d, at Pleasant Grove, Minn.; Nov. 3d and 4th, at Cherry Grove, Minn.; at Granger, Minn., Nov. 11th, 12th, 13th and 14th, five lectures. His present address is Wykoff, Minn.

Mrs. M. J. Wilcoxson, of Bridgeport, Connecticut, writes: "I have some spiritual works which I would like to put into some circulating library of radical caste, if any one concerned would pay the express charges on them; or they might go into some penitentiary where the convicts would be allowed to read them, on the same conditions."

Bro. R. P. Glenn, of Memphis, Tennessee speaks commendatory of the labors of Mrs. Annie C. T. Hawks. He says: "She ranks second to none as a trance and inspirational lecturer." Mrs. Hawks goes to Shreveport for twelve lectures, and then, perhaps, to New Orleans. She lectures in Philadelphia during the month of May next.

Mrs. H. Morse's appointments in Michigan are as follows: Troy, Nov. 9th, 10th, 11th; South Haven, 12th, 13th, 14th, 15th; Battle Creek, 17th, 18th; Grand Rapids, 19th, 20th, 21st; Alpine, 22d, 23d; Grand Rapids, 24th, 25th; Trent Station, 26th, 27th; Casnovia 28th, 29th; Fowler, Dec. 7th, 8th, 9th; Potterville, Dec. 11th, 12th, 13th; South Bend, 15th, 16th.

J. Madison Allen writes from Belvidere New Jersey, where he is engaged to lecture during November: "This is a lovely situation. The Messers Bush deserve great credit for their persevering efforts to establish and maintain an educational institution on a truly liberal and progressive basis—one worthy the patronage of the friends of our noble cause. Such an institution is the Belvidere Seminary."

Mrs. M. J. Wilcoxson lately attended a seance held by Mrs. Thayer, in which she says, "Two beautiful white doves, a quantity of ferns, with some very rare tropical plants were brought in under circumstances in which deception seemed impossible." She also refers to a sitting with Mrs. Phebe Glassby, of Ancoara, who, she says, gave her "a prophecy which at the time seemed quite improbable, but which has since been literally fulfilled in some of its very important parts."

The New York Observer still seems obsessed by that spirit of aspersion against the memory of Thomas Paine, which once actuated a religious journal in that city (for whose libelous utterances eight hundred dollars were paid to his heirs by order of the supreme court of New York), and repeats the stale and branded falsehoods which clergymen have been harping over the land for years, to frighten timid souls into conversion to their dogmas and creeds. These false charges have been met in a masterly style by Col. Robert G. Ingersoll, and will soon be out in pamphlet form. It shows to what shifts Christianity is reduced, when it seeks to malign the memory of its opposers to bolster up its own tottering forms.

Capt. H. H. Brown spoke in Lowell November 4th, and in Saranac, November 8th and 11th. Gave a literary address at Battle Creek November 12th, entitled "Myself and my Neighbors," for the benefit of the Red Ribbon Club. He will begin to fill engagements in Illinois soon after the first of December. M. C. Vandercook, song author and vocalist, will accompany him as far as St. Louis, singing at the Captain's lectures, and he will go as far with him as Texas, if friends along the route desire. Let all that desire their services, write them at Battle Creek, telling what inducements they can offer.

THE INDEPENDENT VOICE.

Answers to Questions.

By the Spirit of James Nolan through his own materialized organs in speech in the presence of his medium...

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

QUESTION:—It is claimed that (sometimes at least) the body of the medium for form materialization is partially dematerialized to furnish elements...

ANSWER:—No; they are not true in fact, but only seemingly so. In the first place I never knew of such an instance as you refer to...

QUESTION:—The one who makes the assertions which suggest this train of questions, is a man who has the reputation of possessing more than ordinary intelligence...

ANSWER:—The spirits might have placed over the form of the medium simply a magnetic veil, which made a portion of the body...

QUESTION:—What are the requisites to make mediums?

ANSWER:—Peculiar magnetic emanations. If you could see the magnetic emanations around this medium you would recognize the fact that they are very different from those of most people...

QUESTION:—Do you as a spirit see peculiar lights proceeding from each one?

ANSWER:—I do; not only do I see a peculiar light, but hear a peculiar sound, and sense the presence of certain odors.

QUESTION:—You tell from these indications the characteristics of a person?

ANSWER:—Decidedly so. Those in whom the red emanations predominate are always very strong physical mediums. Those in whom the blue light mostly prevails, are more intellectual...

QUESTION:—Can a spirit materialize the fabric of a garment worn by them so that a piece cut out of it shall retain its texture and appearance...

ANSWER:—No; such fabrics are not materialized. The spirit can clothe itself in garments that are brought from some place on earth...

REMARK BY ONE IN THE CIRCLE:—People often claim that they have a piece of materialized fabric which after being in their possession for a while, changes its texture from fine to coarse, or coarse to fine.

ANSWER:—I do not believe such things are true in fact; I simply give it as my opinion that such an occurrence never happened.

QUESTION:—This same report previously referred to goes on to tell in a most circumstantial manner of seeing hair clipped from the heads of different applicants, each clipping in color and fineness from the others. Does the same answer apply here?

ANSWER:—Certainly.

QUESTION:—Will you, if possible, explain the medium agent of what the church calls conversion, or spiritual regeneration, together with the cause of the ecstatic bliss accompanying the same?

ANSWER:—I presume this has been explained by spirits hundreds of times in the same manner that I shall explain it. Conversions in church are made usually by singing and praying, as at circles for spiritual manifestations...

If you have a great desire for something, they desire that you shall have it. It is not the physical organization of those persons that give forth sympathy, but the spiritual portion of their nature.

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actually controlled and sometimes entranced, and that is all the conversion they ever have, and they frequently "fall from grace," as it is termed afterwards.

QUESTION:—When circumstances are equal, is there any difference in point of enjoyment on the spirit side of life, between the converted and unconverted?

ANSWER:—I have never seen the least difference. But converted to what religion? To a belief in Jesus Christ or in church dogmas. Such so-called conversions, are very often a hindrance to the spirit progression.

QUESTION:—Is believing that which is not true worse than believing nothing?

ANSWER:—It is? QUESTION:—Supposing that a person goes out of this world with the firm belief that death is the end of man—no future state does he immediately realize that he is immortal?

ANSWER:—Precisely so. I stand on that ground, having no faith in the hereafter. I often desired some one of my comrades to return to tell me of the future state; not one came back to tell me that he was still living. It was one of the greatest experiences of my existence to know that I was being released from my physical body.

QUESTION:—Why is it that all persons have not the same power as this medium?

ANSWER:—In reply I would ask, why are not all people blacksmiths, or mathematicians? In the first place this medium is the lineal descendant of those who possessed second sight; in the second place her father was one of the most temperate men that ever lived upon earth, in every respect. He gave her a well balanced and harmonious temperament.

QUESTION:—If the father and mother are strictly temperate, would the children be mediums?

ANSWER:—In many cases; not all. QUESTION:—What are the requisites to make mediums?

ANSWER:—Peculiar magnetic emanations. If you could see the magnetic emanations around this medium you would recognize the fact that they are very different from those of most people.

QUESTION:—Do you as a spirit see peculiar lights proceeding from each one?

ANSWER:—I do; not only do I see a peculiar light, but hear a peculiar sound, and sense the presence of certain odors.

QUESTION:—You tell from these indications the characteristics of a person?

ANSWER:—Decidedly so. Those in whom the red emanations predominate are always very strong physical mediums. Those in whom the blue light mostly prevails, are more intellectual. Different colors denote different phases of mediumship.

QUESTION:—In case mediums are tied to a chair, and disappear from the same, are they released by the spirits?

ANSWER:—They are; the mediums are not to blame; there is no deception on their part.

QUESTION:—Can a spirit materialize the fabric of a garment worn by them so that a piece cut out of it shall retain its texture and appearance, be preserved intact and not dematerialized?

ANSWER:—No; such fabrics are not materialized. The spirit can clothe itself in garments that are brought from some place on earth; they are in every sense of the word material, and are brought from a store, wardrobe, or some other place, and a piece can be cut therefrom, of course, and it will retain its form as long as it lasts.

It is impossible for spirits to materialize any fabric or garment, so that it will remain on your earth. Spirits often clothe themselves with garments or fabrics obtained from some place as before specified, and either return them, or leave them in possession of the medium. It would be impossible for a garment materialized by the spirits to remain on the material plane.

REMARK BY ONE IN THE CIRCLE:—People often claim that they have a piece of materialized fabric which after being in their possession for a while, changes its texture from fine to coarse, or coarse to fine.

ANSWER:—I do not believe such things are true in fact; I simply give it as my opinion that such an occurrence never happened.

QUESTION:—This same report previously referred to goes on to tell in a most circumstantial manner of seeing hair clipped from the heads of different applicants, each clipping in color and fineness from the others. Does the same answer apply here?

ANSWER:—Certainly.

QUESTION:—Will you, if possible, explain the medium agent of what the church calls conversion, or spiritual regeneration, together with the cause of the ecstatic bliss accompanying the same?

ANSWER:—I presume this has been explained by spirits hundreds of times in the same manner that I shall explain it. Conversions in church are made usually by singing and praying, as at circles for spiritual manifestations, and through the magnetic emanations rising from those in attendance. I have been frequently asked, "What good does prayer do?" I can only return an answer this way: If you are in deep trouble, or desire something particularly, you invite the presence of your intimate friends, and converse with them on the subject; they listen to you, and if you require it, they give you their sympathy. If you have a great desire for something, they desire that you shall have it. It is not the physical organization of those persons that give forth sympathy, but the spiritual portion of their nature. So in referring to some secluded chamber, giving expression to your thoughts, addressing them to what you designate as God, you attract around you a number of your spirit friends; you pour forth your prayers, and they hasten to you. They send forth on the magnetic currents between you and them that sympathy which the friends in the physical form frequently give you. When the sympathy from the spirits reach you, you feel relieved. There are people who gather around the altar of the church, and they sing and pray, and if they are not influenced as the preacher wishes them to be, he calls for more singing, and they are got into a magnetized or psychologized condition by the stronger wills around them from the physical and spiritual worlds, until they are

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The Hon. F. B. Washburne returned home from France last month, having represented the United States in that country as Minister Plenipotentiary for some years. Mr. Washburne's home is in Chicago, and he made the trip from New York to that city via the Erie Railway Route. Under date of September 24, he writes of his experience of the trip as follows:

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Subscriptions for the new works on the Phenomenon, Philosophy and Present Position of Spiritualism, which "M. A. (OSMA)" our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at the office of this paper.

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CONTENTS. Dedication; Preface; Introduction: The Medium's Spiritual Experience; Confession of Saul of Tarsus; Early History of Jesus; Saul's Conversion; His Journey to Jerusalem; His Journey to Home; Home of Lazarus—Martha and Mary; Jesus and Mary's Disciples in the Garden; John baptizes Jesus; Jesus' Journey in his chamber; The Conspiracy; Jesus and Cobai; Saul and the Spirit; Jesus in his Grotto—The Dream; Jesus at Nazareth; Bethsaida, the home of Simon of Peter; Peter and Jesus' Journey—Jesus addresses the multitude; Saul and Jesus—The working of the plot; Feast of the Passover—Jesus addresses the people; Elisha, Gamaliel and Saul; Feet of the Disciples; Jesus teaches and heals the afflicted; The Beautiful Gate—Jesus discourses on the Sabbath; Jesus and the Samaritan woman—Interview with John; The Spirit of Saul gives a special view of the travels of Jesus, his followers, his works, character and public estimation. The reconstruction of Lazarus; Jesus discourses with the Doctor of Law on Marriage; Jesus discourses with Nicodemus; Jesus defends the woman charged with adultery; Jesus portrays the Scribbs and Pharisees; Jesus at the Palace of the Sanhedrin; The assembling of Jesus and his followers; The entrance of Jesus and his followers into Jerusalem; The banquet of Jesus and his followers; Jesus and Mary in the Garden of Gethsemane; Chamber of Gethsemane—Jesus accused; Jesus before Pilate and Herod; Crucifixion to Calvary; The Last Breathesound; Herod and the Spirit—Ascending revelations; Saul and Jesus—The reward of the Teacher; The last communication of the Spirit Seal to the Medium.

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Sunday in Scotland.

The face of kind nature is fair; But our system obscures its effulgence; How sweet is a breath of fresh air!

Our knowledge of spirit is only in sleeping With growth of mentality up to day; The dawn of the morning may let us discover.

A SEANCE IN PRISON.

The Spirit of a Desperado Returns and Makes His Presence Known.

Spiritualism has its dark as well as bright side, as fully set forth in the San Jose, (Cal.) Evening.

It appears that two reporters visited the cell in which these singular manifestations took place.

Appearance of the Devil.—If The Germania, an ultramontane journal, is to be believed, the recent question of the personality of the devil is finally settled.

TEST AT CIRCLES. An Experimental Circle with Miss Cook in England.

It appears from a communication in the London Spiritist that Mr Charles Blackburn had a seance with Miss Cook, a materializing medium, and the incidents connected therewith are worthy of thought and consideration.

The Connection Between a Medium and Materialized Spirit.

At a seance with Dr. Monck in England, it appears from a report in the London Spiritist, that five minutes the medium appears, "under control," with a white draped female figure standing by his side.

Going for the Negroes.

Colonel Hibelston, who is publishing a paper in opposition to Catholicism, San Francisco, says: "The Jesuits have not only fully determined to 'gather in' the Southern negroes, but that they are actively carrying the plan into practical effect.

The Picture in the Eyes of Dying Animals.

The Cartesian which has ever regarded Spiritualism as unworthy of notice, except by way of sneers, gives place to a short article under the above title.

John King, the celebrated spirit, claims that about four centuries ago, he existed on earth as an Italian nobleman of great wealth and influence.

Even-handed Justice.—The municipal assembly of St. Louis city have adopted the policy of building a revenue by requiring licenses from various avocations and professions.

We would commend the above to the attention of our Illinois law-makers as something worthy of their consideration.

"Beauties" of the Catholic Religion.

In the following cases Catholic clergymen are forbidden to perform funeral services, by the laws of the Church on burial:

- 1. For non-Catholics. They are not likely to require them. 2. For persons under a major excommunication of non-Catholics. 3. For persons who, deliberately and in their full senses, commit suicide and give no sign of repentance before their death. 4. For those who obstinately and in the presence of witnesses spurn the sacraments offered to them at the time of death. 5. For people who live a scandalous life, and die without a sign of repentance. 6. For persons who die in a duel, even though the duels are not legal.

The Rev. Peter Simpson.

St. Louis, November 6.—A Deputy United States Marshal arrived from Bollinger County, Mo. to the Rev. Peter Simpson, and his wife, Lovina Simpson, who are charged with forging pension papers and representing themselves as other parties long since deceased.

William Bieby, 3303, of States Prison, Joliet, Ill., writes: "I have been reading your issue of Oct. 30th, 1877. Now, Mr. Bundy, I have used the little money that I had made in a cent, no over-joy being given, so I cannot subscribe for the JOURNAL.

You have been so kind as to continue it, and for my part, I am glad to see it. It is the best paper I ever read, and I would like to see it every year. I took it two years and three months, for which I paid, Colonel, I thank you with all my heart for continuing it so long, and I will feel most grateful if you can send it longer.

We will continue the JOURNAL free until the first of January, to this poor man who has been imprisoned for life. What his crime was that consigned him to the walls of a dreary penitentiary, is needless for us to inquire.

J. Coates, an Englishman, claims that he is getting some very interesting information concerning "Elementary Spirits." He says: "Elementary spirits, in this part of the country, are persons who never heard of elementary spirits or of the Theosophical Society of New York, or the wonders of Ghost-Land, or the visions of games and elves in Cornish mines or elsewhere, as recorded by Emma Hardinge-Britten or Catherine Woodford. Neither have they heard of the 'dialk' of A. J. Davis."

Extract from a Private Letter.—"I have an acquaintance who is a rich man, and a good citizen and is the most powerful medium I have ever met; yet he will not sit—will not let it be known that he is a medium—and will let about like a thief. I have seen him, chair and all, lifted by unseen power. I have seen him read a letter which was in the next room from him with the doors closed. There was a man who wrote telegraphically under control of an old friend passed on. When with a few like myself, he will allow the spirits to manifest and yet will say to other people, 'It is all a—d nonsense,' because he wishes to be popular and ride on the crest of human waves."

A Paris correspondent of the London News states that the Pope has informed a cardinal messenger of the Ex-Emperor Eugenie, who supplicated the Pope to support her son; that the cardinal then told M. de Morny, the greatest champion of the Catholic religion now in the world; that as

the beloved and acknowledged descendant of the kings of Ireland he was the chief of the Irish Catholics all over the world, and that the church will do all in its power to strengthen his dominion in France."

At a seance in Rochester Mr. Foster said to a medium present: The spirits desire your handkerchief. She took it from her pocket, passed it to him, and he at once threw it under the table, the manifestations meanwhile proceeding. In a few moments, however, Mr. F. stooped, picked up the handkerchief, and tossed it back to the lady, saying: "The spirits say this is not your handkerchief. It belongs to Miss —." Upon examination this was found to be true, the lady having taken a handkerchief which had been left at her house by a relative, not now in the city.

Dr. Eugene C. Sewell's book "Primitive Christianism, or Spiritualism," is taking the lead in England as the chief standard work in connection with Spiritualism. Some Spiritualists keep it there for the purpose of lending it to their friends, and during the last London season there was more demand for it from the lending library of the National Association of Spiritualists than for any other book; the copies of it in the hands of readers. Instead of painting Spiritualism as Vandalism prepared to upset everything, and to tear down the good and bad alike of the culture and religious sentiment inherited from the ancestors, Mr. Sewell presents it as primitive Christianity divested of all the artificialities imposed upon it by man.

Sante M. Johnson, of Clyde, Ohio, writes: Having seen the last three numbers of the JOURNAL, and with interest, I feel strongly impelled to send you a few words of personal congratulation upon the very decided improvement you have made in the JOURNAL. I do so simply and honestly to give you fraternal recognition and God speed in what I consider a good work well inaugurated. I should be glad if I had some of the copies of the JOURNAL, and would like to see your hands and inspire your heart, but at present I have not. I have seen, with regret, the very general indifference of professed Spiritualists to the support and encouragement of Spiritual literature, and especially newspapers, which in this age of fast travel, fast living, and fast thinking, are the only vehicles for the spreading of the truth. Right here I will venture the opinion that there will come a time, I trust it is near at hand, when newspaper-makers, realizing their sublime prerogative as public teachers, will honor and exalt it, by taking the lead in the march of progressive thought, and thus become the creators and directors of public sentiment, instead of the creatures and perverters of it. Verily, these are times that not only try men's pockets, but their faiths as well; and while the conservatives cling, with exasperating tenacity to the lifeless forms of the past, the liberals are foundering in the open sea of speculative skepticism for the want of competent pilots to point out the main channel of progress upon the bed-rock of truth. Spiritualism, as one phase of liberalism, needs, as to its phenomena, a thorough scientific demonstration and classification; as to its philosophy, unification and realization. Hence I am glad to see such names among your contributors as Joseph Rodet Buchanan, whose articles are an outgrowth from spirit, thus making spirit the only one eternal infinite entity. Contending for the eternity of matter, is supposing two infinite entities, especially in duration, which to me seems unphilosophical. The present status of the JOURNAL pleases me well. Your editorial, "Retrospective," is excellent, and incomparable; Wallace Buchanan's Criticism on Gary, after, is highly gratifying, and Coleman's articles edifying. These, with the prospect of Bro. Tuttle's articles on the Ethics of Spiritualism, make the JOURNAL, to me, a great source of spiritual instruction."

W. F. Green, of Oak Centre, Minn., writes: "I thank you with a feeling heart for that photograph of Bro. S. S. Jones. I like to look on that noble specimen of humanity, and to see the noble sentiments uttered by him; and conveyed to others through the columns of the JOURNAL, have been to me a source of improvement and a feast to my soul yearning after knowledge; especially his last series of articles are beautiful beyond comparison. He is the first and only writer that I have read with my eyes that has made the ground an outgrowth from spirit, thus making spirit the only one eternal infinite entity. Contending for the eternity of matter, is supposing two infinite entities, especially in duration, which to me seems unphilosophical. The present status of the JOURNAL pleases me well. Your editorial, 'Retrospective,' is excellent, and incomparable; Wallace Buchanan's Criticism on Gary, after, is highly gratifying, and Coleman's articles edifying. These, with the prospect of Bro. Tuttle's articles on the Ethics of Spiritualism, make the JOURNAL, to me, a great source of spiritual instruction."

A Spiritual Picture.—Our intensely materialistic neighbors, of the Investigator, Boston, publish the following: "An ambrotype copy of a colored crayon, said to have been drawn by a spirit, in a trance state, has been said to appear on our table. It purports to be a representation of a lady who has been thirty-two years in the spheres. A letter from the lady's brother states that the portrait resembles her according to the best of his recollection. The only thing peculiar about it is the fact that the medium who painted in crayon is not the least artistic knowledge. The dress of the lady is very elegant, and must be pleasant for those women who believe in the spiritual part of the affair to know that they will be allowed to occupy themselves with ornamental trifles in the great hereafter."

J. M. Peebles.—J. M. Peebles will be the next star to appear above our horizon. We feel his nearer approach daily, a consummation which very many warm-hearted friends in this country have long looked forward to. Of all men in our country there are few who are so worthy of sincere love as Mr. Peebles. He is a man who met a gentleman in the city the other day who accompanied him from Australia to India. We expect he is now at Cape Town, and before many weeks are over we hope to greet him in London, and that immediate opportunity will be given for the first time to welcome him in their midst once more. Already a large pile of letters and parcels from various parts of the world await his arrival. We have also received from Thomas Walker an article written for the Medium, dated from Sydney, August 12th. We are not aware whether Mr. Walker will accompany Mr. Peebles, or whether he will remain in Australia, but no doubt, remain in Australia to carry on the good work which he has so successfully commenced in that country.—Medium and Daybreak.

D. Seymour, of Clay Center, Kan., writes: Northern Kansas is full of true Spiritualists anxious to grasp the hand and welcome to their homes the itinerant medium and lecturer. The nineteenth century has the gates ajar, and mortals and immortals are meeting together, and thus is the secret unveiled. "If a man die shall he live again?" Each succeeding decade swings old another earth, pulsating with life and love in every fibre, into higher and grander unfoldments; a few more times around the circle, another step up the golden stair, and the long, dismal night of superstition will pass away forever. I find the dear old JOURNAL scattered all through this beautiful land of Kansas.

One evening lately, while entranced, Dr. Kayner's guides presented him a broadsword with the following instructions explanatory of the symbol: "Cut away all error! Hew to the line! Strike boldly for the Right! Advance the principles of truth and right! Justice shall triumph and you shall conquer at last. The crown of success shall be yours."

Portland, Oregon, was well shaken up on Friday, Oct. 19th, by an earthquake.

At a seance with Mrs. C. E. Williams, of England, masses of light more or less bright emerged from the cabinet, dived about feebly to a distance of three feet from it.

The Montpellier Argus and Patriot of Oct. 31st, has a lengthy article from the pen of Solomon W. Jewett, on "The Ministry of Wealth. Cause, Remedy and Cure for Hard Times."

H. Hubbard, of Nashville, Tenn., writes: The answers from controls through Mrs. Richmond and Mrs. H. Billings are certainly grand and good, and are a library of books in themselves.

W. S. Hoagland, of Rolla, Mo., writes: The JOURNAL is the grandest luxury we enjoy and we will sadly miss its intelligent appearance each week, but don't think it right to indulge in a luxury unpaid for.

John Wilcox, of Eddyville, Ia., writes: The JOURNAL is no less pungent in thought and cogent in reason, than in the days of its, once illustrious, but now immortal founder, whose inspirations it still bears to thousands of appreciative readers, and is deemed by them indispensable.

Cyrus Bonulus H. Teed and D. M. Bennett have commenced a discussion in the Truth Seeker, over which Mr. Bennett presides, commencing with the proposition from Mr. Teed that, "Jesus Christ is not only a man, but is the Lord God, Creator of Heaven and Earth."

Prof. Wm. Denton has been lecturing on geology in Minneapolis and Duluth, Minn., having just completed a course of six lectures in Duluth. The Duluth Tribune truly says: "He invests the subject of geology with an interest that is indeed thrilling." The professor is one of the ablest lecturers known on the subject.

Our moral sentiments do not proceed from, but long precede our ethical system; and it is usually after our characters have been formed that we begin to reason about them. It is both possible and very common for the reasoning to be very defective, without any corresponding imperfection in the disposition of the man.—Locke.

C. O. Davis, of Onarga, Ill., writes: People ultimately make friends by right doing, and the JOURNAL will in due time be better appreciated for its unwavering advocacy of the truth. We have had too many pretended mediums; strike them hard—right and left, and let them expire in the same slough with Free-Loveism.

In Santiago a deep interest has been awakened in the phenomena of mesmerism and Spiritualism. In the immediate locality there is a young country girl possessed of wonderful faculties. Two bars of magnetized iron held over her horizontally, half a metre distant, were sufficient to suspend her body in the air.—Boston Herald.

At one time when Foster, the medium, was holding a seance in England, he became suddenly alarmed, and grasped the hand of Mr. Ashburn, a gentleman present, and beseeched him not to quit his hold of him, as there was no knowledge where the spirits might convey him." He floated in the air towards the ceiling.

The Blisses.—Your position relative to the Blissrand, cannot fail to be appreciated by all honestly disposed minds. If the conduct of such scoundrels, as he and his allies, is not denounced by true-hearted Spiritualists, our cause will sustain an injury that will demand the labor of years to repair. While I pity humanity, and wish to the ground that the cesspool of moral turpitude, yet, from my interior sense of justice, there looms up the stern decree, "Let them be anathema maranatha."—M. J. Burr.

J. W. Fuller, of Shreveport, La., writes: "A vast deal of good has been done towards the advancement of Spiritualism in this section of the country within the last twelve months. We have had some noble advocates, and better appreciation of the liberal mind, and inspired lectures have caused the liberal minded to look upon us with respect, but the credulous with fear and trembling. We have a nice hall, neatly furnished, with splendid organ, rostrum, etc. Our outpokes numbers are few, but we have Necessaries by the hundred. We need lecturers here.—able, able, lecturers."

Somnambulism.—A little daughter (some four or five years old) of James Sayer, living in Freiburg, was up stairs sleeping, some three weeks since. She climbed out of a window and came down a smooth bar of ice, to the ground, to a depth of some sixteen feet. No person having courage enough to take hold of the child, she was allowed to climb up the wall and go back into the window. On going up stairs, the child was found in a quiet sleep. This is a hard story; but it happened about one o'clock in the day; and was witnessed by many.—Baltimore Ill., Democrat.

Brief Mentions.—John Marples, M. D., of Toronto, Ontario, writes: "I write to thank you for the favorable notices you have given in the JOURNAL of our efforts to promote Spiritualism in Toronto. The work is still in progress and meeting with good success. I give a lecture on the ground each Sunday afternoon, which is well attended. The interest seems to be deepening and increasing. We are also holding seances in order to develop local mediums; and we expect ultimately to tell powerfully on this city of churches. I am deeply convinced of the reality and importance of spirit-communication, and believe that the thoroughly scientific method is the great harmonical philosophy destined to unite all truth in the universe." D. E. Meyers, of Windsor, Cal., writes: "God bless you in your efforts to benefit mankind." Mrs. A. G. Newton, of Stanley, Kansas, writes: "I am not a Spiritualist, but liberal in my views; have been a reader of the JOURNAL for some years, and have not only read it, but consented to do without it." M. H. Hoppa, Quincy, Ill., writes: "I have taken the paper from the first, and would be lost without it." G. G. Walker, of Salem, N. J., writes: "I esteem the JOURNAL highly." M. Alexander, of Gallipolis, Ohio, writes: "I believe the JOURNAL is increasing each year, and only wish to be read and appreciated." James Cooper, of Bellefontaine, Ohio, writes: "The JOURNAL continues to improve." W. W. Gayton, of Cal., writes: "Your JOURNAL is one of the best." J. D. Oliver, of Kilmadock, Va., writes: "I have been taking the JOURNAL for some time, and like it better than any other paper." Elizabeth Cooper, of Westmoreland, N. H., writes: "I like the JOURNAL the best of any paper I have read." W. B. Lathrop, of Quincy, Cal., writes: "The people of Quincy have many of them enjoyed a rare treat in the discourses delivered by Mrs. Bell Chamberlain." John W. McDonald, of Houston, Texas, writes: "I will try to do more for the grand old JOURNAL in the future." C. F. Randolph, of New Hampshire, Ohio, writes: "We admire the tone and spirit of the JOURNAL, and trust its sphere of usefulness may be enlarged." Hoel Hatch, of Remson Corners, Ohio, writes: "We want some good speakers and test-mediums here." F. Vogel, of Baxter, Kansas, writes: "The JOURNAL is improving each year, and I hope it will continue to do so." G. F. Randolph, of New Hampshire, Ohio, writes: "I cannot do without the JOURNAL; the last number is splendid." M. T. C. Glower, of St. Paul, Minn., writes: "Spiritualists, universally, so far as I have heard, highly commend your course." G. R. Bywater, of Lincoln Center, Wis., writes: "I can see improvement in the JOURNAL; it is soul-cheering to read it." W. H. H. Sagers, of Gentle Valley, Idaho, writes: "I am proud of the JOURNAL."

MEMORIAL SERVICES.

Remarks Made by the Spirit Control of Mrs. Cora L. V. Richmond, on the Death of Mrs. Olive Richmond, at Grows' Opera Hall, Sunday Morning, Nov. 4th, 1877.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

After answering several questions, as usual each Sabbath morning, the speaker said—

With the permission of the audience, we will devote the remaining portion of the morning to a memorial address. Many of you were personally acquainted with the deceased. She has been frequently—nearly always—seen in your meetings here. For the period of twenty-two years, she has been a believer in, and a constant attendant at, circles devoted to Spiritualism. Her life work, (if we may use that term, for one who took no public part in spiritual ministrations) consisted in the advocacy and extension of Spiritualism in its modern manifestations, and in that consisted her religion during that period of time. We refer to Olive Richmond, wife of Thomas Richmond, who passed to the higher life, on Friday last, and who is now a conscious native spirit. Her presence is realized this morning in her accustomed place. She requests that we make mention of this fact, as it is but five weeks since she was here in the body, and no moment of time when her form has laid in a semi-conscious state, would she have been absent at our public or private ministrations voluntarily, therefore, being here, she is desirous that this portion of the morning service shall be devoted to such a recognition of her present spiritual state as we can convey. A passage in the Bible which occurs to us as most fitting is found in 21st Chapter of Revelations, 4th verse: "And God shall wipe all tears from their eyes; and there shall be no more death; neither shall there be sorrow nor any crying; neither shall there be any more pain, for the former things have passed away."

The advent of the Angel of Death to any household, is always a surprise. To those who have not the blessing of the recognition of spiritual truths, it is a painful and sorrowful surprise; to those who have not the philosophy upon which it hinges, the consciousness of spirit existence, yet who may have faith in religion, still find a barren void, and wonder about the spiritual state to which their friend has risen; but to those who recognize Spiritualism, who know what it implies and brings to the soul, there is certainly no death, nor can there be any sorrow nor crying for the spirit that is disenthralled, for the soul that is released from pain, and united to other friends who have passed on before. In this case we have the body fully ripened for the harvest of Death; ripened by long years of pain, and by intervals of many months of suffering previous to her last illness, but with such bountiful resources of life as always to overcome the external pain as soon as possible, and again rejoice her friends; and conscious that Spiritualism was the only boon in her existence, she overcame in a very large degree a natural shrinking and constitutional dread of death—such dread as under other belief would have made her life miserable—such dread that had she not felt this blessing of spiritual thought and administration of beloved spirit friends, would have made every moment of life a death when in suffering, fearing the dreadful visitation. But as it was, the curtain was lifted from the vision and spirit messages passed to and fro so frequently, that the mind was fully aware of the ministrations and powers of spiritual presence, and in such a degree did this prevail, the outward constitution shook off to a very great extent the natural terror of physical death it inherited, and gave the spirit the benefit of the consciousness of that existence beyond death.

Those who are in this belief favored by not having this natural terror, can be in perfect recognition or comprehension of what relief it is to the mind burdened in time past by old theology taught in all its startling belief of a terrible death, of natural depravity, and a fearful hereafter,—to burst asunder that belief and give place in the mind to knowledge of spiritual truths; it is as an awakening from a dream; it is as the bursting of the clouds of night and admitting the rays of the morning, and such was her spiritual recognition for nearly a quarter of a century that each one of the household that had passed on before was a messenger from the other world; and though of a nature shrinking from contact with the contemplation of death her mind itself soared above that fear.

One after another four sons have passed away (leaving only two sons, a daughter and the aged companion of her life), and those she recognized as spirits, believed in their presence, conversed with them frequently—they attended upon her footsteps, and were ready to receive her when she cast off the mortal form; in this because of the beautiful lessons concerning death, which are not taught in the philosophy of the schools, nor in the religion of theologians; but because death becomes the simple fruition of earthly life, the crowning of the material with the spiritual, the uplifting of the real nature from all which enshrines and sometimes imprisons it.

As the outward covering bursts yielding flowers and fruit to the sunshine of life; as the harvest time of existence on earth, yielding golden sheaves and ripened grain

and ruddy fruitage upon tree and vine, so does death come in this manner taking that which is only fully reaped, and receiving into the spiritual kingdom that which is prepared for the next step to which earth would be no longer beneficial. However much the outward nature might grieve, however, much the friends and kindred may miss the bodily presence, the consciousness of release from suffering should cause them to desist from mourning and make each friend rejoice. The newly awakened soul has far greater joy this Sabbath morning, than any dawning upon her earthly life; more glorious than that which has revealed to her the glory of earth, and the many kingdoms of spring and summer below.

The seventy-eight years of her mortal life were each crowned with their own blessings; every flower of the spring-time was a truth; every blossom of summer sacred, the fruitage of autumn precious, and every friend had each an especial place in her heart. Unusually so, her nature was youthful and kindly allied to the enjoyments of earth, in fact, one who kept alive the fervor and fire of every friendship; in appearance, no one brighter than she, and yet at the last pleased to go; to leave the aged body, so worn with service and many periods of pain, and angel hands beneficently released the spirit none the less strong in external affection, nor of beautiful recollections that are of memory, and she is possessed of each endearment that linked her to earth-life, without any pain. This she would say to you, and does so from her place here in your midst. Here is greeting, friends, from the morning of spirit-life. I greet you without pain, freed from bodily sorrow, and glad to be in your midst. The picture of death from the mortal side of life was dreadful to my mortal nature, and it became from the spiritual side of life, so pleasing—the crowning of my spirit by kind friends, and dear ones of my heart led me across the silent river by the sweet vale of peace and love. When I awoke in spirit-life I scarcely remembered that I had suffered pain. My first wish was to be among you here.

To those in mourning—the one daughter who has little knowledge of spirit-life, and who still clings to the outward body,—she wishes to express the utmost compassion and sorrow, that that sorrow and outward grief should prevent her from seeing the light of the spirit, and from knowing the release of her mother; but when the grief of nature shall have spent its force, and when the truth she held so dear shall come home to her spirit, then will the mother be able to minister to her, and her sorrowing will cease, as it ever ceases with each one who perceives the Spiritual Kingdom. For her tenderness and kindness, she gives in return her spiritual blessing. To the son, who has ministered to her in all the years of her earthly suffering, she gives her blessings for his tender and patient care through long years of pain, and for his participation in each joy and sorrow of her life, knowing that this spiritual birth is his crowning, his recognition and reward. To those who do not know of spirit-life; who have no knowledge of its truths and consolation, who only see in death darkness and separation, she would say that the ministrations that were hers, the conscious communion through a period of earthly life, would have made the prison beautiful, would have glorified any condition in earthly life. Suffering and pain are overcome by it, and the light of the spirit can quench bodily ills, though so often bowed down with pain, yet in her innermost spirit aware of the light of the soul returning from beyond the dust; and may that spirit of truth express its consciousness to you. Now, these are the only words of ministration we shall offer on this occasion, as the final service will be conducted in other ways. We desire to offer this tribute here and speak of her uniform and absolute faith in the spiritual philosophy. Her last active deed of earth-life was to sit in your midst, and twice on that day attend services here, so her first active deed in her spirit-life is to greet you here to-day.

POEM BY THE SPIRIT OULINA.

The Dove of Peace,* plumed for its upward flight, With sweetest benedictions pauses here, Unfurling flowers of the soul's delight, To fling upon the path of those most dear. As springs the prisoned bird from out its cage, As hurls the butterfly from the cocoon, As gleams the living spirit from life's page, Written in splendor, where the glorious noon Of life records it in the upper sky,— So springs the Dove of Peace to worlds on high. Peace at the last from every earthly pain, From whatsoever earthly we might bring; Rest for that suffering, above to gain Such respite from the shadows that here cling— So does the Dove prepare to soar away And win that rest within the realms of day; Such rest as loving labor then will bring By ministrations to the souls in woe; Such rest is from the spirit's height who fling Blossoms upon the paths of those below; Such rest as makes the spirit in its flight To pause and search for those in deep distress, And guide them to the sweeter rays of light By many words and deeds of tenderness; And when ascended mid those heavenly gleams To visit earth with those bright, glorious dreams. Oh! Dove of Peace, unfurl thy plumes of light, Pause for a moment here in blessing given, Then crowned with olive branches soar away And find thy respite in the loved one's heaven; Then on the wings of morning light attend, And when the evening shade is o'er the earth, Thy presence in earth's offerings shall blend, Thy song, thy spirit full of joy and mirth,

So in the hymn of praise or voice of prayer, At last the cloudy space of grief is risen, Make those vibrations on the upper air Until earth sings with thee, thou "Dove of Heaven."

*Name given to the deceased by "Oulina" through Mrs. Cora L. V. Richmond.

†The late time Oulina addressed the deceased personally through her medium, before her final illness, also named her "Dove of Heaven."

"DANCING DEVILS."

The Phenomena Manifested by them in Various Parts of the World.

BY Z. T. GREFFIN.

Among the festivities of mid-summer day at Aix-la-chapelle, in 1874 a large troop of men and women from the adjacent country rushed into the city, and in the public squares and churches, danced in circles with the utmost violence for hours together, apparently unconscious of the presence of spectators, till at last they sank to the ground exhausted, groaning fearfully. In this state they professed to see visions of good and evil spirits, whose names they shouted out. Incredible spectators, who came to witness the phenomena, were themselves seized with an irresistible impulse, and danced and became ecstatic in their turn.

In 1491 the nuns of Cambrai were seized with demonomania, and for four years ran like dogs across the country, sprang into the air like birds, climbed trees like cats, hung on the branches, imitated the cries of various animals, and devoured hidden things. At last, however, the exorcists forced the devil, as is stated, to confess himself the cause of these things.

In 1851, when the Rochester knockings were the subject of investigation, and table tipping began to be diffused throughout the country as a phenomenal curiosity, we remember to have seen, a medium, a young lady dance and execute vocal and instrumental music, while under spirit control. The persons, however, that formed these circles, were not of the intellectual and thoughtful class, and so these manifestations were of the same order, and the medium soon became disgusted with the whole thing and from that day to this, will not sit in a circle, for the very reason that she cannot control these dancing spirits. We will only advert to one more instance of these dancing devils getting possession of mediums—one of the most singular persons we have ever seen, F. B. Randolph. The last time we saw him in public was at Grows' Hall, in this city, some little time before his death at Toledo. He was arguing the question of whether there was a God, with some doctor, and in illustrating some of his arguments the dancing devils, as we believe, got hold of him, and shook him up after the worst fashion, and he tramped back and forth on the platform and shouted until he was completely exhausted.

But Spiritualists are not the only class that are subject to this phenomena, and we will now relate an anecdote, which was told us by a Universalist, who was present and witnessed it. It was at an old-fashioned Methodist camp-meeting, and the brethren and sisters had got pretty well warmed up with the influence-power, we believe they call it, and were singing and shouting around a lot of sinners, that had come forward for prayers. The praying band was in full blast, whooping and screaming, clapping hands and jumping up and down, like dancing devils, creating such a din and confusion that no one could distinguish, or follow through any one prayer of the dozen or two that was being offered at once, when a little scrawny half-idiot negro boy crawled up and wedged himself in between a couple of sinners on the anxious seat, and began to yell and scream along with the rest. Our Universalist friend, knowing that the negro boy was half-witted, edged up to where the little fellow was, to hear what he was saying. The dancing devils had hold of the boy and he was rocking backwards and forwards and throwing up his arms and screaming amid the confusion, "Je-e-sus Christ, Hell-fire and G-d d-mnation," etc., until one of the deacons, way back in the audience and not quite under influence, perceived that there was a slight discord got up, went forward and seized the offending screaming negro and "bounced" him; but the dancing devils had mingled oaths and imprecations along with the prayers of saint and sinner, for at least a quarter of an hour, during which time, our Universalist friend had jammed himself in the ribs, and tumbled off the seat in convulsions trying to avoid laughing, which would arouse suspicion.

It is claimed, and with much plausibility, that in order to get control of, and develop a medium, the higher spirits have to turn him over to the care of the grosser influences; we will call them dancing devils, and it is conclusive evidence that the spirit has completely injected itself into the physical organism of the medium when they can make them dance, sing, whoop, etc. This of itself has been a conclusive test in many cases of the genuineness of the mediumship, where the medium, before being controlled, was unable to execute a single step of any dance, and yet under control could execute a variety—juba, clog, jig, waltz, etc.

In the case at Aix-la-chapelle, mentioned above, we conclude that the devils, demons, were very successful in securing control of their victims, and the people did not comprehend the mad party at all. These dancing devils will not quit, or let go, without they are forced to, either by the higher spirits, or the resolute will of the medium, and for this very reason it is always best for a medium to become developed in a select circle, so that there will be counteracting influences to make the dancing devils subside.

But in the case of the nuns, just mentioned, we are decidedly of the opinion that no human spirits would have made them perform the antics they are reported to have done. They undoubtedly passed through the lower stage of existence, and were controlled by the various climbing, jumping, running and crying animals that they represented; for, even some of the orthodox concede that animals have souls, and exist after death.

But these dancing devils have a very important mission to perform, as no other spirits can, or will, seize hold of an undeveloped medium, and make them susceptible to spirit influence of any kind, and, as we do not know to what extent this world is ruled or ruined by spirits, out of the body, we will not condemn them as the worst set of spirits manifesting themselves.

An English woman to whom a tract was handed by a street missionary the other day, sweetly replied:—"Thank you, I am already saved."

Darwinism and Evolution.

It appears to me that there is an immense amount of time and talent wasted, including the use of ink, type and paper, discussing, theorizing and speculating on the above named subject, to no earthly purpose or benefit to mankind whatever. All that has been said or can be said in regard to the origin of intelligent beings that have been found on different portions of this planet—however learned and labored the argument—amounts to mere speculation, nothing more.

I regard the theory that man has come up through the lower animals, as an insult to common sense, and absolutely destitute of any claims to a respectful consideration. While science has developed a vast amount of knowledge and reliable information, enabling us to say this much we know, on the other hand thousands of problems are being discussed to which no satisfactory solution has yet been reached. It is to this class of subjects we may with due propriety refer the above named theories—"don't know."

In support of my views, I will briefly state that the germs of all animal life are, and always were, inherent and latent in matter. I have not learned that any one has yet undertaken to inform us of the age or origin of matter. When this is done, we may, with some degree of propriety, anticipate a satisfactory solution of the much vexed question, "The Origin of Man." A very useful lesson may be derived by looking about and considering the innumerable spontaneous productions of the earth. The fly-pine was never indebted to the scow-boat for its origin, or the sunflower to the distiller. The same law holds good with all animal life. Although we may not be able to trace all species of animals to their origin, yet we have no trouble in observing the spontaneous production of many species of insects and reptiles. For instance, the grain worm invariably appears in flour or middlings as soon as it becomes a little heated from moisture; the angle worm, which furnishes the tempting bait for the fisherman, is the product of rich soil, especially where the yearly crop of forest leaves have become decomposed into black muck; the wood-worm, found between the wood and bark of a dead tree, a reddish brown insect, nearly flat, with plenty of legs and horns, is a fast traveler, and like thousands of other insects, is a spontaneous production.

Talk about the origin of man, finding the connecting link, and all that sort of "idle" logic—what does it all amount to? Guess work, nothing more. Why not tell us the origin of the ten thousand different species of beasts, birds and fishes. Nature is prolific, always at work, never sleeps, never tires; presenting decomposition on the one hand and new forms of life on the other. Tell me when matter was formed, and I'll tell you when man was formed. Although the former may be, and no doubt is, eternal and beyond our comprehension, yet the germs of all animal life were inherent in matter from the first. All that was wanting was the proper conditions. When in the course of changes and chemical refinement the proper conditions had arrived, the first types of man appeared, crude and unsightly perhaps, but nevertheless the progeny of intelligent beings; but when, or at what age of our planet, I very much doubt the ability of any of our learned savants to inform us. Through long succession of ages, types and species no doubt have undergone many changes, showing development and progression, but never so much as to annihilate all traces of the original.

I throw out the foregoing remarks as the most rational, according to my views of the subject. They are nevertheless, like all other theories, mere speculation, subject to criticism—believing, however, most emphatically, that no one at this age of our planet has yet been put in possession of the world's archives beyond what science and geology reveals. D. A. EDDY, Cleveland, Ohio.

A Chinese Wife's Funeral.

The Hartford (Conn.) Evening Post says: "The funeral of the wife of the Chinese interpreter, Kwang, was largely attended Tuesday afternoon. The body was dressed in an elegant costume of Chinese silk, with the most natural and simple ornaments, and laid in a plain rosewood coffin. Her bridal wreath of five years ago was placed over her forehead, and the hands, folded upon the breast, held a moss rosebud. There was but little adornment aside from flowers, of which there was a beautiful assortment, offered by friends. The plate upon the coffin bore simply the name of the dead wife, Kwang's Siew Chin, with her age. Beside the coffin stood her portrait in oil, which was painted in China. The Rev. Mr. Gage conducted a simple Christian service, reading from the Bible various appropriate selections, adding a few remarks. The bearers were Mr. Young Yau Poo, the assistant commissioner, Mr. Lew Keep Chin, the principal of the Chinese school, Prof. Wm. M. Gage and Mr. James L. Stevens. Mr. Kwang held his child during the ceremony, and at the cemetery the little one remained beside the grave as the coffin was lowered and the last prayer and last selections from the Bible were read, while many friends threw tributes of flowers upon the coffin. Kwang Ki Chin is a gentleman of unusual education and culture, and a faithful student of Confucius. The blow has fallen heavily upon him, and the entire circumstance is fraught with touching and forcible suggestions to those who are ready to observe them."

How the American Aborigines Disposed of their Dead.

The modes of disposing of the bodies of the dead in use among the aborigines of America are classed by Mr. Edwin A. Barber, in the Naturalist, under four heads, viz.: Inhumation, cremation, embalment, and aerial sepulture. Of these, the first was most usually employed, the bodies being interred either in ordinary graves, in mounds, or in caves. Several tribes, among them the Lemni-Jense, or Delawares, were accustomed to incase their dead in stone boxes or tombs. In tumulus burial, the dead were generally laid near the original level of the surface, and the mound heaped over them. Only isolated instances of cave-burial have been recorded in the United States, as in Breckenridge County, Kentucky, and in the Canons of Utah, Arizona, and New Mexico. Cremation was of two kinds—in graves and in urns. Among the Pueblos of Arizona and Utah the body was sometimes burned and the ashes deposited in shallow tombs. Several tribes on the Gila River, in Southern Arizona, burned the bones of the dead in urns. But few cases of embalming are

known to have occurred in the limits of the United States. As example of this mode of preparing the corpse may be mentioned the Mammoth Cave and Salt Cave mummies of Kentucky. These bodies have been preserved by a rude species of embalment and by exsiccation. Aerial sepulture was of two kinds—the first by suspension on scaffolds or in trees, the second by sepulture in canoes. Several tribes still employ the former mode of burial. The Sioux elevate the bodies of their dead into trees, or stretch them out on raised platforms, wrapping them in blankets and leaving them to the mercuries of the elements and carnivorous birds.—Popular Science Monthly.

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