Ernth Gears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Siks a Bearing.

JNO. C. BUNDY, EDITOR.

CHICAGO, NOVEMBER 17, 1877.

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The Last Poet. FROM THE GERMAN OF GRAF VON AUGES-

PEEG. BY, HUDSON TUTTLE.

When will you poets weary Nor your idle strains prolong? When will you leave as finished The old eternal song?

Is not the home of plenty Exhausted to the eye, And every blossom gathered And every fountain dry?

"As long as in the azure
The sun shines in his race,
And upward turns to heaven A single human face; As long as storms and lightning. Within the heavens engage, And trembles still a single heart Affrightened at their rage;

As long as from the tempest's jar A rainbow sparkling flows, And at the final harmony With joy a bosom glows;

As long as Night the ether
With sparkling star seed sows,
And yet the golden characters
A single man may know;

Long as the morn is shining A heart yet sees and feels, As long as woods the weary ones In shadows cool conceals;

As long as spring is vernal, And rose bowers burst in bloom,

And soft eyes with joy sparkle, And smiles illume the gloom; As long as weeps the cypress Over the grassy mound,

As long as eyes are weeping Or breaking hearts are found:

So long the goddess Poesy Will on the earth abide, And they who feel her press Will searney by her aids.

Through the old castle house rejoicing, They will sing all the day, And when the last man perishes The last poet will away.

For ages yet will he admire, As in his hand he holds Creation like a fresh-cut flower, Its beauties manifold.

And if the giant blossom, In the future shall decay, And earth and sun-like petals Be scattered far away,

Then only ask, if still to ask You have retained desire, If finished is the cudler's song And spent the poet's fire.

"ELEMENTARIES."

A Letter from the Corresponding Secretary of the Theosopical Society.

EDITOR JOURNAL-DEAR SIR:-I percieve that of late the ostracised subject of the Kabalistic "elementaries," is beginning to appear in the orthodox spiritual papers, pretty often. No wonder; Spiritualism and its philosophy are progressing, and they will progress, despite the opposition of some very learned ignoramuses who imag-ine the cosmos rotates within the academic brain. But if a new term is once admitted for discussion the least we can do is to first clearly ascertain what that term means; we students of the Oriental philosophy count it a clear gain that Spiritualist journals on both sides of the Atlantic are beginning to discuss the cieve that of late the ostracised subject of the Atlantic are beginning to discuss the subject of sub-human and earth-bound beings, even though they ridicule the idea. Only do those who ridicule it know what they are talking about. Having never studied the Kabalist writers, it becomes evident to me that they confound the "elementaries disembodied, vicious, and earth-bound, yet human spirits, with the "lementals," or nature spirits.

mature-spirits.

With your permission, then, I will answer an article by Dr. Woldrich, which appeared in your Journal of the 27th inst., and to which the author gives the title of "Elementaries." I freely admit that owing to my imperfect knowledge of English at the time I first wrote upon the elementaries, I may have myself contributed to the present confusion, and thus ted, to the present confusion, and thus brought upon my doomed head the wrath of Spiritualists, mediums, and their "guides" into the bargain. But now I will attempt to make my meaning clear. Eli-phas Levi applies equally the term "ele-mentary" to earth-bound human spirits and mentary" to earth-bound human spirits and to the creatures of the elements. This carelessness on his part is due to the fact that as the human elementaries are considered by the Kabalists as having irretrievably lest every chance of immortality, they therefore, after a certain period of time, become no better than the elementals who never had any soul at all. To disentangle the subject, I have, in my "Isis Unveiled," above that the former should alone be call. shown that the former should alone be call-ad "elementaries," and the latter "element-als" (before the Veil, Vol. 1, p. xxx).

Dr. Woldrich, in imitation of Herbert Spencer, attempts to explain the existence of a popular belief in nature-spirits, de-

that "disembodied spirits" have sometimes that power, but if disembodied, why not embodied spirit also, i. e., a yet living person who has become an adept in occultism through study? According to Dr. Woldrich's theory an embodied spirit or magician can create only subjectively, or to quote his words,—"he is in the habit of summoning, that is, bringing up to his imagination his familiar spirits, which, having responded to his will, he will consider as real existences." real existences.'

real existences."

I will not stop to inquire for the proofs of this assertion, for it would only lead to an endless discussion. If many thousands of Spiritualists in Europe and America have seen materialized objective forms which assure them they were the spirits of once living persons, millions of Eastern People throughout the past ages have seen the Hierophants of the temples, and even now see them in India, also evoking, without being in the least mediums, objective and tangible forms, which display no pretensions to being the souls of disembodied men. But I will only remark that, as Dr. Woldrich tells us, that, though subjective and invisible to others, these forms are palpable, hence objective to the clairvoyant, no scientist has yet mastered the mysteries of even the physical sciences sufficiently to enentist has yet mastered the mysteries of even the physical sciences sufficiently to en-able him to contradict, with anything like plausible or incontrovertible proofs, the as-sumption that because a clairvoyant sees a form remaining subjective to others, this form is nevertheless neither a hallucination nor a fiction of the imagination. Were the persons present endowed with the same clairvoyant faculty they would every one of them see this creature of hallucination" as well; hence there would be sufficient proof that it had an objective existence. And this is how the experiments are conducted in certain psychological training schools, as I call such establishments in the East. One clairvoyant is never trusted. The person may be honest, truthful, and have the greatest desire to learn only that which is real, and yet mix the truth unconsciously and accept an elemental for a disembodied spirit, and an elemental for a disembodied spirit, and vice versa. For instance, what guarantee can Dr. Woldrich give us that "Hoki" and "Thalla," the guides of Miss May Shaw, were not simply creatures produced by the power of the imagination"? This gentleman may have the word of his clairy oyant for this, he may implicitly and your description. for this; he may implicitly and very deservedly trust her honesty when in her normal state; but the fact alone that a medium is a passive and docile instrument in the hands of some invisible and mysterious powers. ought to make her irresponsible in the eyes of every serious investigator. It is the spirit, or these invisible powers, he has to test, not the clairvoyant's; and what proof has he of their trustworthiness that he has he of their trustworthiness that he should think himself warranted in coming out as the exponent of a philosophy based on thousands of years of practical experience, the iconoclast of experiments performed by whole generations of learned Egyptian Hierophants, Guru-Brahmans, adepts of the sanctuaries, and a whole host of more or less learned Kabalists, who were all trained Seers? Such an accusation moreover is Seers? Such an accusation, moreover, is dangerous ground for the Spiritualists themselves. Admit once that a magician creates his forms only in fancy, and as a result of hallucination, and what becomes of all the guides, spirit friends, and the tutti quanti from the sweet Summer-land crowding around the trance medium and seers? Why these would-be disembodied entities should be considered more identified than the elementals, or as Dr. Woldrich terms them, "ele-mentaries"—of the magician, is something which could scarcely bear investigation.

From the stand-point of certain Buddhist

schools, your correspondent may be right. Their philosophy teaches that even our visible universe assumed an objective form as a result of the fancy followed by the volition or the will of the unknown and su-preme adept, differing from Christian thepreme adept, differing from Christian theology, however, inasmuch as they teach that instead of calling out, our universe from nothingness, he had to exercise this will upon pre-existing matter, eternal and indestructible as to invisible substance, though temporary and ever changing as to forms. Some higher and still more subtle metaphysical schools of Nepaul even go so far as to affirm—on very reasonable grounds too—that this pre-existing and self-existent substance or matter (Svabhavat) is itself without any other creator or ruler, when in the state of activity it is Pravritti, a universal creating principle; when latent and versal creating principle; when latent and passive, they call this force Niroriti. As for something eternal and infinite for that which had neither beginning nor end, there can be neither past nor future, but every-thing that was and will be, is, therefore there never was an action or even thought, however simple, that is not impressed in imperishable records on this substance called by the Buddhists Syabhayat, by the Kabalists astral light. As in a faithful mirror this light reflects every image, and no human imagination could see anything outside that which exists impressed some where on the eternal substance. To imagine that a human brain can conceive of

mons and mythological deities, as the effect of an imagination untutored by science, and wrought upon by misunderstood natural phenomena. He attributes the legendary sylphs, undines, salamanders and gnomes, four great families, which include numberless sub-divisions, to mere fancy; going, however, to the extreme of affirming that by long practice one can acquire "that power of materializing apparations by his will." Granted that "disembodied spirits" have sometimes that "disembodied spirits" have sometimes that gower, but if disembodied, why not embodied spirit also, i. e., a yet living person who has become an adept in occultism through study? According to Dr. Woldcation between them and the true and gen-

cation between them and the true and genuine disembodied souls which have henceforth to remain immortal. To the Kabalists and the adepts, especially in India, the difference between the two is all important, and their tutored minds will never allow them to mistake the one for the other; to the untutored medium they are all one.

Spiritualists have never accepted the suggestions and sound advice of certain of their seers and mediums. They have regarded Mr. Peebles' "Gadarenes" with indifference; they have shrugged their shoulders at the "Rosecrucian" fantasies of P. B. Randolph, and his "Ravalette" has made none of them the wiser; they have frowned and grumbled at A. Jackson Davis' "Diakka"; and finally lifting high the banner have declared a murderous war of extermination to the Theosophs and Kabalists. What are now the results?

What are now the results? What are now the results?

A series of exposures of fraudulent mediums that have brought mortification to their endorsers and dishonor upon the cause; identification by genuine seers and mediums of pretended spirit forms that were afterwards found to be mere personations by living cheats—which goes to prove that in such instances at least, outside of clear cases of confederacy the identifications were due to illusion on the part of the were due to illusion on the part of the said seers; spirit babes discovered to be battered masks and bundles of rags; obsessed mediums driven by their guides to drunkenness and immorality of conduct—the practices of free-love endorsed and even prompted by alleged immortal spirits; sensitive believers forced to the commission of murder, suicide, forgery, embezziement and other crimes; the over credulous led to waste their substance in foolish investments and the search after hidden treasures; mediums fostering ruinous speculations in stocks; free-loveltes parted from their wives in search of other female affinities; two continents flooded with the vilest slanders, spoken and sometimes printed by mediums against other mediums; incubi and succubi entertained as returning angelhusbands or wives; mountebanks and jugglers protected by scientists and the clergy and gathering large audiences to witness imitations of the phenomena of cabinets, the reality of which genuine mediums them selves and spirits are powerless to vindicate by giving the necessary test-conditions; scances still held in stygian darkness where even genuine phenomena can readily be mistaken for the false and false for the real: mediums left helpless by their angel guides, tried, convicted and sent to prison and no attempt made to save them from their fate by those, who if they are spirits having the power of controlling mortal af-fairs ought to have enlisted the sympathy of the heavenly hosts in behalf of their mediums in the face of such crying injustice other faithful Spiritualist lecturers and media's broken down in health and left unsupported by those calling themselves their patrons and protectors. Such are some of the features of the present situa-tion, the black spots of what ought to become the grandest and noblest of all religious philosophies-freely thrown by the unbelievers and materialists into the teeth of every Spiritualist; no intelligent person of the latter class need go outside of his own personal experience to find examples like the above. Spiritualism has not progressed and is not progressing, and will not progress until its facts are viewed in the light of the Oriental abilicantly.

of the Oriental philosophy. Thus, Mr. Editor, your esteemed corres-pondent, Dr. Woldrich, may be found guilty of two erroneous propositions. In the concluding sentence of his article he says: "I know not whether I have succeeded in

proving the 'elementary' a myth, but at least I hope that I have thrown some more light upon the subject to some of the read-

ers of the Journal." To this I would answer: 1. He has not proved at all the "elementary a myth," since he elementaries are with a few exceptions the earth-bound guides and spirits in which he believes together with every other Spir-itualist; 2. Instead of throwing light upon the subject the Doctor has but darkened it the shoject the Doctor has but darkened it the more; 3. Such explanations and care-less exposures do the greatest harm to the future of Spiritualism and greatly serve to retard its progress, by teaching its adher-ents that they have nothing more to learn.

Sincerely hoping that I have not trespassed too much on the columns of your esteemed Journal, allow me to sign myself, dear sir, yours respectfully, H. P. BLAVATSKY,

Corresponding Secretary of the Theosoph-

ical Society. New York.

Recollect that everything of beauty tends to your elevation. Every little morning glory whose purple heart is thrilled with the light of the morning sun tends to put a blossom in your heart.—Ingersoll.

by A. M. Griffen. When Prof. Tyndall said that "he finds in when Fror. Tyndall said that "he finds in 'matter' the power and potency of every form and quality of life," he struck the keynote of the materialistic philosophy and enunciated its pivotal dogma. Mr. B. F. Underwood, in defining his position to be that of "those who recognize the power and sufficiency of matter to produce all phenomena observed by us," gives adherence to the same doctrine.

ena observed by us," gives adherence to the same doctrine.

These definitions; though clear and unequivocal as to the relative position and office of matter in the universe, leave us wholly in ignorance as to the nature of matter per se. Mr. Underwood confesses the absolute impossibility of "knowledge of things in themselves," and very properly sets out the comparative impotence of the human mind.

From these definitive declarations of materialism, however, one grand conclusion is plainly deducible; namely, that the thing, essence, quality, or whatsoever is to be understood by the term matter, is omnipresent and omnipotent. It includes, and is, the phenomenon and the nonmenon, the knowable and the unknowable, the finite and the

able and the unknowable, the finite and the infinite, the effect and the cause, the object and the subject, the "all in all;"—the thing reasoned about, the reasoning thing, the "phenomena observed by us," and the us; the alpha and omega of this marvelous exhibition of wisdom and power which we call the universe, has its origin in, derives its being from, and is convertible into that mysterious creator and creature, matter.

How very important and desirable to discover the key wherewith to unlock the gates to this mysterious realm of philosophy! The materialist narrows the problem down to the small compass of a word able and the unknowable, the finite and the

Materialism Criticized.

of six letters, and then cruelly deserts us. Has he not told us that matter is the key that we are in search of? Yea, it is even so; but alas! this key is a profounder mystery than that which it professes to unlock. We want a key to the key. Tyndall says "the power and potency of every form and quality of life" is contained within matter, but leaves us to wrestle with the greater problem of what this life is; he has only described the office of matter not let us into the secret of its nature. Underwood, in his despair, cries aloud, "It is 'something that is essentially transcendental in its nature!" More than likely, since it is something that has thus far successfully defied accurate definition even on the part of its own devotees. Had Underwood told of its own devotees. Had Underwood told us "It is Spirit," his confession would have been no more patent, and his definition of the term would have been quite as explicit and instructive. Webster's dictionary, among other definitions, gives the following which seems to present the question in debatable form: "Matter—that of which the sensible universe and all existent hodies are sensible universe and all existent bodies are

Substituting Webster's definition for the "transcendental" one of Mr. Underwood, in the proposition that matter possesses "the power and sufficiency to produce all phenomena observed by us," the materialist must find the great variety of expression from molecule to mind, to be self-produced, self-existent, and reducible to a single primal element. This being the legitimate outcome of the materialistic dogma, it is proper to ask whence the power of diverge-

In chemistry a simple element remains in statu quo until brought in contact with another element or some compound; then results aré produced. In mechanics a sin-gle body, if in a condition of rest, continues in rest until disturbed by a foreign body or force, and if in motion persists in that motion without modification until influenced by foreign force. In organic nature it re-quires the combined offices of two organisms to produce a third, though some exceptions to the general law applicable to this realm of phenomena exist.

And thus by analogical reasoning (since we can know nothing of "things in themselves.") it seems to me that the philosophy

selves,") it seems to me that the philosophy which postulates two elements in nature is the more tenable as against the one which postulates but one element. It matters little whether we term one of these elements matter and the other spirit, or whether we substitute for the term spirit the term "transcendental matter;" in either case the question at issue is unchanged.

But aside from the speculative aspect of the old, old controversy between material-ism and spiritualism, if the proof, now available, of the existence of a veritable Spirit-world, composed of an organized structural and elemental nature, a counterpart of the material world, should be admit ted under the same tests of reason that are applied by the sound thinker to the physical phenomena of nature, speculation upon this subject, would only be a waste of

words. Chicago, Ill.

Character is the last fact of human nature—the root from which springs all that is good and noble and grand .-- Prof. Felix Adler.

A person may cause evil to others not only, by his actions, but by his inaction, and in either case he is justly accountable to them for the injury .- J. Stuart Mill.

Courtesy to Angels as to Mon. EDITOR JOURNAL:—We have a good deal of discussion as to the conditions for spirit intercourse, and the difficulty, deception and trouble in efforts for the best communications and manifestations from the higher life. Are not the greatest troubles on this side rather than the other? I think if we would reach toward the highest conditions of which we are capable, the denizens in the Spirit-world are ready and able to meet us

spirit-world are ready and able to meet us halfway.

It would be wise and well to remember that those we call spirits are real men, women and children, essentially like ourselves, save that they live amidst higher surroundings and with enlarged powers. Suppose a company of us are sitting in a parlor, with open windows and the street near at hand, waiting for a company of friends expected from some distant place, and they had quietly arrived and were standing unseen beneath the windows, able to hear our conversation; some of us might to hear our conversation; some of us might express earnest and tender hope and abiding faith in a speedy reunion; others might doubt, and others still dippantly express incredulity or say they cared little or nothing for this expected interview. How would all this affect the outside listeners? They might still be inclined to rap at the door for the sake of their friends who tenderly waited their coming, or to convince the incredulous; yet some or all might feel and say that they had no wish to go where they were not wanted, and so might turn away and leave us waiting in vain; and then we might say they had no intent or power to reach us; that it was all a delusion, and that never again would we stir a step to meet them. The fault would be ours, plainly enough. to hear our conversation; some of us might

enough. We meet for a scance; the spirits are phy! The materialist narrows the prob-lem down to the small compass of a word known. They may hear our words and even know our very thoughts. Doubt, flip-pancy, scoff and carping criticism, a painful

pancy, scoff and carping criticism, a painful want of fit appreciation of the high privilege we come to seek are more manifest to the or a notice whatever it may be. All this the winter with just such feelings as those of the group of unseen visitors I have pictured on the sidewalk, save that they may have finer insight, more wisdom and more charity; yet they, too, may be repelled and turn away, while we vainly sit waiting for some sign of their presence; and now, as of old, "no sign shall be given us," because, by our own fault, we are unfit, even while by our own fault, we are unfit, even while we blindly cry out delusion and deceit. We must be in a courteous and hospitable mood, ready to welcome angels as we do men and women. We need not even believe fully that they can come, yet for a cordial greet-ing and the best word they can bring us, we must be in a gracious frame of mind, ready to give open welcome if they reach us. With this, and with quiet persistence, clear judgment, honest mediums well treated. and tricksters set aside as unfit for such high and sacred vocation, signs of spirit-presence will come more and more, as we

are more ready and worthy.

The best things cost the most. Paul, speaking of his Roman citizenship, said:
"Not without great price have I obtained this freedom." Far more precious than any contains a first light from the earthly citizenship is this light from the Spirit-world—a guide to our daily path. Self-culture, reaching up in thought and life, open courtesy to men and angels alike, will help us here, and help us to see "over

This is my lesson for the day, as I look out of the window westward across the blue Cayuga lake and see green meadows and forest-clad hills on the other shore, calling to mind the verse of an old hymn: Sweet fields beyond the swelling flood

Stand dressed in living green, So to the Jews old Cannan stood While Jordan rolled between.

Yours truly, G. B. Stebbins. Union Springs, N. Y., Nov. 1, 1877.

JEHOVAH is the idol of a Syrian mountain tribe that has been foisted upon the rest of mankind under the penalty of eternal torments, and modified from age to age, but his worst features retained even to our own day. I arraign him in the name of the millions who are held by him in spiritual bondage; in the name of the freemen of America, whose enslavement is sought by the incorporation of this tyrant's name into the charter of our liberties. Away with you, hideous monster, in whom meet the worst vices of the barbarous people who made you, and the ignorant and fearful who still helieve in you! You may do for God of the believe in you! You may do for God of the wolves that prowl over our Western prairies and hunt down sick buffalces, or the hyenas that make night hideous in your Holy Land. You may properly be inserted on the black flag of every pirate vessel, be-tween the death's head and the cross-bones. Infinite tyrant, king of miscreants, womancurser, soul-termenter, destroyer of the world, architect of hell, and supplier of its eternal fires, go with your co-partner, the Devil! You belong to the ignorance, brutality and lust of an long past. Go to the hell to which you have so long consigned the best representatives of our race; and may your name and history alone remain for a warning and a lesson to all genera-tions.—Wm. Denton.

IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE COLEMAN. CONTINUED.

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. A monkey or an orang is certainly an entity; but the decomposed remains of those animals, mixed with dirt and clay and decayed vegetable matter, can scarcely, in truth, be called entities, though once forming parts of entities.

Clearly, then, Darwinism does not derive entity from nonentity, 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 vexatious 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 gations 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 Peeblesian; 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 superstitions 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, tree-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 motionhas 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 coexistent 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 UN-CONSCIOUSNESS?

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 accidians, tadpoles, fishes, ganoids, reptiles, birds, mammals, marsupials, lemuridse, simiadse, apes, and monkeys; granted (though such does not correctly represent Darwin's teachings); are not all these conscious entitles in How, then, does Darwinism derive nationshess fromtunconsciousness, when the chain of men in Darwin's scale extends from the highof 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 conscionanesa 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 spiritexistence, 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; c. 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 delives 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 evalution, the marvelous complexity of the world today. 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 hight of idiotey 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

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 scean. 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

Juline was a fond and devoted mother. So far her life had been one of unalloyed bliss. She, in youth, had been the idel 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 with-out 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 per-petuate 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 phaneasm of Hope! How duped by a wish which becomes

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 hearths, and only manifested his sympathy for the sufferers in wailings. At night, Ju-line discovered her Albion 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 hysician pronounced him beyond hope. Thus rapid-

ly 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, "Grandmal grandma!" and fell back dead. But the smile remained, as the light of the sun already set, guilds 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 attered 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 shrick, but her

voice had no power.

In the last moment of agony, when it was not possible for her to bear 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 littl 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 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 iov 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 ominious, 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 1. 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 heav-

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 plat-"freedom for all" that shall be felt at the form of next presidential election, we must engage in this work with a zeal and earnestness worthy of our prin-

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 con grees, 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 piatform 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 into 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 constifution.

Second-Resolved. That the success of the plot of the Nati onal 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 units 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 scetarian or unsectarian Christianity; and that the treaty with Tripoli, approved by George Washington in 1797 did but recognize and proclaim the rightcons 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

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 linited States citizens at nome, while yet 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 disrepute upon the minority on account of their honest thought, is intended to do so, and is gallingly unjust; that we protest energetically against the "elerical policy" which, by exempting hurch property from taxation, taxes every man for he 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

nolicy.' 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

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 statė.

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 plat-form for the presidential campaign of 1880, these three great national principles of overshadowing im-

portance: "First-Total separation of church and state, to be guaranteed by amendment of the United States consti-tution; including the equitable taxation of church property, secularisation of the public schools, abroga-tion of Sabbatarian laws, abolition of chaplaineiss, pro-hibition of public appropriations for religious purposes, and all other measures necessary to the same general

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

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.

Twelfth—Resolved, That we respectfully but earnestly urge upon all who favor this platform, regardless of their opinions on their opinions of their opinions of their opinions of their opinions. 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

Thirtcenth—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 in-fluence which the magnitude and justice of our cause deserve; and they are hereby au-thorized to issue a call for a state or territorial liberal league in their respective fields, whonever in their judgment a sumclent number of local auxiliary liberal leagues has been organized to render such a

ourteenth-Resolved, That we receive with the most earnest appreciation and feciprocation 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 accom-plish all reforms at once, and by thereby multiplying causes of disagreement when concentration of effort in defense of liberty is the supremenecessity of the liberal cause: that we regard the measures proposed by that we regard the measures proposed by this league as at once simple, comprehen-sive, transcendently important, and certain, when fairly understeed by the general pub-lic, to rally an immense number of the most intelligent voters of the country to their support; that we deem it the part of prac-tical wisdom to make our platform so broad as to command the sumpathies of all thoras to command the spmpathies of all thorough liberals, rather than to narrow bothplatform 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. Bonnett, 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

the facts and arguments embodied in this work will, of course, be variously esti-mated, and will be accepted or rejected in proportion as personal bias exists in the initial 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 so-ciety. Those who desire to learn how per-sons holding the most opposite opinions on the great problem of religion can at the same time entertain the most cordial social rela-tions, would do well to read this, book and profit by its example in this respect.-N. Y.

ICONOCLASM; or Astrology of the Bible. By Anna P. Johnson, Bordentown, N. J. Pamphiet

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

"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 prophesies 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, 8 Catherine street, 1877. It can be obtained through the RELIGIO-PHILOSOPHIC-AL Publishing House. Price, \$1.75.

This is the fanciful title of a narrative of spiritual experiences, among the most re-markable 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 spirit-ual 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 pur-

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. As K. Butis, Publisher, 34 Dey street, New York.

RALPH AND TOMMY and out of work. Fine cottage series. Price, 20 cents. Mrs. H. N. G. Butts, Hopedale, Mass. Two very entertaining and lustructive 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 governed, 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 par-ticipate 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 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 ouror 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 fiesh and blood. Human beings so long ago lost their health, corrupted 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 tures 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 con-fronts 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 ex-pressed 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.
[Nettie Beuschotere.]

Time can heal the wounds of the body, over which it holds its empire; but those of the soul, like the soul itself, spurus 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 for-

tune; Omitted, all the voyage of their life Is bound in shallows and in miseries. On such a full sea are we now affoat; 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, grat-itude, and all that is balderdash.

If you borrow any money, never pay it You can console your conscience by the be-lief 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 fool-

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 medieval witcheraft; but the line of demarkation 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, gen-tieness, truth. Witcheraft led to wild fanaticisms, insane follies, midnight orgies, and wholesale slaughter; Spiritualism leads to purity of life, integrity of character, upright-ness of conduct, cheerfulness of spirit, joy-fulness 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 assort and place them in their true positions—to prove that they are God's instruments, only as all men are; all differ-ing in degree, as channels for the communi-cation 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, devo-tion and success with which they perform

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 proscribed, or imprisoned, or abhorred as satanic, or have met violent deaths at the hands of priestly bigotry, or of an ignorant populace; white 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.

—Cramell. -Crowell.

THE SANTIAM HAUNTED HOUSE.

Some Strange Particulars not Heretofore Known in Relation to the Hanuted 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 Jesserson 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 he and the cause I am simple enough to be-

lieve 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 into the country. Still 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 some-thing 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 coin was buried under that house by one party of the crime, and the other bursed his part, consisting of gold dust, not 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 re-turn it to the heirs of the murdered man, turn 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 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 clientand 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 cause 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 inter-esting incidents in Oregon life, in a future issue of the Daily Record.

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CHICAGO, ILL., NOVEMBER 17, 1817.

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. Spiritualists profess to hold communications with departed spirits and to regulate their conduct according to revelations received from them. Of late years their number has largely increased, their converts being principally the ignorant and yicious, and persons of weak understanding. Dr. William B. Potter, of Trenton, New Jersey, a prominent Spiritualist, has recently published a work upon the subject, from ich we make the following extracts:-Spirit communications full of the wildest fancies and the most absurd and contradictory teachings have been so common that it is no wonder that men of science and sound sense, who have not had the most ample test of spirit manifestations, look up-on the whole thing as the vagaries of a diseased brain, the hallucinations of a moonstruck imagination, or the tricks of the vilest impostors. Among the innumerable follies of which Spiritualists have been guilty, the greatest is following the advice of free-lovers, libertines and low spirits, in refusing to disfellowship the persistently vicious, when it is a notorious fact that many mediums are practicing the most detestable trickery, deceit fraud and false-hood. That leading teachers, noted mediums, and popular speakers have deserted companions, obtained divorces, gone off tercourse to get spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up and many affectionate wives deserted by affinity seeking husbands; many once devoted wives have been seduced, and left their husbands, and tender, helpless children, to follow some higher attraction; many well-disposed but simple-minded girls have been deluded by affinity notions and led off by affinity hunters, to be deserted in a few months, with blasted reputations, or led to deeds still more dark and criminal to hide their shame. Yet in the face of all this, at the National Convention of Spiritualists at Chicago, called to consider the question of National Organization, the only plan ap-proved by its committee especially provided that no charge should ever be entertainagainst any member, and that any person without any regard to moral character, might become a member."—Copied from "History of Religious Denominations of the World," as found in the New Illustrated Family Bible, published by the National Bible Publishing Company.

Christianity is said to teach the truth, and especialty in a treatise on Religious. 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. From one of these the extract was made. It was taught by a Church father that it was right to lie for Christ's sake, and the writer of the article in question has made good use of the teachings of his eminent predecessor. Ordinarily he would be unworthy of notice so false are his statements and ridiculous his quoted authority. Gaining the pages of the Bible, his words pass for truth, and for a generation at least will mislead many, who have no other means of information, by their falsehood.

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 in-

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

We have no doubt had an historian mentioned the Christian Church twenty-five years after the death of Christ, he would have written precisely in this strain. He would have said of the Christians: An obscure sect, followers of a carpenter of Galliice, almost exclusively ignorant fishermen. low fellows, with women of doubiful character, and crazy enthusiasts. They believe this

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. Here is what Paul himself says of one of the earliest and most famous Churches:

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chice, 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 spotless company. It is doubtful if there is a spiritual lecturer in the land followed by a Mary Magdelene.

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 Goldsmidt, Crooke, Wagner, Butlerow, Valdimir, Worthen, Perty, Mapes, Hare, Gunning, Denton, Buchanau, Ashburner, Gregory, Thury; philosophers and metaphysicians, Fichte, Alcott, Hoffman, Yowkevitsch, Whately, Brittan; physicians, Wilkinson, Gully, Langedor, Haddock, Crowell; statesmen, 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, Thackaray, Chambers, Elizabeth Barret Browning, Epes Sargent, Burton; crowned heads, etc., Alexander of Russia, Louis Napoleon, Victoria, Prince and Princess Metternich, Alex. Aksakof, Baron Guldenstuble, Duke of Leuchtenberg, Lords Lyndhurst, Lindsay, Adare and Dunraven, Countess of Caitliness, Lady Cowper, Sir Charles Napier; eminent jurists, Judges Edmonds, Ladd and Lawrence, Sergeant Cox, Jencken, Durphy.

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. If it is, then surely it must exert a most potent reforming power, and be the best moral system the world has ever seen. How many church members are in penitentiaries ? How many ministers of the gospel even?

The quotations from "Dr." William B. Potter, put forward as representative, are equily false. As there is no organization, admission to which confers the name of Spiritualist the cause is held responsible for all the fanatacism of those who claim its title. This is unfortunate, but unavoidable, That the exponents of the cause have failed to "disfellowship the persistently vicious," is outrageously false. The files of the RE-LIGIO-PHILOSOPHICAL JOURNAL, extending over a series of years, utterly refute this assertion. It has constantly opposed fraud, deception, vice, and never ceased to hold aloft a pure ideal. It has sought to make Spiritualism the philosophy of life, and a grand teacher of moral conduct. Free lust. no more forms a part of Spiritualism than of Christianity. There are to-day fifty fallen ministers of the gospel where there is one fallen Spiritual lecturer. We have the facts to prove these statements, although not the space or desire to describe them here. If any one desires the "true inwardness" of this comparison to be unfolded, we will gratify them, but the demand will never come from a churchman nor from the author of this infamous quota-Talk of "vagaries" and "hallucinations of a moon-struck imagination," first recall the wild beliefs which have and do pass current with Christians, and remem. ber that Spiritualists have never slaughtered each other, nor burned, nor lacerated with red-hot pincers, or applied the thumbscrews! Why not, when quoting these "vagaries" which form so small a part, and are passed over without attention, refer to the grand works replete with thought, a thousand volumes or more, which form the library of Spiritualism. Why not allow men like Sargent, Crowell, Owen, Davis, Coleman, Willis, Buchanan, Denton, Gunning, Tuttle, Crookes, Stainton-Moses or Burns a hearing? Is it because they would shame you into silence, and brand you as an ignoramus or a falsifier to the world?

Lastly, the action of the national convention is arraigned, as though it was a representative body, whereas it was to every intent and purpose a mass meeting, and of course could exert no authority over its members. Yet even the assumption of its being representative, while incapable of freeing itself from the foreign issues forced upon it, brought it quickly to its death. The high standard of character entertained by Spiritualists would not allow of such representation The issue then raised, the Jour-NAL opposed with all its might, for it presciently saw the consequences which necessarily must flow from a mass convention atcarpenter to be the son of God, and regulate I tempting to become a representative body,

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. Thus in the beginning the Association violated the fundamental law, whereby those of like purpose and belief are drawn together, and brought into its fold the floating elements of a score of other entirely foreign issues.

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. It is also well known that the vast literature of Spiritualism breathes this spirit, and teaches that man should endeavor to become like his ideal angel; that he should live for eternity and not for time. and in the conduct of his life be always guided by purest and most exalted motives, abnegating self in the magnanimity of devotion to the welfare of others.

Dr. Carpenter as an Authority.

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. Having got the crotchet of "unconscious cerebration" into his head, he has dismissed every thing without examination that threatened to conflict with his pet hypotliesis.

Of Dr. Carpenter's attempt to explain away independent slate-writing, and cognate phenomena, Mr. Alfred B. 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 ont "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. To say that we must not believe a phenomenon because it may be contrary to the notions, entertained by Dr. Carpenter and his fellows of the Royal Society, of the possible in nature, would be to bar out all progress and discourage all independent investigation. A true and liberal science rejects all such narrow notions as unworthy

of the age. 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 igignorance 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 graver sins than carelessness and ignorance. Dr. Carpenter is himself the most conspicuous instance of the baleful effects of 'preposses-sion' and 'dominant ideas,' and his blunders prove him to be a dangerous leader in mat-

ters 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 acquintance 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 cur list to be used for business purposes. All respectable lecturers and mediums who desire engagements in particular localities, or on lines of travel, can state their wishes through our columns, free of charge, when our subscribers can correspond with them if desirable, and each party is then on equal

The National Thanksgiving.

The second secon

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. We do object to the President becoming the High Priest of this country. issuing his bull in the following language:-

"Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday the 29th day of November next, as a day of national thanksgiving and prayer, and I earnestly recommend that withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God for His mercies and to devoutly beseech their continuance."

Our remarks are not aimed at Mr. Hayes, who only follows, a bad precedent. He might have been less obsequious, but we everlook 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. Neither the President of the United States, nor the Governors of States have the right to cater to religious beliefs, and give them the sanction of the State. -The proclamation under discussion, more forcibly than is usual presses attention to religious observances. It importunes the people to go to church on that day, and seek a devout frame of mind. The message tacitly admits the entire system of dogmatic religion. Nothing more can be asked for. A personal, directly supervising God, who demands the gratitude and flattery of man for doing what a good God ought to do; the efficacy and necessity of prayer; the dependence of our national character on "devout and public confession," are accepted as axioms. Our government is not a religious government. It professedly is free from sectarianism, leaving all sects on the same level. By what right then is a religious proclamation yearly made by the governors of States?

We are thankful—thankful to the framers of the constitution, which made it so strong, the arm 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 constituflon 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.

The Individual.

The Genesis and Evolution of Spirit The Laws of Moral Government.

5. Analysis of the Mind in Reference to Ethics.

The Appetite.

The Propensities.

Love. Wisdom.

Consideration of Rights 10. of the Individual:

Of Society.

12. Consideration of Duties and Obligagations.

18. Duties of the Individual,

14. To God,

Of Self-culture. 16. Duties of Society.

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, 'e 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. We now expect to commence the publication of these essays in the Journal, week after next.

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, en-tirely unprofessional, and unskilled in magic or as a prestidigitateur, without pharaphernalia, 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, pales, 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 mys-terious 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

The address of the Hon. Elizur Wright,

of Boston, on Republican Taxation, was considered the chev de ouvre of the Rochester convention. Prof. Tooley, 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 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. 28d, 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 Misses 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 scance 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 Ancora, 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

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 mas. terly 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 me mory 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 Neigebors," for the benefit of the Red Ribbon Club. He will begin to fill engagements in Illinois soon after the first of De cember. 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

THE INDEPENDENT VOICE.

Answers to Questions.

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

Reported expressly for the RELIGIO-PHILOSOPHICAL JOUBNAL,

QUESTION:—It is claimed that (cometimes at least) the body of the medium for form material. ization is partially domaterialized to furnish clements wherewith to clothe the spirit, and that the effect of this dematerialization upon the medium, is perceptible to the observer in that he sees the form of the medium gradually fade away as the spirit materialization becomes more distinct, and that under especially favorable circumstances a medium has been dematerialized so completely that the chair of the medium has for the time appeared vacant. Are these statements true in fact, and will you give us an explanation?

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; and I am well aware that in making that assertion, I will call down upon my devoted head the wrath of many prominent and influential pillars of Spiritualism. The physical conformation or general appearance of the medium can be changed, by the magnetic emanations which the spirits use as a substance or varnish, as it were, on the outer surface of the body. The medium is sometimes transported to different places through the instrumentality of spirit-power, but I do not believe it possible to take mediums to pieces; they can be taken out of a room by making an opening through which to carry them.

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 and general information, and would not make any statement he did not suppose to be true?

Answer:-The spirits might have placed over the form of the medium simply a magnetic veil, which made a portion of the body, seemingly, to disappear from the view of these witnessing the manifestations. Whenever it is the case that the spirit walks about the room, and the medium is supposed to be dematerialized, you will invariably find that the latter represents the former. The medium, however, is not necessarily conscious of what he (or she) is doing. I tell you, sir, that the statements I have made, are true. The spirit is represented by the medium, who has a magnetic coating thrown over his form.

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

Answer:-They are; the mediums are not to blame; there is no deception on their

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, he preserved intact and not dematerialize?

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

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 spirits; each clipping differing in color and flueness from the others. Does the same answer and here? swer apply here?

Answer:-Certainly.

QUESTION:—Will you, if possible, explain the modus operands of what the church calls conversion, or spiritual regeneration, together with the cause of the ecatatic 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 retiring 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 pathy from the spirits reach you, you feel

sctually controlled and sometimes eatranced, 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. Conversion often retards people in their spiritual growth, holds them back, because believing that which is false, is not well for either immortals or mortals.

Question:—Is bolieving 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 immediate-ly realize that he is immortal?

Answer:-Precisely so. I stood 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 he 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 Answer:-Peculiar magnetic emana-

tions. 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 those 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. Green emanations from persons generally indicate that they are living in a filthy condition, and are diseased in body and mind.

We have just received from the artist, John Shobe, 180 Adams, st., this city, a beautiful lithograph engraving entitled Trans-ITION. It represents, in a high degree of the art, the spirit just passed from the mortal body and formed above it, clad in the spirit drapery pertaining to the new birth, reaching upward and forward to clasp the hands of spirit friends which are extending downward through a rift in the clouds, through which the rays of the immortal day are streaming, to aid the freed spirit and conduct it to its spirit home. Copies of this remarkably fine picture can be obtained of Mr. Shobe for the small sum of two dollars.

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The Hon. E. 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 Eric Railway Route. Under date of September 24, he writes of his experience

of the trip as follows:

"The Erie was by far the smoothest road f ever traveled on, either in this country or in Europe, and f consider it the perfection of railroad traveling. With the clean, light and airy coaches, police attendance, freedom from dust, noise and jar, the acted of this are hardly realizing what a long we reached Chicago hardly realizing what a long journey we had performed. And then cuch a breakfast as we had the morning offer leaving New York, at Hornellsville, is certainly deserving honorable mention. Such a table as they had there, with a full half an hour to enjoy it, is enough of itself to attract passengers. New York Commercial Advertises, Oct. 12, 1877.

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

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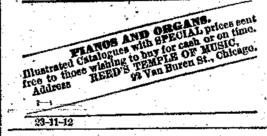
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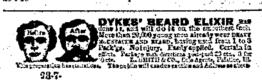
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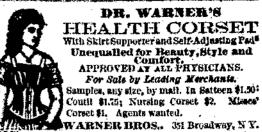
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were Contemporary Mortals with him while on the Earth.-Given through the Mediumship of

ALEXANDER SMYTH.

PREFACE.

Under a sense of duty which I owe to mankind. and essecially to all those of the various Christian denominations. I feel myself impelled to issue this extraordinary book to the world. It purports to be THE TRUE HISTORY OF JUSTS OF NAZABETH: being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it, he is diverted of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the montal view of the present age one natural man, whose traits of character were amiability, justice, truthfulness and benevolence; who finally became a mertyr to his love and good intentions toward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair' andient communications and mental visions through the Medium and Author. The grouping of these characters, compiling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other apology to make for any imperfections that may be found, then that he has done his best to make it comprehensive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spiritual authority. If so, that will not letract from the merits of the work; for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilitics. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public-May it be productive of its great design, in dispersing from the mines of manking the dark clouds of superstitious errors -such being the wish of the Spirits, and of the humble individual who subscribes himself the . MEDIUM AND AUTHOR.

CONTENTS.

CONTENTS.

Dedication: Preface: Introduction—The Medium's Spiritual Experience: Confession of Saul of Tarsus; Early History of Jesus; Saul declares his mind to Judas; John the Baptist at Home; Home of Lazarus—Martha and Mary; Jose and Mary's Declaration in the Garden; John baptises in the Jordan; Saul in his chamber—The Conspiracy; Judas and Coobi; Saul and the Sybil; Jesus in his Grotto—The Dream; Joses at Nazareth: Bethesida, the home of Simon or Peter: Plais of Genesareth:—Jesus addresses the neulitinde; Saul and Judas—The working of the plot; Feast of the Passover—Jesus addresses the people; Caisphas, Gamailet and Saul; Pool of Bethasida—Jesus discourses on the fabbath; Jesus and the Samaritan woman—Interview with John; The Spirit Baul gives a general view of the travels of Jesus, his followers, his works, character and public estimation; The resuscitation of Lazares; Jesus discourses with Nicodemus; Jesus defends the woman charged with adultery; Jesus portrays the Scribes and Phariscoe; Scene at the Palace of the Sanhedrim; The assembling of Jesus and his followers; The extrance of Jesus and Harling; The Banquet and Beirayal of Jesus; Jesus and Mary in the Garden of Gethasmase; Chamber of Gerith—Jesus accused; Jesus before Plate and Herod; Procession to Golyothus; The best Bracelet found; Herod and the Sybil—Astounding revelations; Saul and Judas—The reward of the Traitor; The last communication of the Spirit Saul to the Medium.

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

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IMPORTANT CONTRIBUTIONS.

Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Sunday In Scotland.

The face of kind nature is fair; But our system obscures its effulgence: How sweet is a breath of fresh air! But our rules don't allow the indulgence. These gardens their walks and green bowers, Might be free to the poor man for one day, But no, the glad plants and gay flowers Musn't bloom or smell sweetly on Sanday.

What though a good precept we strain, Till buteful and hurtful we make it! What though, in thus pulling the rein, We may draw it so tight as to break it! Abroad we forbid folk to roam, For fear we get social or frisky; But of course they can sit still at home And get dismally drunk upon whicky.

Then, though we can't certainly tell What mirth may molest us on Monday, At least, to begin the week well, Let us all be unhappy on Sunday. -Lord Nears.

Our knowledge of spirit is only in keeping With growth of montality up to to-day; The dawn of the morrow may let ue discover Some other light shining up over our way: For mind keeps apace with the sout on its journey And halts not forever at favor or frown, But marchale its forece with valor unrivaled, The ghost of all others that never will down! Dr. D. Ambross Davis.

Oft may the spirit of the dead descend To watch the silent clumbers of a friend: hover round his evening walk unneen, And hold sweet converse on the dusky green; To hall the spot where first his friendship grew, And heaven and nature opened to their view! Oft, when he turns his cheerful hearth, and sees A smiling circle emulous to please; There may these gentle quests delight to dwell, And bless the scene they loved in life so well!

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.) Hereury, It appears from that paper, that Bernal, who was incarcerated in the County Jail for the stabbing of officer Wampach, was one Tuesday night placed in the cell occupied by Tiburcio Vesques during his imprisonment in the County Jail awaiting his doom. Berual is not the first prisoner who has been required to occupy this cell nor is he the first who has in abject terror detailed to his fellow prisoners and the jailers accounts of his first night's experience in that dangeon. As was stated. Bernal was placed in his cell on Tuesday night, and on the following morning when his attornoy visited him in the cell, the first wish he ex. pressed when left alone was to be removed from the cursed place; to be taken out, tried, housed, or anything, only not to be required to pass an. other night along within its walls. He stated in detail the facts which coused him to make the request. He says that about 2 o'elock on Wednes. day morning he was awakened by loud noises of striking against his cell, some one knocking and chains clanking. All was quiet for a few mements and then the noises again started, clowly and measuredly at first, but increasing in volume and rapidity until they were deafening and terrorstriking. They again gradually lowered, and clearly through the darkness, near the door, he could discern the thin, light outline of a form, still and motionless, which gradually disappeared. The noises again sounded in the same manner as before, slowly at first, gradually deepening and uproscious, and then slowly subsiding, while, with their censing, in another part of the cell the same thin outline of a human form was first apparent, then filled into size and for some minutes remained motionless and gradually faded away into mist. The noises, rappings and clanking occurred at three different times and after intervals of some moments, the apparition appearing at the end of each noisy disturbance. Bernal says it was awful and appalling, so much so that sooner than pass another night in such a place he would consent to be hanged. When the jatters heard of it they of course had Bernal removed and placed in the cell with Madden, who had himself occupied Vasquez' cell, and got enough of it. Madden says that the first night he was placed in the cell he was in such a state of intexication that though he heard the noises they did not cause any fear, but the second night he received the the full benefit of what he had missed on the former occasion, and was esatisfied that he could remain in the cell no longer. The other prisoners hear the noises, but only faintly, not in full volume. The prisoners can have no opportunity to perpetrate a joke upon the occupants of this particular cell, as they are locked up the same time he is, and there are intervening cells between them. The prisoner who occupies the cell has no object in attributing these peculiar manifestations to Vasquez, because he does not better his condition by so doing. These are the facts from which each one can draw his conclusions.

It appears that two reporters visited the cell in which these singular manifestations took place. They both said they did not expect to meet with success; but, according to their story, his ghostship treated them with all the respect due to newspaper men, and left nothing undone to make them feel that the visit was a profitable one. They were locked up in the cell, and were supposed by the prisoners to be under arrest for crime. Allremained quiet until half-past ten, when the entertainment commenced by the sound of glass breaking against the wall, and continued with intervals throughout the night until four o'clock a. M., the performance being varied and pleasing, consisting of raps, footsteps and clanking chains, blood-curdling shricks and heart-rending grouns. After the manifestations had ceased, the investiga. tors lay down to sleep until let out by the faller at 7:30 A. M. Both tell the same story, and say that they are puzzled as to the cause.

Appearance of the Devil.-If The Ger. mania, an ultramontane journal, is to be believed, the recent question of the personality of the devil is finally settled. There were recently a series of manifestations of the virgin at Dittrichswalde. The cure now writes to say that the apparitions have been varied by visits from quite snother person. On the very tree on which the virgin was accustomed to show herself to the devout a volume of fire suddenly darted up, developed into a distinct but apparently indescribable form, jumped class over the church darked and a parently indescribable. clean over the church, descended on the other ide in the shape of a fire ball and disappeared. Dittrichswalds is, as may be supposed, in a state great excitement at this active opposition on the part of Satan, and the price of beds in the place is beginning to go up rapidly.

TEST AT CIRCLES.

and the second s

An Experimental Circle with Miss Cook in England.

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

"On another occasion myself and daughter de-cided to do without the curtains, so we took them down, and placed the medium in a large arm chair in the corner, and turned the gas nearly out, sit-ting a yard and a half from the medium. We conting a yard and a half from the medium. We continued talking to her to keep her conscious for ten minutes, and when we ceased, the spirit Lillie said, in her usual voice, "I've just put my medium into a trance, so now I can get on; but I tried whilst she was conscious." I called out, "Katle, are you in a trance?" but no reply. So we set the musical box going, and in a few minutes, although in a dim light, we saw in front of our knees, and about half a yard high, something white. I supposed it to be clothing, and shortly it elongated and became animated to the size or thereabouts of the medium. I said, "Lillie, is that you?" She replied, "Yes, but don't touch me yet." For some time she kept stroking her white clothing downwords, and then gave my daughter and myself her hands to feel that she was complete. She then hands to feel that she was complete. She then passed us, and went and opened the door of the room a few inches, but instantly dashed it to,

owing to the great gaslight in the lobby.

I then said, "Let me go and touch the medium."
She replied, "Wait a minute." I did so. She then said, "Now come." I quickly rose from my seat, and, as I approached, the form and white clothing vonished, but there in the chair was the medium in deep sleep; and, as I touched her face, and ornes, and hands, she started and mouned as if in pain. The spirit, though I could see nothing, said, "Go and sit down, and send Miss Blackburn to feel that the medium is here in her usual I did so, and when we both were comfortably scated again on our chairs, out again came the white form, as perfect as before.

The Connection Between a Mediam and Materialized Spirit.

At a séance with Dr. Moneli, in England, it appears from a report in the London Spiritualist, that he retired behind the curtain. In less than ave minutes the medium appears, "under control," with a white draped female ligure standing by his side. The medium's control points out the "line of light" apparently of the same material as the drapery of the figure, drawn out into a band or cord, extending to the medium, and appearing to go into the breast of his coat. The medium draws three or four feet away from the figure, the cord stretches thinner. He strikes through it with his arm, and it disappears, and he says, Now all visible connection is dissolved. To show you that it is not a lay figure (turning to the figure), "Clap your hands." This it does several times, the medi-um doing the same. The sounds are similar. A second figure came out in the same way. Four other figures appear, once two at a time, one on each side of the medium. One kneels down gracefully, says softly, "Bless you," and rises again. The most curious phenomenon is that two or three of the figures do not retire behind the screen, but are distinctly seen to disappear in front of it. They appear to go close to the body of the medi-um, and seemed to be absorbed or sucked in. Total darkness is then requested. A faint, opai-like light appears, with an indistinct face above it. moves about, apparently, high up, giving just enough light to show the fectures of a face.

Going for the Negroes.

Colonel Thistelton, who is publishing a paper in opposition to Catholicism, San Francisco, cars: "The Jesuits have not only fully determined to 'gather in' the Southern negroes, but that they are actively carrying the plan into practical effeet. There are now 5,000 Sisters of Charity at work among the colored people of the South visiting them from cabin to cabin, practicing all the cunning devices which the Romish Church knows so well how to use upon the illiterate and superstitions. There is much in the glitter and the principle of equality; in the pomp and mum-mery and toggery of the Romish Church to attract and daze the weak understandings of the average negro. The "Church Journal" organ of the Episcopal Church, thus complains of the manner in which the Roman Catholics have stolen a march on them at St. Augustine, Florida: While our church was trying to raise funds to build a chapel for colored work, the Romanists rapidly completed a building and gathered nearly all the young negroes in the town to their Sunday school, by the priest's agreeing to spend every Sunday afternoon teaching them games, on the condition that they would come to school and to condition that they would come to senot and to church in the morning. He met with marvelous success, and by the time our chapel was built nearly all the material we hoped to work upon was under his control. With the help of processions and banners, and music and games, the Church of Rome is adapting itself perfectly to the mind of the negro, and is destined to meet with greater success among them than any other por-tion of the American people." Few things that can be foretold with certainty, are fraught with more danger to this Republic than the Romaniz-ing of this densely ignorant mass of Southern colored voters. Here is a chance for the Protestcolored voters. Here is a chance for the Professant Churches to distinguish themselves. The Catholic priest is abroad and he will certainly capture Pompey and Cæsar, and Chloe and Dinah unless met with superior industry and energy from Protestant missionaries. That the movement is inspired from the Vatican there is not a change of dealth that its manners to to obtain shadow of doubt, that its purpose is to obtain control of the "Solid South" by first proselyting the ignorant colored vots, is equally certain.

The Picture in the Eyes of Bying Animals.

The Cartenlaube which has ever regarded Spiritualism-es unworthy of notice, except by way of sucers, gives place to a short article under the above title. The Gartenlande is an excellent literary paper, and has a mentionable circulation in America, and an extensive one at home.

In 1857 Drs. Pollock and Sanford of Chicago dis. covered that the last picture formed on the retina of a dying animal, was retained like a photograph. and having obtained a double portrait from a murdered men in Auburn, they wanted the mur. derer brought to trial on this evidence. For this they received the name of pretenders.

"But on the 15th January 1877, Prof. W. Kuchue of Heidelberg, discovered that, when the eye of a newly decapitated animal is turned towards a welllib window, and immediately after cut out in the dark or by the yellow light, and then laid in a solution of alum, a distinct likeness of the window on a searlet ground with searlet frame, will indeed develop, and be visble for twenty four to twenty. eight hours on the inside of the retina, provided the latter be not exposed to daylight, which destroys the scarlet coloring matter in twenty seconds completely." It seems that this scarlet background exists in the eyes of all animals and during life is constantly renewed, and that it is highly sensitive like the coating of a photographic

"What a pity," adds the editor of the Psychleche Studien "That this light scarlet does not see quite by Itaelf, seeing that the life-process as a result of ife-force or vitality has been declared long ago by the savans of the Garteniande to be but a myth worthy to be associated with much abused mes.

John King, the celebrated spirit, claims that about four centuries ago, he existed on earth as an Italian nobleman of great wealth and influence. He has said also that he lived in the time of Queen Elizabeth. Verily, he has been reincarnated consid-

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. Doctors, lawyers, merchants, drummers, and men of almost every other known calling are required to take out a license. To night the capsheaf was put to this system by the introduction of a bill provid-ing for licensing and regulating ministers, priests, bishops, pastors, and clergymen. The bill recites that the new charter, having provided for the li-censing of all professions and avocations, no person shall purate the calling of minister, priest, bishop, pastor, or clergyman, or engage in the execution of religious services for compensation, without first taking out an annual license, for which he shall pay \$25. Any violation of the or-dinance subjects the party to a flue of not less than \$50 nor more than \$100 .- Exchange

We would commend the above to the attention of our Illinois law-makers as something worthy of their consideration. Instead of attempting to legislate for a class-for a favored few-let even handed justice be meted to all. If the Spiritualist the healer-must be selected for an example and made to pay an exhorbitant license fee of \$100 for being a medium for the transmission of angel gifts to heal the sick bodies of suffering humanity, and the State needs this fee for its support, then let there be a like tax imposed on all other professions, ministers included.

"Beauties" of the Catholic Religion.

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

1. For non-Catholics. They are not likely to re-2. For persons under a major excommunication of nontolerali

3. For persons who, deliberately and in their full senses, commit suicide and give no sign of re-pentance 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,

For people who live a scandalous life, and end it without a sign of repentance.

6. For persons who die in a duel, even though they give signs of sorrow before expiring. In cases of doubt the Ordinary of the diocese is to be consulted; and whenever this is impossi-ble, the rule is to incline towards the side of

In family sepulchres built apart, as on estates, for private families of Catholic laymen, the non-Catholic relatives of these families can be buried. Unbaptized children are to be buried in an upblessed portion of the cemetery. Adults who die suddenly while preparing for baptism are entitled to all the rights of Christian separture. Converts are permitted to be buried in the family lot of their non-Catholic relatives, if such be living, and have a lot in a public cometery. If the surviving relatives are Gatholics, and purchase a lot in a cometery other than Catholic, thinking that they can lawfully do so, or if such lot was purchased before the year 1859, and hodies are already interred there, it is left to the judgment and conscience of the pastor to perform, if he thinks proper, the us-ual services from the Ritual at the house of the deceased. In this case the service is never allowed in the church without express permission from the

Ordinary.

If there is no Catholic cemetery, and a separate portion of the public cemetery cannot be secured for Catholic burials, then the grave in which the Catholic dead lies buried can blessed in the manner expressly prescribed in the Roman Ritual.

The Rev. Peter Simpson.

ST. Louis, November 6.—A Deputy United States Marshai arrived from Bollinger County, Ma., to-day, bringing as prisoners the Rev. Peter R. Simpson, a Methodist preacher, and his wife, Lavinia Simpson, who are charged with forging pension papers and representing themselves as other parties long since deceased. The proof is said to be positive that this reverend sinner forged the papers and has drawn money on them for the past three years. A short time ago the prisoner's brother, the Rev. John Simpson, also a Methodist preacher, and a resident of the same county, was convicted on a charge of illigit distilling, and is now serving a term in the St. Louis County Jail.—Chicago Tribune

How rerely it is the case that a Spiritualist is caught in any disreputable transaction. Not a day passes that the daily papers do not contain an account of defection on the part of some member of an orthodox church.

William Richy, 8,309, of States Prison, Jol. iet, ilis., writes: The time of my subscription was out Aug. 30th, 1877. Now, Mr. Bundy, I have used the little money that I had made in here. I am in a shop now where I can't make a cent, no overwork being given, so I cannot subscribe for the Journal.

You have been so kind as to continue it, and for which accept my thanks. It is the best paper I ever read, and I would like to pay for it another 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. I am here for life; been here nearly four years. Appoor girl taught me the little education that I have, and now she has gone to the Summer-land to get her re-ward I will always love that girl; and, now, Colonel, good-bye for the present, etc."

.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. It is enough for us or any one, to know that he is seeking the truth, and desires to understand that philosophy which opens the gates of the Spirit-world to all, whether criminal or not. Will not some kind hearted person see to it that after the first of January, the Journal is furnished to him during his natural life? Presenting the beauties of the higher life to him, it will illuminate his mind, make him better in every respect, and prepare, him to take a step outside of any prison walls when he shall have passed to spirit-life. Will not some benevolent person remember him? It is impossible for us to send the Journal free to more than one tenth of the inquiring criminals who desire it, therefore we are compelled to appeal to those whose hearts are actuated by philanthropic impulses, to aid us in this act of charity towards an unfortunate class.

J. Contes, an Englishman, claims that he is getting some very interesting information con-cerning "Lementary Spirits." He says: "Lemen-tary philosophers," that is, those who invoke these spirits, in this part of the country, are per-sons who never heard of elementary spirits or of the Theosophical Society of New York, or the wonders of Ghost-land, or the visions of exposes and elves in Corniel mines or elementary gnomes and elves in Cornish mines, or elsowhere as recorded by Emma Hardinge-Britten or Catherine Woodforde. Neither have they heard of the diakka" of A. J. Davis.

Extract from a Private Letter. 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 lie about it 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. I have seen him write stene-graphically under control of an old friend passed When with a few like myself, he will allow the spirits to manifest and yet will say to other people, 'It is all d—d nonsense,' because he wishes to he popular and ride on the creat of hu-

A Paris correspondent of the London New states that the Pope has informed a cardinal mea-senger of the ex-Empress Eugenie, who supple-cated the Pope to support her son; that "he con-sidered Marshall McMahon the greatest champion of the Catholic religion now in the world; that as

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

At 2 seance in Ruchester Mr. Forster said to a medium present: The spirits desire your head She took it from her pocke kerchief. 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 hand-kerchief. It belongs to Miss.—" Upon exam-ination this was found to be true, the lady hav-ing taken a handkerchief which had been left

ther house by a relative, not now in the city.

Dr. Eugene Crewel's book "Primitive Christianity and Modern 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 that library were almost constantly out 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 scritment inherited from past ages, Mr. Crowell presents it as primitive Christianity divested of all the artificialities imposed upon it by man.

A spirit says: "As the highest external form is the human, for God takes no other form in heaven to the eyes of His angels, so in all the lower types of spirit embodied in various forms on earth, there is always more or less tendency to the human form, however unlike the external shapes may be to your mortal sight. When you have before your eyes a beautiful flower, there is an imperfect little spirit, in the infancy of development, embodied in the plant from which the flower has been placked. From the seed-rootlet it has gradually expanded into the most perfect expression of its soul-life in matter, and can reach no higher perfection in that embodiment. The little imperfect spirit, as vet unconscious, can novertheless receive impress. ions, which impressions educate or develop it a short stop towards intelligence. Before advancing to a higher embodiment the plant has ripened seeds from which other plants like itself may spring, and thus it leaves behind it the means of higher development to spirits lower than itself in the scale of ascension.

Sasie M. Johnson, of Ciyde, Ohio, writes: Having seen the last three numbers of the Joun-MAL and read them with interest, I feel strongly impelled to send you a few words of personal con-gratulation 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 loaugurated. I should be glad if I had something more substantial than words to strongthen your hands and inspire your heart, but at present I have not. I have seen, with regret, the very general indifference of professed Spiritual-ists to the support and encouragement of Spiritual literature, and especially newspapers, which in this age of fast travel, fast living, and fast think-ing, are the chief educators of the majority of mankind. 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 sub-lime prerogative as public teachers, will knoor and exait it, by taking the lead in the march of progressive thought, and thus become the crea-tors 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 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 facts based upon the bed-rock of truth. Spiritualism, as one phase of liberalism, needs, as to its phenomena, a thorough scientific demonstration and elassification; as to its philosophy, unification and realization. Hence I am ophy, unification and realization. Hence I am glad to see such names among your contributors as Joseph Rodes Buchanan, whose articles are brin full of solid wisdom for me; also William Emmette Coleman, Prof. S. B. Brittan, Mrs. Cora Richmond's answers to questions, etc., etc. But I have siready trespassed too much upon your valuable time, and will close, hoping that your paper may receive that measure of appreciation and support which it justly deserves.

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 brow, and though others may malign, yet 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 heyond comparison. He is the first and only writer that I have ever met, that agrees with my ideas that matter is an outgrowth from spirit, thus making spirit the only one eternal infinite entity. Contending for the eternity of matter, is supposing two infinite or 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, Prospective, Definable,' is incomparable; Wallace's and Buchanan's Criticisms on Carpenter, 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 inthe Journal, to me, a great source of spiritual in-

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 spiritual medium in a trance state, has been laid on our table. It purports to be a representation of a lady who has been thirty-two years in the sphere A letter from the lady's brother states that the portrait resembles her according to the best of his recollection. The only thing poculiar about it is the fact that the medium who painted in crayon has 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 yery many warm hearted friends in this country have long looked forward to. Of all men in our movement there are few who are so worthy of sincere love as our brother J. M. Peebles. We 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 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 fort the Spiritualists 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, but we rather think not. Mr. Walker will no but we rather think not. Mr. Walker will, 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 home the itinerant medium and lecturer. The niveteenth the itinerant medium and lecturer. The nineteenth century has the gates slar, and mortels and immortals are freely mingling together, and thus is the secret unveiled, "If a man die shall he live again?" Each succeeding decade awings old mother earth, pulsating with life and love in every fibre, into higher and grander unfoldments; a few more times around the circle, another step in the "golden stah" and the love. 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. Kay ner's guides presented him a broadex with the following instructions explanatory of the symbol: Cut away all error! Hew to the line! Strike boldly for the Right! Advance the principles or eruth 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. 12th, by an earthquake. As for truth, it endureth, and is always strong;

t liveth and conquereth forevermore. - Edras. Mumbeldt's last words, as the sunlight streamed into his room, were, "How grand these rays! They seem to becken me to heaven."

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

The Montpeller Arms 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. Hustard, of Nashville, Tenn., writes: The answers from controls through Mrs. Bich-mond and Mrs. H. Billings are certainly grand and good, and are a library of books in themselves. E. M. B. says: "It strikes me, as a matter not to be overlooked, that at public scances de-ception may be practiced by the sitters instead of

A spirit says in the London Spiritualist: "Upon the outermost circumference of spirit, or, the ma-terial plane, are the systems of planets. Each system is under the guardianship of a body of an-gels, who form one power."

A. B. Spinney, of Detroit, Mich, writes: The society here has a good hall and wants to en-gage some test medium that can give public tests. Address Wm. Sanborn, 75 McComb street, Detroit,

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

Jno. W. Williams, of Sardis, Miss., writes: It would be a great public blessing if some of our lecturers would pass this way in their travels and teach the people the glorious truth of immortal-

John Wilcox, of Eddyville, Is., writes: The Journal is no less pungent in thought and cogent in reason, then 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 indispensible.

Cyrus Romulus R. Teed and D. M. Bennett have commenced a discussion in the Truth Steker, over which Mr. Bennett presides, commencing with the proposition from Mr. Teed that, "Jesus Christ is not only Divine, 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 closed 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—Lecky.

C. C. Davis, of Ouarga, Ill., writes: People ultimately make friends by right doing, and the Journar will in due time be better appreciated because of its unwavering advocacy of the fruth. 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 meamerism 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 scance in England, he became suddenly alarmed, and grasped the hand of Mr. Ashburn, er, 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 Blissfraud, 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 re-pair. While I pity humanity when it sinks so low in the cesspool of moral turpitude, yet, from my interior sense of justice, there looms up the stern decree, Let them be anothema maranatha:—M. J.

J. W. Faller, 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 of the cause in that time, whose able, pure and inspired lectures have caused the liberal minded to look upon us with respect, but the creedbound with fear and trembling. We have a nice hall, neatly furnished, with splendid organ, rostrum, etc., Our outspoken numbers are few, but we have Nicodemuses by the hundred. We need lecturers here,—able, zedous, tecturers.

Somnambulism.—A little daughter (some four or five years old) of James. Sayer, living in Freeburg, was up stairs sleeping, some three weeks since. She climbed out of a window and came down a smooth brick wall to the ground, which is 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 bard story; but it happened about one o'clock in day time; and was witnessed by many.—Bellville (III.) 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 Jour-NAL of our efforts to promote Spiritualism in To-ronto. The work is still in progress and meeting with good success. I give a lecture on the subwith good success. I give a lecture on the subject every Sunday afternoon, which is well attended. The interest seems to be deepening and increasing We are also holding scances 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-communion, and believe most thoroughly that Spiritualism is the great harmonial philosophy destined to unite all truth in the universe."

D. P. 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 three years, and a Spiritualist, but liberal in my, views; have been a reader of the Journal for three years, and could not consent to do without it." M. H. Hopps, 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 needs to be read to be appreciated." James Cooper, of Bellton taine, Ohio, writes: "The Journal continues to improve." W. W. Gayton, of Cal., writes: "Your improve." W. W. Gayton, of Cal., writes: "Your Journal is one of the best." J. D. Oliver, of Kilmarnock, Va., writes: "I have been taking the Journal for some time, and like it better than any other paper." Elliot Wyman, of Westmoreland, N. H. weites: "I like the Loverant the head of land, N. H., writes: "I like the Journal the best of any paper I have read." W. B. Lathrop, of Quin-cy, Cal., writes: "The people of Quiney 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 future."
C. F. Randolph, of New Hampshire, Ohio, writes:
"We admire the tone and Spirit of the Journal, and trust its aphere of usefulness may be enlarged.
Hoel Hatch, of Remson Corners, Ohio, writes: "We are the standard of the s want some good speakers and test-mediums here." F. Vogel, of Baxter, Kansas, writes: "The Journal is improving decidedly." E. C. Spiller, of Dixon, Ill., writes: "I cannot do without the Journal; the last number is spiendid." M. T. C. Glower, of St. Paul, Minn., writes: "Spiritualists, universally, so far as I have heard, highly commend your course." C. R. Sylvaster, of Lincoln Center, Wis., writes: "I can see improvements from week to week with each number of the JOURNAL; it is soul-cheering to read it." W. H. H. Sagers, of Gentile Valley, Idaho, writes: "I am proud of the Journal."

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Gentiemen: Your Patent Eye Cups are, in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important traths, in this or in any other branch of science and philosophy, have much to contend with from the ignorance and prejudice of a too sceptical public; but truth is mighty and will prevail, and it is only a question of time as regards their general acceptance and endorsement by all. I have in my lends certificates of persons testifying in unequivocal terms to their menits. The most prominent physicians of my county recommend your Eye Cups. I am, respectfully, J. A. L. BOYER.

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one of the benefactors of your kind."

Horace B. Durant, M. D., says: "I soid, and effected future sales liberally. The Potent Kye Cups, they will make money, and make it fast, too; no small catch-penny affair, but a superb, number one, the top business, ny ansir, out a supers, number one, the top business, promises, as far as I can see, to be life-long.

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ty-one years old. I do all my writing without glusses, and I beas the inventor of the statest Eye Cups every time I take up my old steel pen."

Apolph Biornerra, M. D., physician to Emperor Napoleon, wrote, after having his sight restored by our Patent Eye Cups: "With gratifude to God, and thankfulness to the inventors, Dr. J. Ball. & Co., I hereby recommend the trial of the Eye Cups (infull faith) to all and every one that has impaired eyesight, believing, as I do, that since the experiment with this wonderful discovery has proved successful on me, at my advanced period of life-99 years of age—I believe they will restore the vision to any individual if they are properly applied. ADOLPH BIORNBERG, M. D., Commonwealth of Missachusetts, Eyesé, 28.

June 15th, '73, personally spreared Adolph Biornberg, made outh to the following certificate, and by him subscribed and sworn beforeme. WM. STEVENS, J.P.

LAWRENCE DITY, Mass., June 9th, 1873.

We, the undersigned, having personally known Dr. Adolph Bionberg for years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unspotted. His characteris without reproach.

M. BONNEY, Ex. Mayor. S. B. W. DAVIS, Ex. Mayor. GEORGE S. MERRI! L. P. M.

ROBERT H. TEWKSBURY, City Treas.

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MEMORIAL SERVICES.

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

Reported expressly for the Excisio-Diminsormean JOUENAL.

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

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 active 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 aurprise; 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 rejoin 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 ministration 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 baying this natural terror, can be in perfect recognition or comprehension of what relief it is to the mind burthened 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 shripking 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; all 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 cometimes imprisons it.

As the outward covering bursts yielding flowers and fruit to the sunshine of life; as the barvest time of existence on earth, yielding golden sheaves and ripened grain. Thy song, thy spirit full of joy and mirth,

and ruddy fruitage upon tree and vine, so does death come in this manner taking that which is only fully read, and receiving inthe 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 be-

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 veers 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 beyoud 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 inthe spiritual philosophy. Her last active deed of earth-life was to sit in your midst. and twice on that day attend service here. so her first active deed in her spirit-life is to greet you here to-day.

POEM BY THE SPIRIT OUTNA. The Dove of Peace," plumed for its upword flight,

With sweetest bendictions 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 care.

As bursts the butterfly from the cocoon, As gleams the living spirit from life's page, Written in splendor, where the giorious 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 woe 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 ricams 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 sour 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,

So in the hymn of praise or voice of prayet, At last the cloudy space of grief is riven, Make thou vibrations on the upper air

Until earth sings with thee, thou "Dove of Heaven.t" "Name given to the deceased by "Online" through Mrs. Cors

The last time Onina addressed the deceased personally through her medium, before her final filmess, she maked her "Dove of Heaven."

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

BY 2. T. GRIFFIN.

Among the festivities of mid-summer day at Aix-la-chapelle, in 1874 a largo troop of men and women from the adjacent country rushed inco 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 specators, 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 Incredulous spectators, who came to wit ness the phenomena, were themselves seized with an irresistible impulse, and danced and became eestatic in their turn.

In 1491 the nuns of Cambrai were seized with demonomania, and for four years ran like dogs across the country, spraug 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 him-

self 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 me-dium 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, P. 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 shock 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 breth-ren and sisters had got pretty well warmed ap 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 auxious 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 confus-ion, "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 myectives 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 influ-ences; 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 com-prehend the malady 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 very reason it is always best for a medium to become developed in a select circle, so that there will be counteracting in fluences to make the dancing devils sub-

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 store of existence and were conthe lower stage of existence, and were con-trolled by the various climbing, jumping, running and crying animals that they rep-resented; 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 rained by spirits, out of the body, we will not condemn them as the worst set of spirits manifesting them-

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 luk, 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, noth-

ing 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 Imoro."

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 useful lesson may be derived by looking about and considering the innumerable spontaneous productions of the earth. The lofty pine was never indebted to the scrub-oak for its origin, or the sunflower to the thistle. 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, es-pecially where the yearly crop of forest leaves have became 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 "voise" logic—what does it all amount to? Guess work, nothing more. Why not tell us the origin of the ten thousand different species beasts, birds and fishes. Nature is prolific, always at work, never sleeps, never tires; presenting decomposition on the one 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 propor conditions. When in the course of changes and chemical refinement the proper conditions had arrived the ment the proper conditions had arrived the first types of page arroward and arrived the first types of man appeared, crude and unsightly perhaps, but nevertheless the prophecy 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 successpecies no donoi have undergone many changes, showing development and progression, but never so much as to annihilate all traces of the

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, a.id 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 cosin bore simly the name of the dead wife, Kwangi Sieu 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 stu-dent of Confucius. The blow has fallen heavily upon him, and the entire circumstance is fraught with touching and forci-ble sugestions to those who are ready to observe them."

How the American Aboriginaes 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. Bar-ber, in the *Naturalist*, under four heads, viz.: inhumation, cremation, embalmment, and aerial sepulture. Of these, the first was most usually employed, the bodies being in-terred either in ordinary graves, in mounds, or in cave. Several tribes, among them the Lenni-Jenape, 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 signalized in the United States, as in Breck-enridge 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 tombe. Several tribes on the Gila River, in Southern Arizons, burned the bones of the dead in urns. But few cases of embalming are street, New York City. Price \$1.50

known to have occurred in the limits of United States. As example of this mod United States. As example of this models preparing the corpse may be mentioned to Mammoth Cave and Salt Cave mummin of Kentucky. These bodies have been preserved by a rude species of embalmment 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 atill employ the former mode of burial. The Sioux elevate the bodies of their dead into trees, or stretch them out on raised platforms, wranstretch them out on raised platforms, wrap-ping them in blankets and leaving them to the mercies of the elements and carniverous birds.—Popular Science Monthly.

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