Ernth Bears no Mask, Bows at no Duman Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

VOL. XXIII

CHICAGO, NOVEMBER 17, 187

SINGLE COPIES EIGHT CENTS.

Materialism Criticized.

BY A. M. GRIFFEN.

'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

ena observed by us," gives adherence to the

These definitions, though clear and une-

quivocal as to the relative position and of-

fice 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 ma-

From these densitive declarations of materialism, however, one grand conclusion is plainly deducible; namely, that the thing, essence, quality, or whatsoe; er is to be suderstood by the term matter, is omnipresent and omnipotent. It includes, and is, the phenomenon and the noumenon, the know-

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 onega 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 dis-coyer the key wherewith to unlock the

gates to this mysterious realm of philoso-

phy! The materialist narrows the prob-lem down to the small compass of a word

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 also 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 be less only

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 sold

of its own devotees. Had Underwood fold 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 bodies 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 phe-nomena 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 pri-

mal element. This being the legitimate outcome of the materialistic dogica, it is proper to ask whence the power of diverge-

In-chemistry a simple élement remains

in statu quo until brought in contact with another-element or some compound; then

results are 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 mo-

tion 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

And thus by analogical reasoning (since

we can know nothing of "things in them-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 lit-

this realm of phenomena exist.

More than likely, since it is

same doctrine.

When Prof. Tyndall said that "he finds in

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

PERO. BY HUDSON TUTTLE.

JNO. C. BUNDY, EDITOR.

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 pres
Will journey by her side.

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 be admire, As in his hand he holds Creation like a fresh-cut flower, Ita 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 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 imagine 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 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.

nature-spirits.

With your permission, then, I will answer an article by Dr. Woldrich, which appeared in your Journal of the 27th list, 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 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. Eliphas Levi spplies equally the term "elementary" to earth-bound human spirits and to the creatures of the elements. This 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 Kabalista as having irretrievably lost 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," shown that the former should alone be called "elementaries," and the latter "elementals" (before the Vell, Vol. 1, p. xxx).

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

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 number-less sub-divisions, to mere fancy; going, however, to the extreme of affirming that by long practice one can acquire "that powwhich disembodied spirits have of materializing appartions by his will." Granted 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.

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 spints of once liv-ing 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 tan-gible 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 acientist has yet mastered the mysteries of even the physical sciences sufficiently to enable him to contradict, with anything like plausible or incontrovertible proofs, the assumption that because a clairvoyant sees a form remaining subjective to others, this form is nevertheless neither a hallucina-tion 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 cer-tain psychological training schools, as I call such establishments in the East. One clairroyant 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 con Dr. Woldrich give us that "Hoki" and "Thalia," 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 clairyoyant 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 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 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

mentals, 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 chools, 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 voli-tion or the will of the unknown and supreme adept, differing from Christian thepreme adept, differing from Christian the-ology, 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 (8vabhavat) is itself without any other creator or ruler, when in substance or matter (8vabhavat) is itself without any other creator or ruler, when in the state of activity it is Pravritti, a universal creating principle; when latent and passive, they call this force Niveritti. As for something eternal and infinite for that which had neither beginning nor end, there can be neither past nor future, but everything 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 Svabhavat, 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 somewhere on the eternal substance. To imagine that a human brain can conceive of

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 ele-

anything that was never conceived of before by the "universal brain," is a fallacy, and a conceited presumption. At best, the former can catch now and then stray glimpses of the "eternal thought" after these have as-sumed some objective form, either in the world of the invisible or visible universe. Hence the unanimous testimony of trained seers goes to prove that there are such creatures as the elementals; and that though the elementaries have been at some time human spirits, they, having lost every con-nection with the purer immortal world, must be recognized by some special term which would draw a distinct line of demarcation between them and the true and genuine disembodied souls which have hence-forth to remain immortal. To the Kabalists and the adepts, especially in India, the difference between the two is all important, and their tutored mings will never allow them to mistake the one for the other; to

them to mistake the one to the control 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 in-difference; they have shrugged ther shoul-ders 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'
"Dlakka"; and finally lifting high the banner have declared a murderous war of extermination to the Theosophs and Kabalists.
What are now the results?

A series of exposures of fraudulent mediums that have brought mortification to their endorsers and dishonor upon the 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 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 murder, suicide, forgery, embezziement and other crimes; the over credulous led to waste their substance in foolish investments and the search after hidden treasures; me diums fostering ruinous speculations in stocks; free-loveites parted from their wives in search of other female affinities; two continents flooded with the vilest slanders, spoken and sometimes printed by me-diums against other mediums; in whi and succubi entertained as returning angel-husbands 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 themselves and spirits are powerless to vindi-cate by giving the necessary test conditions; séances 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 affairs 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 medias 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 be-come the grandest and noblest of all religious philosophies-freely thrown by the un believers 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 pro-gress intil its facts are viewed in the light

the 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 more; 3. Such explanations and care-less exposures do the greatest harm to the less exposures do the greatest harm to the future of Spiritualism and greatly serve to retard its progress, by teaching its adherents 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 Theosophical 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.

of the Oriental philosophy.

Thus, Mr. Editor, your esteemed correspondent, Dr. Woldrich, may be found guilty of two erroneous propositions. In the con-cluding 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 readers of the Journal."

To this I would answer: 1. He has not proved at all the "elementary a myth," since

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 materialism 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 admitted 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 will 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 Men.

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

It would be wise and well to remember that those we call spirits are real men, women and children, essentially like oursomen and children, essentially like our-selves, 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 standing unseen beneath the windows, able to hear our conversation; some of us might express earnest and tender hope and abidingfaith in a speedy reunion; others might doubt, and others still flippantly 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 inwaited their coming, or to convince the inwated their coming, or to convince the in-tredulous; 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

them. The fault would be ours, plainly enough.

We meet for a seance, the spirits are near, yet invisible, and their presence unknown. They may hear our words and even know our very thoughts. Boubt, flippancy, scoff and carping criticism, a painful want of fit appreciation of the high privilege we come to seek, are more manifest to them than to us mingled with ender expedication or a noble willingness to accept the truth, whatever it may be. All this they witness or a noble willingness to accept the truth, whatever it may be. All this they witness 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 than the sidewalk in the s 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 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 greeting and the best word they can bring us, we must be in a gracious frame of mind, ready to give open welcome. 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

and tricksters set aside as unit for such high and sacred vocation, signs of spirit-presence will come more and more, as we have 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 earthly citizenship is this light from the Spirit-world—a guide to our daily path. Self-culture, reaching up in thought and life over courtesy to men and angels alike. 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 Cayugalake 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 barbacous people who made you, and the ignorant and fearful who still believe in you! You may do for God of the wolves that prowl over our Western grairies and hunt down sick buffaloes, or the hyenas that make night hideous in your Holy Land. You may properly be inserted on the black flag of every pirate vessel, between the death's head and the cross-bones. Infinite tyrant, king of miscreants, womancurser, soul-tormeutor, 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 racel and may your name and history some remain for a warning and a lesson to all generations.—Win. Denton. his worst features retained even to our own

IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM

BY WILLIAM EMMETTE COLEMAN.

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

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 mistage. Cap he designate a line in any Darwan writer teaching such absurditie, as derivation of the Absolute from the Finite, the Unconditioned from the Conditioned Verily not; but the opposite is set forth as plainly as language can embody it. Herbert Spencer is the most intellectual and profound mind among Darwinians, towering far above all other thinkers of this century. Has Mr. Peebles ever read his System of Philosophy, expositive of evolution, in which Darwinism forms an important factor? Is not the foundation of Spencer's whole Philosophy based upon the proposition, that the Absolute, the Unconditioned, the Unknowable, the Noumenon, underlies and is back of all phenomena, all conditioned existence, all finite, relative being, which latter are the modes of manifestation of the Absolute and the Unconditioned ?-See Spencer's First Principles, chapters I-V.

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

These philosophical principles are so clear that no rational thraker 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 originsting 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 superstitious Christians would never be guilty of such felly 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 defived from it or from aught else, but was always self-existent in connection with self-existent matter. The eternity and indestructibility of matter and force are generally accepted scientific truths, and may now be deemed axiomatic hence, if force—which involves motion has eternally existed, inertia-absence of motion-is and always was an utter impossibility, and so evolution declares it to be. Darwinians (not Darwinism per se, these philosophical points not being embraced within its purview) say that motion was never created any more than matter was created, the two being 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-

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 conscisus 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 war. Peebles says Darwinism derives man from accidians, tadpoles, fishes, ganoids, reptiles, birds, mammais, marsupials, lemurids, simiads, apes, and monkeys; granted (though such does not correctly represent Darwin's teachings); are not all these conscious entitles? Thow, then, does Darwinism derive consciousness from unconsciousness, when the chain of consciousness in Darwin's scale extends from the highest to the lowest form? But it may be said, that the

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

How greatly mistaken, then, is Peebles in asserting the derivation by Darwinism of consciousness from unconsciousness. No doubt there are some Darwinians-of certain schools of thought-that believe in the ulting derivation of consciousness from unconsciousness, accretain 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 Teebles, that Darwinism teaches the evolution of spirit, at once demolishes the whole theory contended for by him,-a conflict between Darwinism and Spiritualism, and nothing more would be required to be said thereon, did we take the paragraph in its plain literal meaning; but, as Bro. Peebles is an idealist, a subjectivist, he will probably idealize and transcendentalize this plain statement of spirit-evolution, so that it will mean something totally different from its very palpable signification. Ministers, we know, have a great knack of spiritualizing and mystifying the simplest precepts of Scripture; e. g., when Jesus tells us to hate our mothers, he means love our mothers, and when he commands us to take no thought for the morrow, he means take thought for the morrow!

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

Mr. Peebles ridicules Darwinism for deriving the complex from the simple. In this instance he hits upon the truth for once in his statements regarding its teachings, for it does, in one sense, derive the complex from the simple. Does Mr. Peebles deny that nature derives complex organisms from simple cells? Was not Mr. Peebles himself, with all his wonderful complexity of form and function, body and mind, once a simple undifferentiated cell? Is not every organic form in nature derived from a simple cell? Are not complex vegetable forms derived from simple seeds,in fact, is not the derivation of the complex from the simple the universal law of all being? Our earth was once a homogeneous, uncondensed, vapory fire-mist; yet from that incomplex structure has resulted, through evolution, the marvelous complexity of the world today. The universe was once a simple mass of unevolved nebulous matters 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 idiotcy 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-avident 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 Universal.

A MOTHER'S DREAM.

BY HUDSON TUTTLE.

A mother sat by the bedside of her dying child. It was night, dark and tempestuous. The 1cy garb of winter wrapped the cheerless earth. Nature seemed dead, all but the wild wind. How that roared through the sounding darkness! Oft there would be a pause, dull and sullen in which the distant booming of the far off forest could be heard like the sounding of the ocean. Then the next blast came on gathering strength

ocean. Then the next blast came on gathering strength to dash in one terrific burst over the frail tenement,—Pass on and die in a long, fiendish wail. To the young mother, holding the hand of her dying child, it seemed like the revel of legions of troubled spirits. Closely she bent over the little pale face. She wrapped the clothing around the cold form, and clasped it with her arms. If there was a calm it was out in the mad

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

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

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

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 hearthst and only manifested his sympathy for the sufferers in wailings. At night, Juline discovered her Albion unwell. His little frame felt the first scorch of faver. The next day he became hoarse and refused to swallow his foed. At night the physician pronounced him beyond hope. Thus rapidly ran the fell disease its course.

Juline spoke not a word when she heard his doom. She only took his little hand in hers. The moments passed. Oh, it was too much for so young a creature to combat with death! Death, old as Time, strong as Omnipotence. The little sufferer threw his hands upwards, and a smile, pure and sweet as the gleam of a star flashed over his before agonized face. He raised his head from the pillow, crying, "Grandma! grandma!" and fell back dead. But the smile remained, as the light of the sun already set, 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 uttered no wild cry, but with dry eyes she said like one in a dream:—

"I will not yield him to the grave! He shall not die

"I will not yield him to the grave! He shall not die and grow cold!"

and grow cold?"

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

In the last moment of agony, when it was not possible for her to 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 little beyond she saw him as a youth at school. He was wild and reckless. A little further on she saw him as a man of the world, grasping eagerly by every art at gain. She saw his soul calloused, and debased by crime. He reached forth his hand against his brother. Then 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 frust thy arm to avert such a fate? Here, surrounded by the good angels, he will grow wise and good and become a joy to himself."

Juline looked and saw the angel. It was her mother, whom the child beheld in the last agony of death.

"And thy mission here, oh, mother?"

"To bear thy child to the sphere of purity."

Conscious that all was well, though the scornful laugh of Fate sounded never so 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 I."

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

ORGANIATION.

enly things.

To Those Who Favor Equal Rights For All.

At the National Liberal Congress held at Rochester, N. Y., Oct. 20th, 27th and 28th, a platform was adopted, which, I believe, future generations will regard as the Second Declaration of Emerican 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 an
building up a national political party, upon our platform of "freedom for all" that shall be felt at the
next possidential election, we must engage in this
work with a zeal and earnestness worthy of our principles.

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

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

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

With such a congress representing the intelligence, virtue and patriotism of the ristion, 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.

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

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

Second—Resolved, That the success of the plot of the 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 unite church and state, to the total destruction of those equal rights and the total

ruin of free institutions.

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

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

support of all true patriots.

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

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

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 "clerical policy," which, by exempting church property from taxation, taxes every man for the support of the churches, and which, by requiring Bible-reading in the public schools, taxes every man for the support of a religion to that extent established by law; and that we demand national protection against the injustice of this oppressive and outgrown "clerical"

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, hale 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 per-

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 aducation belongs to every child in the country, and ought to be protected by the national government as a measure necessary to 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 aniversal suffrage and strictly universal education at the same time.

same time.

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

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

portantal "First—Total separation of church and state, to be guaranteed by amendment of the United States constitution; including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaineiss, prohibition 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 other subjects, to co-operate with the na-tional 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

Thirteenth-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 constitu-tion, are requested to prosecute his most important work as rapidly and energetically as possible, in order to secure a large delegate representation at our next annual congress, and thus command the public influence which the magnitude and justice of our cause deserve; and they are hereby anthorized to issue a call for a state or territorial liberal league in their respective fields, whenever in their judgment a suffi-cient number of local auxiliary liberal leagues has been organized to render such a

4)

step useful.
Fourteenth—Resolved, That we receive with the most earnest appreciation and re-ciprocation 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 supreme necessity of the liberal cause; that we regard the measures proposed by this league as at once simple, comprehen-sive, transcendently important, and certain, when fairly understood by the general pubto to rally an immense number of the most intelligent voters of the country to their support; that we doen to the part of practidal wisdom to make our platform so broad as to command the spinpathies of all thor-ough liberals, rather than to narrow both platform and party by taking up issues on which liberals are themselves divided; and that the proposed project of a joint congress of all liberal and radical organizations, in the year 1878 is hereby referred to the board of directors, with full authority to act in the premises as circumstances shall in their judgment render advisable.

BOOK REVIEWS.

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

The facts and arguments embodied in this work will, of course, be variously esti-mated, and will be accepted or rejected in proportion as personal bias exists in the minds of those who read them. The most interesting and prominent feature of the book is the courtesy and fairness with which the disputants treat each other, and the kindly spirit and earnest regard they manifest for each other's convictions. It is evident that a more tolerant and humane spirit is abroad, and this disposition to regard opposing religious convictions as en-titled 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 persons 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. Pamphlet pp. 50, octavo.

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

we claim that the Bible (instead of heing a narrative of Jewish events), is a relictor 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 astro-logical 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. Loudon: Published for the author Tinsley Brothers, 8 Cetherine street, 1877. It can be obtained through the RELIGIO-PHILOSOPHICAL Publishing House. Price, \$1.75.

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

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

THE EVOLUTION. A Review of Politics, Religion, Science, Literature and Art, for October, is at hand. It is a twenty page quarto well filled with essays and editorials upon the current topics of the day, relating to the above subjects, Asa K. Butts, Publisher, 34 Dey street, New York.

RALPH AND TOMMY and out of work. Pine cottage series. Price, 20 cents. Mrs. H. N. G. Butts, Hopedale, Mass. Two very entertaining and instructive stories for children.

Items of Interest-Gems of Wit and Wisdom.

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

It is a pity that a perfectly formed hu-man being should exist only in plaster or marble, and never in reality of flesh 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 the exquisite pleasure produced by a beau-tiful image of the human form is our dis-covery 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 puri-'ty, 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 rifer-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 Beuchotere.

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

To feel a conviction of immortality, we must live for it. Let any one firmly believe that the soul is permanent, and live from nent 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 the condemnation of unbelief is lifted being the mind, conscious of its own noted being the condemnation of unbelief is lifted being the mind, conscious of its own noted being the condemnation of unbelief is lifted being the condemnation of unbelief is 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 afloat;
And we must take the current when it serves.

Or lose our venture. [SHAKESPEARE.

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

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

Ir 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 corrowed 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 accesse 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, be-cause 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 witchcraft; 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, gentleness, truth: Witchcraft led to wild fanglessman insane follies midnight orgies and tieness, truth: Witchcraft led to wild fan-sticisms, 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 differing in degree, as channels for the communication of His will. That they are no better, nor worse than ourselves; and that they are so organized, that the inhabitants of the Spirit-world, which is all around us, can through them communicate with us; and thus they fill posts of usefulness that no

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

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

THE SANTIAM HAUNTED HOUSE,

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

Geo. W. Lawson, of Salem, Oregon, writes as follows to the Salem (Oregon) Record :-Since my article on ghosts, lately publish-

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

lieve in.

The Judge has given me quite a history of the notable building. He says it was first built at Santlam City, that in January 1853 two men were gambling in it, and that they quarreled over their cards when one seized butter maul and beat the other to death. That the murderer was tried in 4 is 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 neeved 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 con-sisting of coin was buried under that house by one party of the crime, and the other buried his part, consisting of gold dust, not far off, on the bank of a little stream, it be-ing 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, termined to hunt up the treasure and to return it to the heirs of the murdered man, feeling that if he could do so he would be permitted to have peace. That on his re-turn 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 uning to the confidential relation of client and attorney, he is not at liberty to disclose the-name of his client, the party who had the gold dust. Perhaps the coin man never got his and the dread and fear found there, is the power of the spirit exercised upon all who go in there, because he wants the money to go to his children, the same as the fear exercised over the gold dust man that drove

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

him finally to restitution of the money. Perhaps, it is also the first man's shade that

Works of M. B. Craven.

BIBLICAL CHRONOLOGY: Contrasting the Chronological Computations of the Hebrew and Septuagint Versions from Adam to Christ, Critical Essay on the Geographical Lecation of the Garden of Eden. Paper, 10 cents; postage 7 cents. CRITICISM ON THE THEOLOGICAL IDEA OF DEITY. Contrasting the Views entertained of a Supreme Being by the Grecian Sages, with those of Moses and the Hebrew Writers, Cloth, 81.00; postage 8 cents.
CHRISTIANITY DEFORE THE TIME OF CHRIST. With Quotations from the Ancient Sages and Fathers, showing the Historic Origin of Christian Worship. Paper, 28 cents.
CRITICISM ON THE APOSTLE PAUL, IN DEFENCE OF WOMEN'S RIGHTS. Intemperance, War and Hiblical Theology, the three great obstructions to Christianity Paper, 25 cents; postage 1 cents.

**For sale, wholesale and retail, by the Religio-Prince-*. For sale, wholesale and retail, by the RELIGIO-PHIRO-NOPHICAL PUBLISHING HOUSE, Chicago.

STATUVOLISM; ARTIFICIAL SOMNAMBULISM,

HITHERTO CALLED MESMERISM,

Animal Magnetism. BY WILLIAM B. FAHNESTOCK, M. D.

BY WILLIAM B. FAHNESTOCK, M. D.

The author is a philosopher, and physician of large experience. In this work he treats of the philosophy of mind, as demonstrated by practical experiments during the last twenty years.

The book thoroughly demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational theory for phenomena manifested.

Dr. Fahnestock is a thorough believer in spirit communion, and teaches tuyfuls work the modes operandly to a demonstration. Impo. 53 papes—price, \$1.50; postage 10 cents.

"For sals, wholesals and retail, by the Ralicoto-Patilosopundent, Punitables House, Chicago.

Works of Robt. Dale Owen

THREADING MY WAY: or, Twenty-Seven Tears of Autobiography. A most interesting volume: a narrative of the first twenty-seven years of the author's life: its adventures, errors, experiences; together with reminiscences of noted personages whom he met forty or fifty years since. Price, 81.90; pwatage free.

BEYOND THE BREAKERS A Story of the Present Day. Finely illustrated. This story of village like in the West, is in its narrow and interior meaning. a probundly spiritual story, through and by whose numberless incidents scenes, characters and narrations is illustrated the great truth of Spirit-life and communion. Gloth, \$1.50; postage 10 cents. Paper, \$1.00; postage 6 cents.

Paper, \$1.00; postage 6 cents.

FOOTPALIS ON THE BOUNDARY OF ANOTHER WORLD. With barrative illustrations. This is a standard work, with equi which no library is complete. The authory comprehensive researches are mainly directed to the evidence of spontaneous manifestations from the Spirit Work, and to this end ancient and modern times and people are made to contribute authentic facts in large numbers. The many-phase phenomena are carefully analyzed and compared, and the superior of all; shown to demonstrate the reality of a spiritual world is immediate relationship with the material. The spirit and temper of the book are senere had genuine, and the entire subject is presented, with the unpost dearness and felicity. Gloth, \$1.31; postage if cents in proceeding the superior of the book is to afford conclusive my cook adds from bistorical evidence, of immortality. It shows that we of fo-day have the name-vidence on that enhanced the apposite had, more than half the volume consists of parratives in proof of this book is to afford conclusive in coroors of the subject as that which daily determines, in our courts of the with the same-evidence on that enhanced in the subject is the apposite had. More than half the volume consists of parratives in proof of this many-yet which are associated by evidence as strong as that which daily determines, in ou

International Hotel,

Cor. Seventh and Jackson Sts.,

Having leased (for a term of years) and refitted and furnished this very fine Hotel, would amounce to the public and my old time friends and patrons, that I am prepared to accommodate them to first-class fire at the very low rates of \$1.93 and \$2.00 per day according to room. Spiritualists stopping at this House will find the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT ON file.

M. T. C. PLOWER, Proprietor.

Patent Parlor Elevators.

Automatic in their action—no engife, steam or water required,—the passenger staring up the power otherwise last in descending to be utilized in making the next ascent.

Running up and down to and from the upper stories with this elevator, a course of enjoyment instead of fatigue, requiring less effort than walking on a level floor.

A luxury to the feeble—elegant in appearance and so cheap as to be within the reach of all.

No residence or store of two or more stories, complete without one.

Invaluable in hotels for bell boys and trunk porters, in stores for shipping cierks, and in residences for the ladies on any one whom it may be an object to favor.

Address H. B. Martin, Patentee, Union Foundry Works, Chicago; Gerard B. Allen & Co., St. Louis, or I. S. Cassin & Co., Union Hydraulic Works, Philadelphia.

22-20-21-19

\$5to\$20 per day at home. Samples worth \$5

MEDICAL STUDENTS

Will find at BENNETT MEDICAL COLLEGE a finer building, better accommodations, larger faculty, longer session and lower fees than elsewhere in the Northwest. Winter Session begins October 1st and continues twenty weeks. Open to both sexes. For announcement address Prof. MILTON JAY, M. D., 511 State St., Chicago, Ill.



the body, produces a constant current of electricity, forming the most powerful remodul algent for the cure of Renmetters, Neuralpia, Scientics, Henduble, Sprains, Spinal Difficulty, Neurosa Disease, or Francis Walkers, series known. Its effects are magical. Sold by Druggista, or sent by mail on receipt of 50 cents.

Address, HELL, MANN & CO., Proprietors, 168 Walkshapers, Chicago.

EDWARDS & COMPANY

OFFERING GREAT BARGAINS IN

CLOTHING. OVERCOATS FOR MEN AND BOYS, At Hard Pan Prices.

AN ALL WOOL SUIT, \$12
The Finest Grades of Clothing kept always in Stock.

OAK HALL CLOTHING HOUSE. 154 & 156 CLARK STREET, CHICAGO.

Dr. J. NEWTON SMITH'S

SMITH'S SMITH'S SMITH'S SMITH'S

SMITH'S

Makes hair grow six feet.

23-3-15

Is death to all wigs.

POSITIVELY RESTORES HAIR TO BALD HEADS.
TH'S SMITH'S Makes whickers grow.
TH'S SMITH'S SMITH'S Takes out-all'dandruff.
TH'S SMITH'S Is latellasy hair dressing.
TH'S SMITH'S SMITH'S Is admired by all ladies.
TH'S CALL For a boulder, appressed no proceipt of price. Call on your dynagist, or address.

P. P. DECMOOCLE & CO., Louisville, Ky.



n Gold Watcheln the Market for Trading speciation of other metals, so closely resembling good that the best judges find it difficult to detect the difference, accept by a their limit to detect the difference, accept by a their limit test, and it has the virtues requisite to make it the best substitute of cold known. GENUINE AMERICAN MOVEMENT, EXPANSION BALANCE, BRACTISCLLY ENGRAVED ON ENGINE TURNED HENTING CASES, and squal in appearance to a GOLD WATCH THAT COSTS from

E SELL THE WATCH WITHOUT THE CHAIN FOR \$10. J. SRIDE & CO., Clinton Place & No. 11 Eighth Street, N. Y.

Chicago Depot for Holman's Liver Pad, 146 Dearborn st., BATES & ATKINSON, Managers.

HOLMAN'S LIVER PAD cures without medicine, exerting a specific and prompt action upon the Liver, Stomach, Splien, Kidson, and Hogel. It controls in an astonishingly short time any disease which attacks or grows out

of these organs.

CHILLS! The Pad is a preventive and a prompt and radical cure for all Malaria; also, Neuralgia, Rheumatism, Nervousness, Sciatica, Spinal Disease, Headache Colic, Diarrhea, Dyspepsia, etc. These and many more have their origin in the Stomach and Liver. If your druggists on to keep them, address Holman Liver Pad Company, 68 Maiden Lane, New York, or 248 W. Fourth Street, Cincinnati, O. Price \$2.00; Special Pads, \$3.00.

HOLMAN'S MEDICATED PLASTERS act as if by magic. Foot Plasters, 50 cents a pair; Body Plasters, 50 cents each. Beware of imitations. Take none but the original Holman's. Bent by Mail on receipt of price, postage free.

ceipt of price, postage free.

RISTADOROS HAIRDYE Is the safest and the best, is instantaneous in its action, and it produces the most natural shades of black or brown, does not stain the skin, and is easily applied. It is a standard preparation, and a favorite upon every well-appointed tollet for lidy or gentleman. For sale by all Progrist and Hair Dressers, Joanny Carataboro, Proprietor, P. O. Box filt, New York.

12-7eow#61

JEWELRY CO.'S FOR ONE DOLLAR! MARKET.

STEINAL JEWELRY COMPANY, No. 5 Arcade, CINCINNATI, O.

Beligio-Philosophical Journal

JNO. C. BUNDY, J. R. PRANCIS,

TERMS OF SUBSCRIPTION : .. One copy, one year, in advance, including postage,..., \$8,15 Letters and Communications should be ad-

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

LOOK TO YOUR SUBSCRIPTIONS.

(CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after the date make all Checks, Drafts Postal loney Orders and other Remittances for the Publishing House of the RELIGIO-PHIEOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION

CHICAGO, ILL., NOVEMBER 17, 1877.

Spiritualists.

"A sect which has grown up during the present century, and which, without doing any good in the world, has been the cause of much harm. 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 vicious, and persons of weak understanding. Jersey, a prominent Spiritualist, has pently published a work upon the subject from which we make the following extracts:—
"Spirit communications full of the wildest fancies and the most absurd and contrais 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 with affinities, or practiced promiscuous intercourse to get spiritual elements, or to impart vital magnetism for the cure of dis-eases. Hundreds of families have been broken up and many affectionate wives de-serted 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 approved by its committee especially provided that no charge should ever be entertained against 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 especially in a treatise on Religions, supplementary to an edition of the Bible, we should expect candor, honesty and even more than ordinary truthfulness. In the above extract we, however, find none of these supposed Christian qualities, but, instead, a bold misstatement of principles and facts, and the putting forward of a man asia 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 men-tioned 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 Galliee, almost exclusively ignorant fishermen, low fellows, with women of doubtful 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 Chloe, that there are contentions among you (1 Cor., I., 11). It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, etc. (Y-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. W. E. Coleman published recently in the Journal a tial list of the most noted individuals who have become believers in Spiritualism, and the list occupied nearly a column. Among the Scientists hementions: Wallace, Varley, Flammarion, Hermann Goldsmidt, Crooke, Wagner, Butlerow, Valdimir, Worthen, Perty, Mapes, Hare, Gunning, Denton, Buchanan, 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 Guldénstuble, Dulle of Leuchtenberg, Lords Lyndhurst, Lindsay, Adare and Dunraven, Countess of Caithness 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-PINLOSOPHICAL 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 then but the demand will never come from a churchman nor from the author of this infamous quotation. Talk of "vagarles" and "hallucinations of a moon-struck imagination," firstrecall the wild beliefs which have and do pass current with Christians, and 'remember 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 | tempting to become a representative body, | footing.

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

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 up held 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; thathe 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 hypothesis.

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

All that Dr. Carpenter can do is to cry out "prepossession! Expectancy!" at such facts as Spiritualism presents. He does not attempt to explain them; he simply denies them. He assures the public that no one is competent to testify to the evidences of his own senses unless he has passed through Dr. C's. own peculiar scientific training; and that failing in this, a man is sure to be under the dominion of a "dominant idea." In order to be sure whether we have held out a slate under certain conditions, we should have been, according to this authority, a compiler of books on physiology, natural history, etc. With deference be it said we repudiate all this cant as insulting to the common sense of sane, intelligent men. 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, doubles 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 de re en-gagements 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 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 overlook even that, because the message was written for and not by him. Here is the point of our criticism with which we believe every true American citizen will agree. 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 constitution that man may have a place in it We are thankful that the American people are so well instructed that "God, Christ and Holy Sabbath," have not nor can not be forced into that Magna Charla of Lib-

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.

Analysis of the Mind in Reference to Ethics.

The Appetite.

The Propensities.

Love. . Wisdom.

10. Consideration of Rights

of the Individual;

11. Of Society Consideration of Duties and Obliga-

gations.

13. Duties of the Individual.

To God, 15. Of Self-culture.

16. Duties of Society. 17. Marriage, its Foundation and Re-

sponsibility. 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 displicated by sever 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 become. in regard to a fact, or he can be beaten as a magician. We have seen a woman, entirely unprofessional; and unskilled in magic or as a prestidigitateur, without pharaphernalia, without trap-doors or clospharaphernalia, without trap-doors or closets, and without confederates, who could so far distance Hartin 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 mysterious which we do not at all understand, and which no man or set of men have yet been able to explain or fully account for. The magician, with his budget of curious things, we accept, and occasionally take pleasure in. The facts pertaining to higher and stranger results we accept as existing, because we know they do exist."

Prof. Anderson, the Spirit-artist, at No. 18 Ogden avenue, desires to say that at present he is smable 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 fecturer, 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, ir., 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. Toohey, 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. 23d, at Pleasant Grove, Minn.; Nov. 3d and 4th, at Cherry, Grove, Mian.; 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 latery 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 parts."

The New York Observer still seems obsessed by that spirit of aspersion against the memory of Thomas Paine, which once actuated a religious journal in that city (for whose libelous utterances eight hundred dollars were paid to his heirs by order of the supreme court of New York), and repeats the stale and branded falsehoods which clergymen have been harping over the land for years, to frighten timid souls into conversion to their dogmas and creeds. These false charges have been met in a 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

RELIGIO-PHILOSOPHICAL JOURNAL.

THE INDEPENDENT VOICE.

Answers to Questions.

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

Reported expressly for the HELIGIO-PHILOSOPHICAL

QUESTION:-It is claimed that (sometimes at least) the body of the medium for form material-ization is partially dematerialized to furnish eleization is partially dematerialized to furnish ele-ments 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 sway 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 ap-peared 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 those 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 in variably 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 the spirits?

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

Question:—Can a spirit materialise the fabric of a garment worn by them so that a piece cut out of it shall retain its texture and appearance, be preserved intact and not 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 hap-

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 fineness from the others. Does the same answer apply here?

ANSWER:-Certainly.

1

.

S

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

Answer:-I presume this has been explained by spirits hundreds of times in the same manner that I shall explain it. Conversions in church are made usually by singing and praying, as at circles for spiritual manifestations, and through the ,magnetic emanations rising from those in attendance. I have been frequently asked, "What good does prayer do?" .I can only return an answer this way: If you are in deep trouble, or desire something particularly, you invite the presence of your intimate friends, and converse with them on the subject; they listen to you, and if you

require it, they give you their sympathy. Af 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 sym-

actually 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 un-

Answer:-I have never seen the least difference. But converted to what religion? To a bellef 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, ly not well for either immortals or mortals.

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

ANSWER:-It is?

QUESTION:—Supposing that a person goes out of this world with the firm belief that death is the end of man-no future state-does he 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 the same power as this medium?

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

QUESTION .- If the father and mother are strictly temperate, would the children be mediums? Answer:-In many cases; not all.

QUESTION:-What are the requisites to make

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

"Question:-Do you as a spirit see peculiar lights proceeding from each one?"

Answer:- 1 do; not only do I see a peculiar light, but hear a peculiar sound, and sense the presence of certain odors. QUESTION:-You tell from these indications the characteristics of a person?

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

Business Aotices.

Dr. PRICE's Cream Haking Powder is prepared by the application of scientific principles, forming s wholesale and nutritious powder.

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

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered. 21-23tf.

EVERY housekeeper should purchase Dr. Price's Flavoring Extracts, for they are the purest and est-unlike all others.

J. V. MANSFIELD, TEST MEDIUM--answers sealed letters, at No. 61 West 424 Street, corner Sixth ave., New York. Terms \$3 and four 3 cent stamps. REGISTER YOUR LETTERS.

See splennid offer of Railway and United States Government Homestead lands, in another column.

Two Chromos Pree.—A pair of beautiful fix8 Chromos, worthy to adorn any home, and a Three Months' Subscription to Leisure Hours, a handsome 16-page literary paper, filled with the choicest Stories, Sketches, Poetry, etc., sent free to all sending Fifteen Cents (stamps taken) to pay postage. The Publishers, J. L. Patten & Co., 162 William St., N. Y., Guarantee every one Double Value of thoney sent. News dealers sell Leisure Hours, price seven cents. 23,Teowit

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 23 10 25 9

pathy 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

Da. Patca's Unique Perfumes-Alista, Bouquet Pet Rose, Floral Riches and his other odors, are fresh, full, rich, and persistent.

Traveling Experience of an Eminent Man.

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 at the trip as follows: of the trip as follows:
- "The Erie was by far the smoothest road! ever

traveled on either in this country or in Europe, and I consider it the perfection of railroad traveling. With the clean, light and airy coaches, po-lite attendance, freedom from dust, noise and jar, we reached Chicago hardly realizing what a long journey we had performed. And then such a breakfast as we had the morning after 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, Advertiser, Oct. 13, 1877.

Subscriptions for the new works on the Phenonena, 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 moment as possible, in order that the author may know what to depend upon.

The Wonderful Healer and Clairvoyant,-Mrs. C. M. Morrison, M. D.

This celebrated MEDIÚM is used by the invisibles for the benefit of humanity. They, through her TREAT ALL DISEASES and cure, where the vital organs necessary to continue life are not destrayed.

MRS. MORRISON IS AN UNCONSCIOUS TRANCE ME DIUM, CLAIRVOTANT AND CLAIRAUDIENT.

From the beginning, hers is marked as the most remarkable career of success, such as has seldom If EVER fallen to the lot of any person. Mas. Mon-RISON, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her fips by her Medical Control, and taken down by her secretary, The original manuscript is sent to the correspondent.

When remedles are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally, (which they magnetize) combined with scientific applications of the magnetic heal-

Thousands acknowledge Mas. Monaison's un paralleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTER .- Enclose lock of patient's

hair and \$1.00. Give ago and sex.

Remedies sent by mall to all parts of the United States and Canadas.

8 PECIFICS FOR EPILEPSY AND NEURALGIA. Anthess, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass.

Mew Advertisements.

\$10 TO \$1000 invested in Wall St. Stocks makes fortunes every month. Book sent free explaining everything the state of the stocks makes for the stocks makes and the stocks makes are stocks. Bankers, 17, Wall Street, New York.

PIANOS Retall price \$750 only \$285; 5650, \$175. Organe, 16 stops, 5650, \$175. Organe, 16 stops, 5750 only \$285; \$450; 13 \$90; 13 \$85; 9 \$65; \$45. 15 days' test trial. Other 'argains, 14 pp. Illustrated Newson per all about Plano-Organ war, free, DANIELF, BEATTY, Washington, N. J. 2811-25-10

EANDS RAILWAY AND GOVERNSmith Land Grant contains 1,000,000 acres of farm and coal
lands is great variety. Low prices and long credit. Address
W. D. SLACK, Land Com., Little R. ck, Ark.

The INDUSTRIAL HOME, a new agricultural journal, contains an accurate sectional map and terms of sale of
these new lands; the U. S. Homestead and Pre-emption laws,
with amendments to date; where and how to get U. S. Homesteads; and the expense, emigrant rates, etc. Ma'led for two
green stamps. Address G. W. HERED, General Agent, 249
West Fourth St., Cincinnati, o. 23-11



The Electric Pep.

5,000 COPTER FROM A SINGLE WRITING. Simple in operation, perfect in work, and unrivalled in speed. Corporations, collegens ministers, lawyers, bankers, real estate desilers, printers and business firms can save time and money by using the ELECTRIC PEN.

Bend for Circular and samples.

BEO. H. BLISS. Gen'l Man'rr.

220 Einste st., Chicago.

From the latest London abridged edition of this remarkable work issued by the High Church Authorities in England to guide the clergy in confessional. Sent by mail for it cents. D. M. BENNETT,

141 EIGHTH ST., NEW YORK. 1.

WHY I WAS EXCOMMUNICATED FROM THE First Presbyterian Church of Minneapolis, Mins. . By Prof. H. BARNARD,

nteresting and invaluable little pamphlet deserves a culation.

Price S0c. ; Fostage Sc. *. For sale, wholesale and retail, by the RELIGIO-PHILO

THE BHAGAVAD-GITA: OR, A DISCOURSE ON DIVINE MATTERS, BETWEEN

KRISHNA and ARJUNA. A SANSHRIT PHILOSOPHICAL PORM.

sted, with Copicus Notes, an Introduct Sanskrit Philosophy, and other Matter, By J. COCKHURN THOMSON, STREET OF THE ASIATIC SOCIETY OF FRANCE, AND OF THE

The book is a 12mo., \$78 pp., and the mechanic part is finished in a superior manner, being printed heavy-tinted paper and bound in surra heavy dio with righly illuminated back, borders and side little. Price, S1.75. Gilt, S2.25; Postage Free.

* For sale, wholesale and retail, by the RELIGIO-PETLO

FIRST-CLASS PIANOS \$290. 71/2 octave rosewood case. Sent for trial at nur expense. Illustrated circular free, giving full particulars and names of over 1,000 Families now using our Plance in every State. Address, U. S. PIANO CO., 810 Broadway, N. Y. 28-10-13

LUNG DISEASES BY BONERY BUNIERAT CHUNGS AND HEART

CULVER, PAGE, HOYNE &. CO.

Printers, Blank Book Makers, Retail Stationers, 118 & 120 Monroe St., CHICAGO.

50 Cards, 23 styles, 15c.; 30 Elegant Cards, no 2 slike. No. with name. Succomm aco., Kinderhook, N. Y.

HOMES IN TEXAS.

Mild Winters, Healthful Climate, Good Timber,
Fertile Soil, Fure Water CHEAP LANDS, Low,
Taxes, Address DAY E, SMITH, 104 Clark St,
hicago, or Immigration Ar's International & Great Chicago, or Immigration Ag't Intern Northern R. R., PALESTINE, TEXAS.

EMPLOYMENT \$35.00 TO \$105.00 PER MONTH

can be made in every community by any man or woman of nielligence and energy. Business light, easy, and respect-sible. Send-for circular, which gives full particulars. P. W. ZIEGLER & CO., 180 E. Adams st., Chicago, Ill



THREE

PLANS OF SALVATION Proved by Selections from the New Testament without Comment also, Selections from the same work on Seyeral Important Subjects.

A better law sledge of the real teachings of the New Test-sment can be obtained from this little work in one flour than in years by the ordinary method of reading the Scriptures. , Price, 10 cents; postage free.

'For sale wholesale and retail by the Publishers: RELIGIO-HILOSOPHICAL PUBLISHING HOUSE, Chicago.

PARTURITION WITHOUT PAIN. A Code of Directions for Escaping from the

PRIMAL CURSE. Edited by M. L. Holbrook, M. D. Editor of the "Herald of Health," with an Appendix of the Care of Children, by Dn. C. S. Lozan, Dean of the New York Medical College, for Women, etc.

The difficulty has been not to find what to say, but to decide what to omit. It is believed that a healthful regimen has been lescribed; a constructive, preparatory, and preventive training, rather than a course of reuncides, medications, and drugs. Price, postage paid, \$1.00. .*. For sale, wholesale and retail, by the RELIGIO-PHILO-OPHICAL PUBLISHING HOUSE, Chicago,

SOUL AND BODY;

THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE. Author of " Mental Cure," and " Mental Medicins."

It is a book of deep and genuine inspiration. Disease traced to its Seminal-Spiritual, Priheiple. Spiritual Influences and Forres the Appropriate Remedy. The Fundamental Principle of the Curea wrought by Jesus, and how we can do the same. The Influences of the Spiritual World on Health and Disease. The Philosophy of Spirit Intercourse. How any one may Converse with Spirits and Angels. The Psychology of Fath and Prayer.

Cloth, \$1.00, postage, 6 cents. *For sale, wholesale and retail, by the RELIGIO-PHILO-COPHICAL PUBLISHING HOUSE, Chicago.

THE SUNDAY QUESTION AND SELF-CONTRADICTIONS OF THE .

BIBLE

This Work also contains a Lecture by Parker Pillsbury on the Sabbath THIS INVALUABLE PAMPHLET SHOULD HAVE A RAPID AND CONSTANT SALE IF YOU HAVE NO NEED OF THE LIGHT IT-SHEDS, BUY IT FOR SOME POOR "ORTHODOX"

BLESS YOU FOR IT. Price, 25 cents. Postage, 2 cents. . ". "For sale, whomsale and retail, by the RELIGIO-PRILO sorffical Publishing Horse, Chicago.

FRIEND AND HE WILL

THE MYSTERY

EDWIN DROOD, And PART SECOND of the MYSTERY of EDWIN DROOD.

BY THE SPIRIT PEN OF CHARLES DICKENS, There are forty-three chapters in the whole Work

sembracing that portion of it which was written prior to be decease of the great author, making one com-Price: Cloth, \$3.00; Paper, \$1, Postage Free.

"For alla, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PURLISHING JOURS, Chicago.

STARTLING FACTS

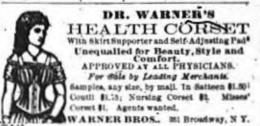
MODERN SPIRTUALISM. By N. B. WOLFE, M. D.

Embodies some of the most remarkable and wonderful facts, ever published, and of the deepost interest to all. The truth of the history herein set forth in such graphic and absorbing style, is clearly established by the most indultable evidence. Among the witnesses are some of the preminent usembers of the press, and others equally well known. The book is a

Large 12mo. 548 pp., bound in extra heavy cloth, illuminated with four elegant steel portraits, and numerous fine wood engravings.

PRICE, 85.00. POSTAGE, 14 CESTS. "For sale wholessle and retail by the Publishers RELIGIO 25 Fashionable Cards, no 2 alike, with name 100.

\$500 REWARD suranteed of any class who will find a case of fever and Ague uncured by using Houses' Agus Curs, when the directions are followed. It boilds the system right straight up. Price, \$1 a bottle. Address Da. C. B. HOWE, Seneca Falls, N. Y. Sold by druggists.



PRICES REDUCED. MASON & HAMLIN ORGAN CO.

haze the pleasure of announcing that recent decrease in cost f material and labor, and increase in manufacturing facilities, have enabled them to make a reduction in their Catalogue prices of from \$10 to \$50 us each Organ_ ISEE PRICE LIST DATED NOVEMBER, 1877.)

Organs of their manufacture are acknowleged to stand at the head of instruments of this class; having merited and reorived Highest Honors at all World's Exhibitions for ten years.

NEW STYLES, NOW READY,

surpass previous productions in musical excellence and beauty of cases. Sold for cash, or installments; or rented until rent pays. Illustrated Catalogues and Reduced Price Lists November, 1877), sent free.

MASON & HAMLIN ORGAN CO. 154 Tremont St., BOSTON; 25 Union Sq., NEW YORK; 250 Wabisel Age. CHICAGO.

1 5 CENTS for an Elegant Chromo and Sunset Chimes for three months, Try it. Sunset Chimes Pub. Co., 75 Madison et., Chicago. 25-11

TO CLOSE ESTATE.

Jesus of Nazareth;

A TRUE HISTORY

Man Called Jesus Christ,

Embracing his Parentage, Youth, Original Doctrines and Works, his Career as a Public Teacher and Physician of the People; also, The Nature of the Great Conspiracy against him, with all the Incidents of his Tragical Death, given on Spiritual Authority from Spirits who 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 especially to all those of the various Christian denomination feel myself impelled to issue this extraordinary book to the world Alt purports to be THE THUE HISTORY OF JESUS OF NAZARETH; 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 divested of all the myth-ical surrounding and fabulous origin, as represented in all others. We is presented to the mental view of the present age as a natural man, whose trains of character were amishility, justice, truthfulness and benevolence; who finally became a martyr 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 interest, description of the scenery and illustra-tions, are given in the words and style of the Author, who has no other apology to make for any imperfections that may be no other apology to make for any imperfections that may be found, than 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 detract from the merits of the work; for all those who shall seel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. 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 mankind the dark clouds of superstitious errors -such being the wish of the Spirita, and of the humble indi-vidual who subscribes himself the Madrum 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 Declaration in the Garden; John baptises in the Jordan; Isul in his chamber—The Conspiracy; Judas and Cosbi; Saul shd the Sybti; Jesus in his Grotto—The Dream Jesus at Sazareth: Bethsaida, the home of Simon or Peter; Plain of Gebesareth; Bethsaida, the home of Simon or Peter; Plain of Gebesareth; Ing of the plot; Fesat of the Passover—Jesus addresses the multitude; Saul and Judas—The work ing of the plot; Fesat of the Passover—Jesus addresses the People; Calaphas, Gamaliel and Saul; Pool of Bethsaida—Jesus discourses, on the Sabbath; Jesus and the Samaritan, woman—Interview with John The Spirit Saul gives a general view of the travels of Jesus, his followers, his works, character and public estimation; the resuccitation of Lazhrus; Jesus discourses with Nicodemus; Jesus defineds the woman charged with adultery; Jesus portrays the Bertbes, and Pharisses; Scene at the Plaice of the Sanhedrin; The assembling of Jesus and his followers, the Sanhedrin; The assembling of Jesus and Mary in the Garden of Gethsemane; Chamber of Jesus and Mary in the Garden of Gethsemane; Chamber of Gestin—Jesus accused; Jesus before Plains and Herod; Proceedion to Golgotha; The lost Bracelet found; Herod and the Spiti-Astounding revelations; Saul and Jesus—The reveat 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 in evenly snatained to the last line.

To close the estate of the late proprietor, we will for the NEXT NINETY DAYS, sell this book of 856 pages, 12mo, cloth, printed on heavy toned paper and well bound, for ONE DOLLAR, postage

. For sale, wholesale and retail, by the RELIGIO. PRILOSOPHICAL PUBLISHING HOUSE, Chicago, Ills

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 Sunday.

What though a good precept we strain,
Till hateful and hurtful we make it!
What though, in thus pulling the rein,
We may draw it so tight as to break it?
Abroed 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 whisky.

Then, though we can't certainly tell
What hirth may molest us on Monday,
At least to begin the week well,
Let us all be unhappy on Sanday.

Lord -Lord Nears.

Our knowledge of spirit is only in keeping With growth of mentality up to to day; The dawn of the morrow may let us discover Some other light shiping up over our way: For mind keeps aface with the soul on its journey And halts not forever at favor or frown, But marshals its forces with valor unrivaled, The ghost of all others that never will down! Dr. D. Ambrose Davis.

Oft may the spirit of the dead descend
To watch the silent slumbers of a friend;
To hover round his evening walk unseen,
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 guests delight todiwell, And bless the scene they leved in life so well!

—Rooms.

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.) Mercury It appears from that paper, that Bernal, who was incarcerated in the County Jall for the stations of officer Wampach, was one Tuesday night placed in the cell occupied by Tiburcio Vasquez during his imprisonment in the County Jall awaiting his doom. Bernal 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 dungeon. As was stated, Bernal was placed in his cell on Tuesday night, and on the following morning when his attorney 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, hanged, or anything, only not to be required to pass another night alone within its walls. He stated in detail the facts which caused him to make the request. He says that about 2 o'clock on Wednesday morning he was awakened by loud neises of striking against his cell, some one knocking and chains clanking. All was quiet for a few moments and then the noises again started, slowly 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 West, gradually deepening and uproarious, and then slowly subsiding, while, with their ceasing, 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 jallers 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 intoxication 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 satisfled that he could remain in the cell no longer. The other prisoners hear the noises, but only faintly, not in full volume. The prisoner 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 in-tervening 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 specess; 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. All remained quiet until half-past ten, when the entertainment commenced by the sound of glass breaking against the wall, and continued with inlegvals throughout the night until four o'clock A: s., the performance being varied and pleasing, consisting of raps, footsteps and clanking chains, blood-curdling shricks and heart-rending groans. After the manifestations had ceased, the investigaors lay down to sleep until let out by the jailer at 7:30 A. M. Both tell the same story, and say

Appearance of the Devil.—If The Germania, an ultramontane journal, is to be believed, he recent question of the personality of the devil he recent question of the personality of the devil s finally settled. There were recently a series of nanifestations of the virgin at Dittrichswalde. The cure now writes to say that the apparitions have been varied by visits from quite another person. On the very tree on which the virgin was accustomed to show herself to the devout a volume of fire suddenly daried up, developed into a distinct but apparently indescribable form, jumped lean over the church, descended on the other ide in the shape of a fire ball and disappeared. Dittrichswalde is, as may be supposed, in a state of 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. Appearance of the Devil.-If The. Ger

hat they are puzzled as to the cause.

TEST AT CIRCLES. An Experimental Circle with Miss

Cook in Eugland.

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

says:

"On another occasion myself and daughter decided to do without the curtains, so we took them down, and placed the wedium in a large arm chair in the corner, and turned the gas nearly out, alting a yard and a half from the medium. We continued talking to her to keep her conscious for ten minutes, and when we reased, the spirit Lillie said, in her usual volce, "I've just put my medium into a trance, so now I can get on; aut I tried whilst she was conscious." I called out, "Katie, 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 stortly it elongated and became animated to the side thereabouts of the medium. I said, "Lillie, that you?". She replied, "Yes, but don't touch me yet." For some time she kept stroking her white clothing downwards, and then gave my daughter and myself her 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 ao. She then said, "Now come." I quickly rose from my seat, and, as I approached, the form and white chithing vanished, but there in the chair was the medium, in deep sleep; and, as I touched her face, and arms, and hands, she started and moaned as if in

in deep sleep; and, as I touched her face, and arms, and hands, she started and moaned as if in pain. The spirit, though I could see nothing, said, "Go and sit down, and send Miss Blackburn feel that the medium is here in her usual iss." I did so, and when we both were comfortably seated again on our chairs, out again came the white form, as perfect as before.

The Councetion Between a Medium and Materialized Spirit.

At a scance with Dr. Monck, in England, it appear's from a report in the London Spiritualist, that he retired behind the curtain. In less than five minutes the medium appears, "under confrol," with a white draped female figure 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 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 medium 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. are distinctly seen to disappear in front of it. They appear to go close to the body of the medium, and seemed to be absorbed or sucked in. Total darkness is then requested. A faint, opal-like light appears, with an indistinct face above it, moves about, apparently, high up, giving just enough light to show the features of a face.

Going for the Negroes.

Colonel Thisterton, who is publishing a paper in opposition to Catholicism; San Francisco, says; "The Jesuits have not only fully determined to 'gather in' the Southern negroes, but that they are actively carrying the plan into practical effect. 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 the cunning devices which the Romish Church knows so well how to use upon the illiterate and superstitious. There is much in the glitter and the principle of equality; in the pomp and mummery 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 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 apend every Sunday afternoon teaching them games on the condition that they would come to school and to church in the morning. He met with marvelous success, and by the time our chapel was built mearly all the material we hoped to work upon was under his control. With the help of processions and banners, and music and games, the Charch of Rome is adapting itself perfectly to the mind of the negro, and is destined to meet with mind of the hegro, and is destined to meet with greater success among them than any other por-tion of the American people." Few things that can be forefold with certainty, are fraught with more danger to this Republic than the Romanizing of this densely ignorant mass of Southern colored voters. Here is a chance for the Protestant Churches to distinguish themselves. The Catholic priest is abroad and he will certainly capture Pompey and Cresar, and Chloe and Dinah unless met with superior industry and energy from Protestant missionaries. That the move-ment is inspired from the Vatican there is not a shadow of doubt, that lits purpose is to obtain control of the "Solid South" by first proselyting the Ignorant colored vote, is equally certain."

The Picture in the Eyes of Dying Animals.

The Wartenlaube which has ever regarded Spiritualism as unworthy of notice, except by way of sneers, 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 discovered that the last picture formed on the reting of a dying animal, was retained like a photograph, and having obtained a double portrait from a murdered man in Auburn, they wanted the murderer brought to trial on this evidence. For this they received the name of pretenders.

they received the name of pretendars.

"But on the 15th January 1877, Prof. W. Kuehne, of Heldelberg, discovered that, when the eye of a newly decapitated animal is turned towards a well-lit window, and immediately after cut out in the dark or by the yellow light, and then laid in a solution of alam, a distinct likeness of the window on a scarlet ground with scarlet 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 expessed 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 plate.

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

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 considerable.

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 awyers, 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 providing for licensing and regulating ministers, priests, bishops, pastors, and clergymen. The bill recites that the new charter, having provided for the licensing of all professions and avocations, no person that the new charter, the state of minister priests. son shall pursue 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 ordinance subjects the party to a fine 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 clergymen 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 et non tolerati

3. For persons who, deliberately and in their full senses, commit suicide and give no sign of repentance before their death.

4. For those who obstinately and in the presence of witnesses spurn the sacraments offered to them at the time of death.

them at the time of death.

5. 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 impossible, the rule is to incline towards the side of marry.

In family sepulchres built apart, as on estates, tor private families of Catholic laymen, the non-Catholic relatives of these families can be buried. Unbaptized children are to be buried in an un-blessed portion of the cemetery. Adults who die suddenly while preparing for baptism are entitled to all the rights of Christian sepulture. 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 cemetery. If the surviving relatives are Catholics, and purchase a lot in a cemetery other than Catholic, thinking that they can lawfully do so, or if such lot was purchased before the year 1853, and bodies 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 cometery 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.

Sr. Louis, November 5.—A Deputy United States Marshal arrived from Bollinger County, Mo., 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 payers and has drawn money on them for the 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 Hev. John Simpson, also a Methodist preaches, and a resident of the same county, was convicted on a charge of illicit distilling, and is now serving a term in the St. Louis County Jail.—Chicago Tribune

How rarely 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 Bichy, 8,309, of States Prison, Jollet, Ills, 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. A poor girl taught mathe little advention that I have and you taught me the little education that I have, and now she has gone to the Summer-land to get her reward I will always love that girl; and, now, Colonel, good-byz 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 LOURNAL 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 phllanthropic impulses, to aid us in this act of charity towards an unfortunate class.

J. Contes, an Englishman, claims that he is J. Coates, an Englishman, claims that he is getting some very interesting information concerning "Lementary Spirita." He says: "Lementary philosophera," that is, those who invoke these spirits in this part of the country, are persons who never heard of elementary spirits or of the Theosophical Society of New York, or the wonders of Ghost-land, or the visions of gnomes and elves in Cornish mines or elsewhere, as recorded by Emma Hardinge-Britten or Catherine Woodforde. Neither have they heard of the "diakka" of A. J. Davis.

"diakka" of A. J. Davis.

Extract from a Private Letter.—"I have an acquaintance who is a rich man and a good citizen and is the most powerful medium I have ever met; yet he will not sit—will not let it be known that he is a medium—and will 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 stenographically under control of an old friend passed on. When with a few like myself, he will the wishes to be popular and ride on the crest of human waves."

A Paris correspondent of the London Ness.

A Paris correspondent of the London News 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 descendant of the kings of Ireland he was the chief of the Irish Catholics all over the world, and that the chusels will do all in its power to strengthen his domin-

At a scance in Rochester Mr. Forster said to a medium present: The spirits desire your hand kerchief. She took it from her pocket, passed it to him, and he at once threw it under the table, the manifestations meanwhile proceeding. In a Tew 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 at her house by a relative, not now in the city.

Dr. Eugene Crowel's hook "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 Spiritual Library of the National Association of Spiritual-files than for any other book; the copies of it in that library were almost constantly out in the hands of readers. Instead of painting Spiritual-ism as Vandalism prepared to upset everything, and to tear down the good and bad alike of the culture and religious sentiment inherited from past ages, Mr. Crowell presents it as primitive Christianity divested of all the artificialities im-posed upon it by man. posed 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 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 plucked. From the seed-rootlet it has gradually expanded into the most parter is averaging of its soul, life in 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 yet unconscious, can nevertheless receive impresslons, which impressions educate or develop it a short step 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 righer development to spirits lower than itself in the scale of ascension.

Sasie M. Johnson, of Clyde, Ohio, writes: Having seen the last three numbers of the Jour-NAL and read them with interest, I feel strongly NAL and read them with interest, I feel strongly impelled to send you a few words of personal congratulation upon the very decided improvement you have made in the JOURNAL. I do so simply and honestly to give you fraternal recognition and God speed in what I consider a good work well inaugurated. I should be glad if I had something more substantial, than words to strengthen your hands and inspire your heart, but at present I have not. I have seen, with regret, the very general indifference of professed Spiritualists to the support and encouragement of Spiritualists to the support and encouragement of Spiritualists. very general indifference of professed Spiritualists to the support and encouragement of Spiritual literature, and expecially newspapers, which in
this age of isst travel, fast living, and fast thinking, are the chief educators of the majority of
mankind. Right here I will venture the ppluion
that there will come a time, I trust it is near at
hand, when newspaper-makers, realizing their sublime prerogative as public teachers, will honor
and exat it, by taking the lead in the march of
progressive thought, and thus become the creators and directors of public sentiment, instead of 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 phage of liberalism, needs, as to its phenomena, a through scientific demonstration and classification; as to its philosophy, unification and realization. Hence I am glad to see such names among your contributors as Joseph Rodes Buchanan, whose articles are brim 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 Rickmond's answers to questions, etc. etc. But I have already 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; especcomparison. 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 ter is an outgrowth from spirit, thus making spirit the only of eternal infinite entity. Contending for the eternity of matter, is supposing two infinite entities, especially in duration, which to me seems unphilosophical. The present status of the Journal pleases me well. Your editorial, 'Retrospective, 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, of a lish the following: "An ambrotype copy of a colored crayon, said to have been drawn by a spirour table. It purports to be a representation of a lefty who has been thirty-two years in the spheres. A letter from the lady's brother states that the portrait resembles her according to the best of his recoilection. The only thing peculiar 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 affail to know that they will be allowed to occupy themselves with ornamental trifles in the great hereafter."

J. M. Peebles. J. M. Peebles will be the next star to appear above our horizon. We feel his nearer approach daily, a consummation which very many warm hearted friends in this country have long looked forward to. Of all men in our movement there are few who are so worthy of sincere love as our brother J: M. Peebles. We mat a continue in the city the other day who 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 befere 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 doubt, remain in Australia to carry on the good doubt, remain in Australia to carry on the good work which he has so successfully/commenced in that country.—Medium and Daybreak.

that country.—Medium and Daybrack.

D. Seymour, of Clay Center, Kan., writes:
Northern Kansas is full of true Spiritualistsenxious to grasp the hand and welcome to their home
the itinerant medium and lecturer. The nineteenth
century has the gates alar, and mortals and
immortals are freely mingling together, and thus
is the secret unveiled. "If a man die shall be live
again?" Each succeeding decade swings old
mother earth, pulsating with life and love in eyery fibre, into higher and grander unfoldments; a
few more times around the circle, another step
up the "golden stair" and the long, dismal flight
of superstition will pass away, forever.

I find the dear old JOUNNAL ecattered all
through this beautiful land of Kansas.

One evening lately, while entranced, Dr. Kay ner's guides presented him a broadax with the following instructions explanatory of the symbol: Cut away all error! Hew to the line! Strike boldly for the Right! Advance the principles of grath and wight! Justice shall triumph and you shall conquer at last. The crown of success shall

Fortland, Oregon, was well shaken up on ridey, Oct. 12th, by an earthquake. if liveth and conquereth forevermore.—Esdras.

Humboldt's last words, as the similaht streamed into his room, were, "How grand these rays! They seem to becken me to heaven." At a test scance 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 Argus and Patriot of Oct. 31st, has a lengthy article from the pen of Solomon W. Jewett, on, "The Ministry of Wealth. Cause, Remedy and Cure for Hard Times."

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

E. M. B. says: "It strikes me, as a matter not to be overlooked, that at public seances deception may be practiced by the sitters instead of the medium.

A spirit says in the London Spiritualist: "Upon the outermost circumference of spirit, or the material (plane, are the systems of planets. Each system is under the guardianship of a body of angels, 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 MaComb street, Detroit,

W. S. Hoagland, of Rolls, 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 JOHNAL is no less pungent in thought and cogent in reason, than in the days of its once illustrious, but now immortal founder, whose inspirations it still bears to thousands of appreciative readers, and is deemed by them indispensible.

Cyrus Romulus R. Teed and D. M. Bennett have commenced a discussion in the Truth Seeker, over which Mr. Beanett 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 Tribuns truly says: "He invests the subject of geology with an interest that is indeed thrilling." The professor is one of the ablest lectures that was not the subject. turers 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 be-gin 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 Onarga, Ill., writes: People ultimately make friends by right doing, and the Journal, will in due time be better appreciated because of its unwavering advocacy of the truth. We have had too many pretended mediums, strike them hard—right and left, and let them expire in the same slough with Free-loveism.

In Santiago a deep interest has been awakened In the phenomena of mesmerism and Spiritualism.
In the immediate locality there is a young country girl possessed of wonderful faculties. Two bars of magnetized, iron held over her horizontally. 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. Ashburner, 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 fall to be appreciated by all honestly disposed minds. If the conduct of such scoundrels, as he and his allies, is not denounced by true hearted Spiritualists, our cause will sustain an injury that will demand the labor of years to repair. While I pity humanity 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 anathema maranatha.'—M. J.

J. W. Fuller, of Shreveport, La., writes: "A vast deal of good has been done towards th vancement 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 spiendld organ, rostrum, etc., Our outspokes numbers are few, but we have Nicodemuses by the hundred. We need lecturers here, -able, zealous, lecturers.

Somnambulism. - 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 hard story, but it happened about one o'clock in day time, and was witnessed by many.—Bellville (III.) Devocrat.

Brief Mentions. John Mariles, M. D., of Toronto, Ontario, writes: "I write to thank you for Toronto, Ontario, writes: "I write to thank you for the favorable notices you have given in the Journal, of our efforts to promote Spiritualism in Toronto. The work is still in progress and meeting with good success. I give a lecture on the subject every Sunday afternoon, which is well attended. The interest seems to be deepening and increasing Wedere also holding seances in order to develop local mediums; and we expect ultimately to tell powerfully on this city of churches. I am deeply convinced of the reality and importance of spirit-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. J. Newton, of Stanley, Kansas, writes: "I am not a Spiritualist, but liberal in my views; have been D. P. Meyers, of Windsor, Cal, writes: "God bless you in your efforts to benefit mankind." Mrs. A. B. Newton, of Stauley, Kansas, writes: "I am not a Spiritualist, but liberal in my.views; have been a reader of the Journal for three years, and could not consent to do without R." 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 Gallipplis, Ohlo, writes: "I believe the Journal is increasing each year, and only needs to be read to be appreciated." James Cooper, of Belliontaine, Ohlo, writes: "The Journal continues to 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., writes: "I like the Journal the best of any paper I have read." W. B. Lathrop, of Quincy, Cal., writes: "The people of Quincy have many of them enjoyed stars treat in the discourses delivered by Mrs. Bell Chamberiain." 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, Ohlo, writes: "We admire the tone and Spirit of the Journal, and trust its sphere of usefulness may be enlarged. Hoel Hatch, of Remson Corners, Ohlo, writes: "The Journal; the last number is splendid." M. T. C. Glower, of St. Paul, Minn, writes: "Spiritualists, solversally, so far as I have heard, highly comment your course." C. R. Sylvester, of Lincoln Center, Wis., writes: "I cannot do without the Journal; it is soul-cheering to read it. W. H. H. Bagers, of Gentile Valley, Idaho, writes: "I am proud of the Journal."

LIST OF BOOKS

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

E ARE ALSO PREPARED TO FURNISH MISCELLANous books dot in our List, at regular rates, and, on receipt of the money, will send them by mail or express, as may
be desired. If sent by wall, one-dith more than the regular
cost of the book will be required to prepay postage. The patronage of our friends is switched. In making remittances for
books, buy postal orders when practicable. If postal orders can
not be had, register your letters.

LF Orders for Hooks, Medicine, or Merchandae, of any kind, to be sent by express C. O. D., must be accompanied by nor less than \$1.00, or, if of less value, then by
order, unless these terms are compiled with.

order, unless these terms are compiled wit All orders, with the price of book desired, and the

additional amount mentioned for postage, will meet with prompt attention.

Analysis of Religious Belief, by Viscount Amberley. 3.00 20 Age of , cason and Examination of the Prophecies. by Thos. Paine. 60 04 An Hour with the Angels. Coin, Sic; post-& Paper.
Age of Reason and Examination of the Prophecies.
Artificial Sommanbulism, by Dr. Fahnestock.
Answers to Questions, Practical and Spiritual, by A.J.
Davis.

Answers to Questions, Practical and Spiritual, by A. J.
Davis.

Apocryphal New Testament.
Age of Reason, Thos. Paine. Ct. Ste., p.s.t. 6c; Paper
Arcana of Nature, Philosophy of Spiritual Existence
and of the Spirit-world, Vol. I, Hudson Tuttle.

Arcana of Nature, Vol. K.
Arabula; or, The Divine Guest, by A. J. Davis.
Approaching Crisis, by A. J. Davis.

Approaching Crisis, by A. J. Davis.

Apostles, Itransisted from the French Renau.

Astronomy and Worstlip of the Ancients, by G. Vale.,
A Stellar Key to-the Summer Lead, by A. J. Davis,
Paper, 50 cents; phatage, 4 cents, Cloth.

Astro-Thoological Lectures, by Rev. Robert Taylor.

A Kles for a Blow a book for children.—H. C. Wright,
Antiquity and Duration of the World—G. H. Toulmin.
An Eye-Opener, by Zepa. Cloth, 73 06; paper.

Avilade or Usine of Surils.

Ancient Faiths and Modern, by Thomas Inman, M. D. 5.

Avliade or Usine of Birds. 59 00
Ancient Faiths and Medern, by Thomas Intoan, M. D. 50 25
Ancient Pagan and Medern, Christian Symbolism.
Profusely Binstrated, Deeply Interesting, T. Inman. 8,00 16
Ant and Symbolism of the Primitive Church—John P.
Landy, Beautifully printed and Blustrated. 7,20 38
Allegories of Life, by Mrs. J. S. Adams. 125 09 Arcana of Spiritualism, by Hudson Tuttle..... Bhagavad Gita—Plain, 1,75 (0); Gilt
Blasphemy, by T. II; Hazard.
Be Thyself, by Wm. Denton
Book on the Microscope
Biblical Chronology, M. B. Craven.
Bible in India.
Bible Marvel Workers—Allen Putnam.
Brasshers (Film.) Branches of Palm, by Mrs. J. S. Adams.....

Branches of Palm, by Mrs. J. S. Adams.

Cora Tappan's Lecture on Spirithalism.

Common Sense Theolog. -P. H. Hamilton.

Carlatianly before Christ. M. B. Crayen.

Critical History of the Poctrine of a Future Life in al.,

Ages and Nations. Wm. R. Alger.

Conant Mrs. J. H., Blography of.

full cit.

Complete Works of A. J. Davis.

Childhood of the World. Prof. Clodd, Paper.

Chapters from the Bible of the Ages.

Criticism on the Apostle Paul, in Debuse of Woman's

"Rights, etc., by M. B. Crayen.

Conjugal Sina against the Laws of Life and Health, by

A. K. Gardingt, A.M., M.D.

Criticism on the Apostic Paul, in Defeuse of Woman's
Rights, etc., by M. B. Craven
Conjugal Sina against the Laws of Life and Health, by
A. K. Gardner, A. M. M. D.
Constitution of Man, by George Combas
Common Sense Thoughts on the Bible—Wim, Denton,
Cosmology, by G. W. Ramsey
Comony, beene, by Thomas Paine (political).

20 02
Christ-dee, In Hisport, by Hudson Tuttle.

1.50 02
Christ-dee, In Hisport, by Hudson Tuttle.

1.50 02
Christ-dea, In Hisport, by Hudson Tuttle.

Christ-dailty, by Wim, Denton.

Christ-dailty, by Wim, Denton.

Christ-dailty, by Wim, Denton.

Critician on the Theological Idea of Detty, M.B. Craven
Calma of Spiritualism cembras ag the Experience of
an investigator, by a Medicai Man.

Constitution of the United States
Career of Religious Ideas—Hudson Tuttle, Paper.

Complete Works of Thomas Paine, 8 wolumes.

Complete Works of Thomas Paine, 8 wolumes.

Complete Works of Thomas Paine, 8 wolumes.

Colligious Hudson Tuttle.

Complete Works of Thomas Paine, 8 wolumes.

Colligious Hudson Tuttle.

Complete Works of Thomas Paine, 8 wolumes.

Colligious Hudson Tuttle.

Chief Struck One.

Christian Hudson Parescution in the State of New
York, by T. B. Harsard.

Christianity and Iufidelity-Humphrey-Bennett Disc Does Matter do it All? Sorgent's Reply to Tyndall, Debate, Surgess and Underwood, Cloth 1:00 00, Paper Diak kalam.

Diakkalam
Diakkalam
Defence of Spiritualism—Wallace
Dictionary, Websier's Unabridged (by express)
Dyspepila, its Treatment, etc.
Descent of Man, by Darwin,
Davenport Brothers,—their Remarkable and Interesting History,
Diegosis, by Rev. Hobert Taylor
Imprises of the Spiritual Control of the Spiri

Davenport Brothers,—their Remarkable and Interesting History.

Diegosis, by Rev. Hobert Taylor, written by him while imprisoned for biasphemy. This work is an account of the origin, evidence, and early history of Christianity property by Rev. Robert Taylor, with a sketch of the Anthor. Life.

Deluge, by Wm. Denton.

Death and the After Life—A. J. Davis. Pa. 50 0s. Cio. Debatable Land. Hon. R. D. Owen.

Diakka—A. J. Davis. Cloth, 50 0g. Paper.

Dialogues for Children.

Death and his Maker.

Death and his Maker.

Death in Light of Harmonial Philosophy—M. F. Davis Dawlinian vs. Spiritualian—Hon. J. M. Peebles.

Discourses through Mediumship of Mrs. C. L.—X. (Tappan) Richmond.

Experiences of Jodes Edmonds in Spirit-life, given

pan) Richmond.

Experiences of Judge Edmonds in Spirit-life, given through Mrs. (Tappan) Richmond.

Entome of Spiritualism and Spirit Magnetism, their Verty, Practicability, Conditions and Laws. Paper 85 05. Cloth.

Eating for Strength.

Edwin Drood, Cloth 1.00 00, Paper Exposition of Bootal Freedom.
heav on Mkg.—Pope, Cloth glit 1.00 (0), Board, School Edition Errors of the Bible, Demonstrated by the Truths of Na-

Fabulous Tendency of Ancient Authors, by M. B. Fu-Sang; or, The Discovery of America, by Chinese
Buddhist Priests in the 5th Century
Flashes of Light from the Spirit Land, through the
mediumship of Mrs. J. H. Conant.
Footfalls on the Boundary of Another World, by Rob't
Dale Green

Dale Owen:
Free Thoughts Concerning Religion, or Nature vs.
Theology, by A. J. Davis.
Enlarged Edition. Cloth
79 98. Paper
Fountain, A. J. Davis.
Future Life. Mrs. Sweet.

Gitnipses of the Supernatural.

Genesia and Ethics of Cordunal Love. A. J. Davis
Prun, Tatu. Paper.

Good Sense. By Haron D'Holbach.

Great Harmonia. A. J. Isavis. 5 vols., viz.; Vol. I.

The Physician; Vol. 2 The Tracher; Vol. 3 The Seer;
Vol. 4 The Reformer; Vol. 5, The Thinker, Each.

God Idea in History, by Hudson Tuttle.

God the Father and Man the Image of God, by Maria
M. King. M. King. Golden Melodies. By S. W. Tucker

Golden Melodies. By S. W. Tucker. 2006.

Hereines of Free Thought, by Sara A. Underweed. 1.73 02

Hafed, Prince of Persia, His Experience in Earth-life and Spirit-life. Hustrated. 4.00 25

Herophant; or, Gleanings from the Past—G.C.Stewart 1.50 04

Harbinger of Health, by A. J. Davis. 1.50 05

Harnonial Man; or, Thoughts for the Age, A. J. Davis. Cloth. 2006.

Haunted School House. 2006.

Hators and Philosophy of Evil—A. J. Davis. Pa. 50 00. 25

Gloth. 2007. Shoth Shock of all Religions including Spiritualism 1.55 12
How and Why I became a Spiritualist 55 05
How to Bathe, E. P. Miller, M. D. Paper 80 04, Cloth
Hedged In. Elizabeth Stuart Phelps, author of Gates
Also.

Hedged In. Elizabeth Stuart Franca, author of Gates

Alar

Alar

Alar

Human Physiology, Statistical and Dynamical; or, The
Conditions and Course of the Life of Man. 21. W.
Draper, M. D., Ll. D. 650 pp. Cloth

Hesperia; a Poem. Cora L. V. (Tappan) Richmicod. 1.75 10

How to Faint. Garding. 1.00 06

History of the Intellectual Development of Europe.

J. W. Draper. Revised Edition. 2 Vojs. 2.00 80

Heathens of the Heath—cloth Liso 00. Paper. 1.00 00

4

Heathens of the Heath—cloth 1:50 °C. Paper. 1.00 °C. Incidents in My Life. 1st Series. Dr. D. D. Home introduction by Judge Edmonds. 1.50 10 Incidents in My Life. 1st Series. 1.50 10 Incidents in My Life. 1.50 10 Incidents in My Life. 1.50 Incide

Jehovah Unveiled; or, The Character of the Jewish
Deity Deliposted
Joan of Arc, a Biography translated from the Frence,
by Sarah M. Grimkee.
1.00 06
Jesus of Kashreth. By Paul and Judas, through Alciander Smyth. Remarkable and interesting work.

ander Smyth. Remarkable and interesting work.

King David and and his Thues, Common Sense View,
by H. H. Mason.
Key to Political Science, by John Senf.

Kidder's Secrets of See Keeping.

Koran, with explanatory notes, by George Sale. Svo.

670 pp. Best edition; jet published.

Koran, with Life of Mohammed, translated by George
Sale, 12mo, 673-pp.

King of the Air-Poem, by Mys. O. S. Matteson. -1.73 20

Life of Thomas Papie. Gloth..... Life of Thomas Fajise. Gloth. 3 10
Life of Thomas Fajise, with critical and explanatory
observations of his writtings, by George Vaic. 1,00 08
Life of Jesus, by Henna. 1,00 Upper Vaic. 1,00 15
Live End the Master Passion, by Dr. P. B. Fesndolph. 1,50 15
Living Present. Jess Fast. H. C. Wright, pa 30-04, cl. 25
Lessons for Children About Themselves. A. E. New500. Cloth. 1,50 Upper Section 1,50 Upper Section

O THE CONTRACTOR

structions for the Formation of Spirit Circles, by J. H. Powell.
H. Powell.
Moravia, Eleven Days at. T. R. Hazard.
Mesmerism, Spiritualism, Witchcraft, and Miracle, by Allen Putnard.
Modern American Spiritualism—1848-1888. By Emma Hardinge.

Hardinge 1.50 20 Morning Lectures, (20 Discourses) by A. J. Davis. 1.50 10 Mediums and Mediumship, by T. R. Hazard. 10 02 New Gospel of Health, A. Stone, M.D. Clo. 2.50 16, pa. 1.25 12 Natty, a Spirit, by A. Putnam. Cloth 1.00 00. Paper. Nature's Laws in Human Life, an Exposition of Spirit-

Denton 10 or 10 or

One Rengion Many Creeds.

Phremological Chart—(Well's Descriptive).

Philosophy of Special Providences, by A. J. Davis.
Cloth 50 08. Paper.

Philosophical Dictionary of Voltaire. Fifth AmericanEdition, 8:6 octavo pages, two sized plates. Largest
and most correct edition in the English language.

Contains more matter than the London Edition
which sells for \$10.

Paalms of Life, by J. S. Adams. Paper 75 04. Board
1,00 08. Cioth.

Persons and Events, by A. J. Davis.

Planchette, by Epes Sargent.

Persons and Events, by A. J. Davis. 130
Planchette, by Epes Sargent. 1.25
Penetralis, by A. J. Davis. 1.75
Problems of Life, a book of deep thought. 75
Problems of Life, a book of deep thought. 75
Principles of Natures, by Mrs. M. M. Kling. 1.73
Poema from the Inner Life—Lizzie Doten, 1.30 08, Gilt
Philosophy of Creation, by Thomas Palne, through
Horace Wood, medium, Coth 60 08, Paper. 35
Poema of Progress. Lizzie Doten, 1.30 10, Gilt. 2,00
Pentateuch, absfract of Colense. 1.30
Progressive Songater, 50 00, Gilt. 25
Propouncing Hand-book, Invaluable to all 50
Procadantic Man. 15
Proof Palpable, Coth 1.00 09, Paper. 35
Prometrom the Life Beyond and Within, By Giles B.

Rights of Man, by Thos. Paine, Rights of Man. Thomas Paine.

Rights of Man. Thomas Paine.

Rights of Man. Thomas Paine.

Rightson and Democracy. Prof. Britian.

Radical Discourses, by Denton.

Review of Carkeson Emerson—Lizzie Doten.

Radical Rhvmes—Win. Benton.

Real Life to Spirit Land, by Mrs. Maria M. King....

By Till Invocations, or Prayers and Praise. Compiled by Aken Putnam.

Soul Affinity-A. B. Child. Satari, Biography of K. Graves Sering from Shakespeare's Text—Benton, Sabbath Question—A. E. Giles, Sanday Not the Sabbath, Sarday Physiology, M. T. Text, M. D. Sabbath Question—A. E. Giles.
Sunday Not the Sabbath.
Sexhal Physiology—4t. T. Trail, M. D.
Strange Visitors, dictated through a chirvoysat.
Spiritial Harp, 200 11. Abridged Edition.
Self-Abnegationist; or, The True King and Queen, by
H. C. Wright—Paper.
Soullet Things, by Elizabeth add William Denton.
Vol. 2—Denton.
Spiritual Philosophy vs. Diabotism—Mrs. King.
Seven Hour System of Granmar—Prof. D. P. Howe.
Cloth, Liu 6t; paper.
Science of Evil—Joel Moody.
Syntagua.

Syntaguia.

Syntaguia.

Syntaguia.

Syntaguia.

Syntaguia.

System of Nature, or Laws of the Moral and Physical World—Baron Etholbach.

System of Nature, or Laws of the Moral and Physical World—Baron Etholbach.

Startling Ghost Stories from Authentic Sources.

Self-Instructor in Phrenology—Paper, 50 64; cloth.

Self-Contradictions of the Rible.

Spiritualism. Discussion of J. C. Fish and T. H. Dunn Sanga, an interesting Game of Cards, for children.

Stories of Infinity, from the French, of Camille Flammarion. Stagular and interesting work.

Spiritualism, a Volume of Tracts—Judge Edmonds.

Startling Facts in Modern Spiritualism, N. Wolfe, MD 20

Seers of the Ages—Hon. J. M. Peebles.

Stories for the Ages—Hon. J. M. Peebles.

Soloumer Truth's Narrative and Life.

Lectures given through the mediumship of Mrs.

Lora Tappan Richmond.

The Bible, What is 12? By Rey, J. T. Sunderland.

Threading My Way—R. D. Owen.

Landing My Way—R. D. Owen.

tors Tappan Richtmond.

The Bible, What is 11? By Rey, J. T. Sunderland.

D 02
Threading My Way—R. D. Owen.

Dipping his Tables.

The Past and Future of Our Planet, by Win. Denton.

Lio 10
Talk to my Patients, by Mrs. C. R. Glesson, M. D.

Treatise on the Intellectinal, Moral, and Social Man, a valuable fork, 6y H. Powel.

Tale of a Physician, by A. J. Davis; cloth 1:00 08; paper.

The Merits of Jesus Christ and the Merils of Thomas Palne as a Substitute for Merits in Others; What 4s the Difference between them? H. C. Wright.

The Voices; Warren Sumner Barlow; gilt 1:50 08; plain.

Theological and Miscellaneous Writings of Thos. Palne.

The Temple; or, Diseases of the Brain and Nerves, by A. J. Davis. 1:50 10. Paper.

The God Proposed, by Denton.

The God Proposed, by Denton.

The Clock Struck Three

Totem, Game for Children.

The History of the Soundict bet. Religion and Science, by J. W Draper.

Travels Around the Werld—J. M. Peebles.

Travels Around the Werld—J. M. Peebles.

The Better Way; an Appeal to Men in Behalf of Human Nature; A. E. Newton—cloth 50 00; morocco.

The Source Sages, Inniels and Thinkers, by D. M. Bennett; cloth 2:00 09; leather 4:00 00; morocco.

The Better Way; an Appeal to Men in Behalf of Human Nature; A. E. Newton—cloth 50 00; paper.

The Source Sages, Inniels and Thinkers, by D. M. Bennett; cloth 2:00 09; leather 4:00 00; morocco.

The Only Hoyle, by M. R. K. Wright.

Source The Pay of Res." by W. McDonnell.

The Day of Those, Paine.

The Day of Res." by W. McDonnell.

The Only Hope, by M. R. K. Wright.....

Versiges of Creation. 1.25 os Vital Nagnetic Cure 1.50 os Vital Force. How Wasted and How Preserved—E. P. Miller, M. D. Paper, 50 03; cloth. 1.00 os Volney's Ruina; or, Meditations on the Revolution of Empires, with biographical notice, by Count Daru. 1.00 os Volney's New Researches. 1.50 os Vital Magnetism—E. D. Babbitt. 25 00

Woman, Love and Marriage.

Whiting, A. B. Bicgraphy of.

Who are Christians? Denton.

What is Right—Denton.

Why I Was Excommunicated from the Presbyterian.

Church—Prof. H. Barnard.

Why I am a Spiritualist.

Witch Polson—J. M. Peebles. Worlds within Worlds—Wonderful Discoveries in As-tronomy—W. B. Fahnestock......

HAPED, PRINCE OF PERSIA: HIS EXPERIENCE IN

Earth-Life AND Spirit-Life

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

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

Illustrated by Fac-similes of Forty-five Drawings and Writings, the Direct Work of the Spirits. One of the most curious and interesting books in the literature of Spiritualism. Svo., cloth, 592 pp. Price, \$4.00; postage 25 cts. ".Fur sale, wholesale and retail, by the RELIGIO-PHILO-BOFFHICAL PUBLISHING HOUSE, Chicago.

STRANGE VISITORS. A SERIES OF ORIGINAL PAPERS,

PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, POETRY, ART, FICTION, SATIRE, HUMOR, NARRATIVE, AND PROPHECY. BY THE SPIRITS OF

IR VING, WILLIS, BRONTE, RICHTER, THACKERAY, BYRON, HUMBOLDT, WESLEY, HAWTHORNE, BROWNING, AND OTHERS

Now Dwelling in the Spirit-World. These wonderful articles were dictated through a clairyoy-int, while in a trance state, and are of the most intensely in-The sale of this extraordinary work is constant and steady. Price, \$1.50; postage 10c.
.*. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

EXPERIENCES

OF JUDGE J. W. EDMONDS,

DE THE PARTY IN THE SPIRIT LIFE, Richmond, in two Lectures, with a Poem,

"THE HOME OF THE SPIRIT." In pemphlet form, 48 pages, large type.

Price 85c.; postage paid.

"For sale, wholesale and retail, by the Halleso-Pattosorpareal Publishine House, Chicago.

Agents Wanted.

\$12 a day at home. Agents wanted, Outit and 23-18

\$400 A MONTH. AGENT WANTED. 20 of the latest novelties. Send for Catalogue, VAN & Co., Chicago. \$2500 ayear, Agenta wanted everywhere, Bus-liness strictly legitimate, Particulars free Address J. Worth & Co., Et. Louia, Mo.

22-21-24-20 \$3 GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address, A. Coptital & Co., Chicago.

23-21-24-20 \$350 A MONTH-AGENTS WANTED-36 best solding articles in the world; one sample free. Address JAY BRONSON, Detroit, Med. 23:3:25-2

MEN WANTED, Salvey BOD per month, YEARLY DEALER TAY for said in sell for goods to YEARLY DEALER. TAY SAIDS EFFECTS CONTRACT G. 8. TEA DEFORTING CO. 125 West Fourth Stores, Crystagart, Onc. 23-2-24-1

\$1200 Ralary, Baleman wanted to rellow fitagle timed to the allow Expenses Pall, Permanent englishment, address R. A. GRAST & CO., 7, 4, 6 & 8 House Re., Clinchnau, C.

Agents Wanted for Dr. MARCH'S WORKS Sight Scenes in the Bible MARCH'S WORKS HOME LIFE IN THE BIRLE.

No books ever published have received such universal age provation the Press, Ministers and leading men everywhere. The choice reading, fine steel engravings, and superb bindings, make them welcome in every home. One sample selle all. Send for terms. Begin a paying business at once.

23-7-1/cow

NOW READY. Mormonism Unveiled; WANTED. Mormonism Unveiled;
or The Life and JONN D. LEE, Written by
Confessions of JONN D. LEE, Written by
With Life of Brigham Young. A History of Mormonism
from a new stand-point—by one who was dientified with it as
an Elder, room its inception to the time of his execution. In
1877, and who died in its faith. HE TELIS EVERYTIN NO.
THE REVELATIONS ARE ASTOUNDING. A wonderful
history ruly and simply, but thrillingly fold. Send for terms. THE REVELATIONS ARE ASTOUNDING. A wonderful history truly and simply, but thrillingly told. Send for terms THOMPSON & WAKEFIELD, Pubs., Chicago, ilia

SPECIAL CALL ACENTS WANTED

To sell the New Patent Improved EVE CUPS.
Guaran sed to be the best prying husiness offered to Agents
by any House. An easy and pleasant employment. The value of the celebrated new Putent Improved Eye Cups for the restoration of sight breaks out and blazes in the evidences of over 5,000 genuine testimonials of cures, and recommended by more than one thousand of our best physicians in their practice.

The Patent Eye Cups are a scientific and philosophical discovery, and as ALEE WYETH, M.D., and WM. BRATTEY M.D., writes, they are certainly the greatest invention of the age.

BRATI'RY M. D., writes, they are certainly the greatest invention of the age.

Read the following certificates:
FERGUSON STATION, LOGAN CO., KT., June 6th, 1872.
DR. J. BALL & Co., Occilists.
GENTLEMEN: Your Fulent Eye Cops are, in my judgment, the most splenoid triumph which optical science has ever achieved, but, like all great and important truths, 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 ail. I have in my hands certificates of persone testifying in unequivozel terms to their merits. They

rance and preductice of a too sceptice! public; but ruth is mighty and will prevail, and it is only a question of time as regards their general acceptance and endorsement by sil. I havd in my Lands certificates of persons testifying in unequivor? I terms to their merits. Tho most prominent physicians of my county recommend your Eye Cups. I am, respectfully. J A. L. BOYER. WILLIAM BEATLEY. M. D., Salvisa, Ky., writes! "Thanks to you for the greated of all three-tions. My eightis fully restored by the use of your Futent Eye Cups. Ailex. R. Wyeth, M. D., Atchison, Pa., writes! "After total biindness of my left eye for four years, by paralysis of the-optic nerve, to my utter autonishment your Putent Eye tops restored my eyesight permanent by in three minates."

REV. S. B. FALKINERIUM, Minister of M. E. Church, writes: "Your Putent Eye Cups have restored my eight. for which I am most thankful to the Father of Mercles, By your advertisement, I saw at a glance that your invaluable Eye Cups cand may your name be enshrined in the affectionate memories of multiplied thousands as one of the benefactors of your kind."

HORACE B. DURANY, M. D., says: "I sold, and effected future sales liberally. The Putent Eye Cups, they will make money, and make it fast, too; no small catch peny affair, but a superb, number one, tip top business, promiges, as far as I can see, to be life-long."

Mayor E. C. Ellis wrote us, November 18th, 1869: "I have tested the Putent Footy Eye Cups, and I am eatised they are good. I am pleased with them. They are certainly the greatest incen ion of the age."

Hon. Horace Grankler, list Editor of the New York Tribuse, wrote; "Dr. J. Ball., of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

Prof. W. Merraick writes: "Truly, I am grateful to your noble invention. My sight is restored by your Putest Eye Cups. May heaven blees and preserve your land every one that has impaired eyesight, believing, as Id, that since the experiment with this wonderful

Reader, these are a few certificates out of thousands we receive, and to the aged we will guarantee your old and diseased eyes can be made hew; your impaired sight, dimness of vision and overworked eyes can be restored; weak, watery and sore eyes cured; the blind may see; spectacles be discarded; sight residred, and vision preserved. Spectacles and surgical operations

vision preserved. Spectacles and surgical operations useless.

Please send your address to us. and we will send you our book. A GRM WORTH READING!

A DIAMOND WORTH READING!

A DIAMOND WORTH READING!

Some year Ages and respect your sight; throre every your inpectacles!

By reading our Higherated Psysiology and Anatomyof the Ayesight, of 100 pages, tells how to restore impaired vision and overworked eyes; how to cure weak, watery inflamed, and near-sighted eyes, and all other diseases of the eyes. Waste no more money by adjusting huge glasses on your nose and disfiguring your face. Book mailed tree to any person. Send on your address.

ACENTS WANTED

to sell the Patent Eye Oups to the hundreds of people with diseased eyes and impaired sight in your county. Any person can act as our Agent.

To gentlemen or Ladies \$5 to \$30 a day guaranteed. Full particulars sent free. Write immediately to DR. J. BALL & CO.,

No. 305 West 33d STREET.

(P.O. Box 957.)

Do not miss the opportunity of being first in the field. Do not delay. Write by first mail. Great inducements and large profits offered to any person who wants a first-class paying business. Est The largest commission allowed to agents by any House in the United States.

ANNOUNCEMENT.

THE VOICE OF ANGELS, containing nothing but messages from the visit realms of Spirit-life, will be issued from its office of publication, 5 Dwint St., Boston, Mass., the lot and 18th of each month.

TERMS, yearly in advance, including postage, \$1.30. Less time propertionally some. All letters and matter for the paper must be addressed (postpaid) to the undersigned. SPECIMEN must be addressed (pospens) to the inneresting disseminating the great fruits underlying the spiritual philosophy, if they will send not a list of names of their friends and sequentialness, who appre-ciate the same, we will send a specimen copy to each, that they can determine upon its merris. "The HALO, was subdi-ceptably of the undersigned for sale as above. Price, \$1.50; postage, Il cents.

D. C. DENSHORE, Publisher Voice of Angels.

Busines Cards.

FRANK BAKER. S. W. OSGOOD, NOTARK PUBLIC. BAKER & OSGOOD,

AFTORNEYS AND COUNSELORS, ROOMS 15 and 16. TIMES BUILDING, CHICAGO.

EDMUND S. HOLBROOK, ATTORNEY AT LAW. 66 Metropolitan Block, - /- Chicago. Ilis.

Blediums.

Mrs. Mary J. Hollis' World Renowned Seances—"Independent Voices,"

24 OGDEN AVENUE,
Between Randolph and Washington streets, Chicago.
22-201

ASTROLOGY.

Prof. Lister, Astrologer, 595, N. 23d at. N. Y. Forty four years' practice, twenty-even in Boston, Can be consulted by letter, Send for a Circular, Address all letters P. O. Box 420, New York City, 20061

Miscellaneous

25 ELEGANT CARDS, no two alike, with name 100, post paids: J. B. HENTED, Nassau, N. Y.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twelve o'clock, in Grow's Opera Haft, at 517 West Madlaudistreet. All arealoyited.

Jehovah and Satan Compared! This radical pamphlet on old theology, with other equally interesting Tracts, sent postpaid to those enclosing a stamp to the author, M. B. Craven, Richboro, Bucks Co., Pa.

CONSUMPTION. CATARRH, BRONCHITIS CURED

FOR ONE DOLLAR

I will send by mail 14 choice Geraniums, or 7 Hoses and 7
Geraniums. Sure to please. Lists sent free.
23-5-Heow]

TERA MONTGOMERY: Mattoon, Ill. TEAS

-The choicest in the world-Importers
Prices-Largest Company in Americastaple settlels-pleases averybody-Trade
continually increasing-Agraig wanted evtime-Send for Circular to ROBERT WELLS, Pres Nof the
Original American Tea Co., 43 Vesey st., N.Y. P.O. Box, 1287.



NOT PAIL to send for our New Catalogue, It con-bins valuable inferlation for every

DONTGOMERY WARD & CO., Ort. inal Grange Supply House, 27 & 25 Waba-1 Ace., CHICAGO, III.

R/USH'S NERVE & BILIOUS REMEDIES. Get your Nerves and your Liver Right, And your whole Body will be Right. Each Box contains both Remedies. Mailed, postpaid, for 50 cents a Box, or 6 Boxes for \$2.50. Send money by Registered Letter or by Money Order. For sums under \$1.00 send postage stamps, if fractional currency cannot be got. Sold by Druggists. Agents wanted. Address, A. M. RUSH & CO., Box 67, Station D. N. York City.

THE GREAT

SPIRITUAL REMEDIES, MRS. SPENCE'S

Positive and Negative Powders.

Buy the Positives for Any and all manner of diseases except Paralysis, Deafness, Amsuroats, Typhold and Typhus Fevers. Buy the Negatives for Paralysis, Deafness, Amsuroats, Typhold and Typhus Fevers. Buy a Box of Positive and Negative (half and half) for Chillis and Fever, Malled, postpaid, for \$1.00 a Hox, 6 Hoxes for \$5.00. Send, money at my risk and expense, by Registered Letter, or by Moncy Order. Pamphlets sent free. Agunts wanted.

Address, Phor. PAYTON SPENTE,

188 East 16th St. N. York City.

Bold also by Druggists, and at the office of this paper.





FOR EITHER SEX.

Business new and highly respectable. Send slamp for papers or 50c. for 51 package by mall or express. No boys wanted. C. D. Ray & Co., Chicago.

NO CURE! Dr. KEAN,

175 South Clark St., cor. of Monroe, Chicago, May be consulted, personally or by mall, free of charge, on a chronic or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants cures or no pay. Office hours 9 a. M. to 8 P. M.; Sundays, from 9 to 12.

\$66 a week in your own town. Terms and \$5 out.



This standard article is compounded with the greatest care Its effects are as wonderful and satisfactory as

It restores gray or faded hair to its youthfu

It removes all eruptions, itching and dandruff; and the scalp by its use becomes white and clean. By its tonic properties it restores the capillary grands to their normal vigor, preventing baldness, and making the hair grow thick and strong. As a dressing nothing has been found so effect-

nal or desirable. Dr. A. A. Hayes, State Assayer of Massachusetts says of it; "I consider it the best preparation for its intended purposes."

BUCKINGHAM'S DYE, For the Whiskers.

This elegant preparation may be relied on to change the color of the beard from gray or any other undesirable shade, to brown or black, at discretion. It is easily applied, being in one pre-paration, and quickly and effectually preduces a permanent color which will neither rub nor wash

MANUFACTURED BY R. P. HALL & CO., Nashus, N. H. SOLD BY ALL DECOGRES 'AND DEALERS IN

Heroines of Free Thought By SARA A. UNDERWOOD.

A record of the most daring heroines of Free Thought, being sketches of a few centres demale figures in the history of Radcal Religion.

sketches of a few central senale figures in the history of Radcal Religion.

CONTENTS.

PREFACE:—Madame Roland (Marie Jeanne
Philipon.)

Mary Wollstoneeraft Godwin. Mary W. Godwin
Shelley.

George Sand. (A. L. Aurore Dudevant.) Harriet
Hartineau.
Prances Wright D'Arusmont. Emma Martin.

Magnet Reynolds Chapplesmith. Ernestine L.

Rose.

Prances Power Cobbe. Grouge Eliot. (Marian
Evans Lowis.

This work his a pine in liberal literature that should not
longer remain rold. Mrs. Unnderwood has done her work
with a kind soll loving here, and done it well. The book is
fanely printed on extra havy paper, and will please every
buyer. Impo. closts, 200 pl. Price Elia, postage free.

"For sale, wholesale and retail, by the Railsto-Pantosormula Publishing Hoys, Chicago.

Physicians.

THE MAGNETIC TREATMENT. SEND 25 CENTS TO DR. ANDREW STONE, TROY N. Y., and obtain a large, highly illustrated book on the system of Vitaliaing Treatment

PHYSICIANS, HEALERS, AND MEDIUMS, who want to excel, and all sick who want to get well about send stamp for New Free Book, to American in the College Res Longworth st., Cheinnatt, Ohio.

NEW GOSPEL OF HEALTH, Containing seven sections on Vital Magnetism and illustrated montpulations, by Dn. Frank. For sale at this office. Prior \$1.25; cluth bound copies, \$2.50

CAPT. H. H. & FANNIE M. BROWN

Psychometrists and Clairvoyant Physicians.

J. H. RHODES, M. D.,

259 North Ninth Street, Philadelphia, Pa., 259 North Ninth Street, Philadelphia, Pa., H E A L E R AND C L A I R V O Y A N T. For examination and treatment. Experweek thy mail with molitine and medicated and magnetized paper, also by spirit magnetic treatments, as they often clothe themselves with one magnetism, so as to treat patients at a distance. This paper is prepared by the direction of a band of medical spirits, tis a sure and positive remedy as it contains medical and magnetic properties: It will be neft if not care all diseased conditions by applying it to the nerve centers and otherwise. Directions: Send name, age, sex, married or wingle and \$2. Liver and blood purifying magnetized, \$1, per box, all sent by mail. Circulars sent free.

DOWER has been given me to delineate character, to de scribe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and bestees. Persons desiring ald of this sort will please send me their handwriting, state age and sex, and enclose it. 0, with stamped and addressed envelope.

JOHN M. SPEAR, 1610 Mi. Vernon st., Philadelphia. 22.24.1

American Health College

_ Incorporated by the State of Ohlo. Granting Legal Diploma to Physicians, Healers, Medinus, and Ministers. Send stamp for Free Book, reference and explanations (also for advice in sel diseases) to Prof. J. B. CAMP-

IF THE SICK,

Would You Know Yourself CONSULT WITH A. B. SEVERANCE, THE WELL ENOWS.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct defineation of character giving instructions for self-improvement, by telling what faculties to cultivate and what to restrain, giving your present physical, mental and apritiual condition, giving past and future events, telling what kind of smedium you gan develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and cogined in business mattern, also, advice in reterence to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; hints and advice to the that are in unbappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a ture.

and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

BELINEATIONS.

HE ALSO TREATS DISEASES MAGNETICALLY AND OTHERWISE.
TERMS:—Brief Delineation, \$1.03. Full and Complete Delineation, \$2.00. Diseases, \$1.00. Diseases and Prescription, \$2.00. Full and Complete Delineation with Diseases and Prescription, \$2.00. Address A. B. SEVERADOR (I. Milwaukee St., Milwaukee, Wis.

Clairvoyant Healer. DR. D. P. KAYNER,

The Well-Known and Reliable Clairvoyant, in whose practice during the last twenty seven years cures of difficult cases have been make in nearly all parts of the United States, can now be addressed in care of P. O. Irrawer 507. Chicago, by those desiring clairvoyant examinations and advice for the recovery of haith.

Letters should be written, if possible, by the patient, giving full name, age and set, with a small lock of hair handled only by them, and enclosed in a clean piece of paper.

FEED: For Examination and Written Instructions. \$3.00

Female Bassic. per bottle 1.00

Female Bassic. per bottle 1.00

Female Bassic. box, 3.00

Berofula and Blood Impurities. 5.00

Cancer. 3.00

Treatment by the month, furnishing all that is required, at reasonable rates. The Well-Known and Reliable Clairvoyant,

Psychological Practice of MEDICINE

Address, F. VOGL Baxter Springs, Cherokee Co., Kanssa.

29-18-24-12eow Newspapers and Magazines

Banner of Light. Spiritual Scientist. Boston Investigator.

The Spiritualist and Journal of Psychological Science.

Each line in Agate type, twenty cents for the first and fifteen cents for every subsequent insertion.

Minion type measures ten lines to the inch. Torms of payment, strictly, cash in advance.

as Monday noon, for insertion in next issue, earlier when possible.

PSYCHOMETRY.

BELL, M. D., V. D., 266 Longworth Street, Cincinnati, Ohio, vZh16*

Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who pass through a long expensive course of medical treatment never permanently recover, would send to me, (inclose photograph, if possible,) I would impart information to them of their case and the origin of disease, and the philosophy of life, founded on a new discovery made by myself, which is unknown to the medical profession, which will enable them to recover their health, avoid subsequent disease, and be very much to their advantage, free of charge. Address Mrs. Lucretia Bradley-Hubbell, Box 1,412. Norwich, Conn. 23-13

·Psychometrist and Cinirvoyant.

Medical Diagnosis. Send lock of patient's hair, age, see and One Dollar. Patients coming under treatment, will be credited with this Dollar on their first monthly Payment. credited with this Dollar on their first monthly Payment. Different patients, separate letters.

Remedies and treatment for one month, by mail, Four Dollars. Our remedies are psychologized ormagnetized, prepared chiefs from herbal and botanical principles, by the separate chiefs from herbal and botanical principles, by the angle of the property of the property of the property of the system. We also use the ancient arabic system of treatment by external means, to induce the nervous system, Amalets, psychologized and medicated on botanical and spiritual principles. Certain causes produce certain effects; each case, of course, treated specifically. Psychologized paper, flannel, water, flowers, roots and herbs and other substances also used. Our latest impression has been an entirely new system of dry insistents, which enables us to send all our remedies by mail, thereby saving expense to patients. All there sunthiny means are included in the regular treatment. Pewer and Anne. Specific by mail, 50 cents; to Agents, pr. dozen, Three Dollars.

Development of Mediumship, Examination, send lock of hair, age, sex, and 2 postage misnips, One Dollar. Our Pamphlet, flyreicopment, its Theory and Practice, firty cents, Psychologized or magnetized paper for Development, One Dollar. Assulets for the development of any special phase of mediumship, One Dollar. Those Annulets for development as well as cure of disease are another of our latest impressions. Our Psychological Practices of Medicine has been submitted to the highest authority in science in this bountry, and sanctioned as being based upon strict scientific principles. Miserai locations made in person or by letter; terms special. Correspondence on mineral subjects encoding return postages, solicited. Time is very valuable; we solicit business only as advertised. Different patients, separate letters.

Terms Cash and no deviation from this rule.

ROPSY Thousands already cured with-out tapping. State your as lo-cation of a welling and how has sick; condition of bowels; how many times tapped. Sa pint, 416 a quart. Testi-many times tapped. Sa pint, 416 a quart. Testi-monials free. For sale only by REMEDY, DR.H.F. Wats, Prop. 7, Dayle, O.

For sale at the Office of this Paper. Boston, 8 Cárra. Boston, 6 7 Chicago, 20 . w Little Bouquet. Chicago. 20 ... Spiritual Magazine. Memphis 20 ...

RATES OF ADVERTISING.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion. gate type measures fourteen lines to the inch.

RELIGIO-PHILOSOPHICAL JOURNAL.

MEMORIAL. SERVICES.

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

Reported expressly for the Rayloto-PHILOSOPHICAL JOURTAL

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 -eeen 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-conscions 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 such a recognition of her present spiritual state as we can convey. A passage in the Bible which occurs to us as most fitting is found in 21st Chapter of Revelations, 4th verse: and God shall wipe all tears from their eyes; and there shall be no more death; neither shall there be sorrow nor any crying; neither shall there be any more pain, for the former things have passed away."

The advent of the Angel of Death to any household, is always a surprise. To those who have not the blessing of the recognition of spiritual truths, it is a painful and sorrowful surprise; to those who have not the philosophy upon which it hinges, the consciousness of spirit existence, yet who may have faith in religion, still find a barren void, and wonder about the spiritual state to which their friend has risen; but to those who recognize Spiritualism, who know what it implies and brings to the soul, there is certainly no death, nor can there be any sorrow nor crying for the spirit that is disenthralled, for the soul that is released from pain, and united to ether 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 having 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 deprayity, and a fearful hereafter,-to burst asunder that belief and give place in the mind to knowledge of spiritual truths; it is as an awakening from a dream, it is as the bursting of the clouds of night and admitting the rays of the morning, and such was her spiritual recognition for nearly a quarter of a century that each one of the household that had passed on before was a messenger from the other world; and though of a nature shrinking from contact with the contemplation of death her mind itself soared above that fear.

One after another four sons have passed away (leaving only two sons, a daughter and the aged companion of her life,) and those she recognized as spirits, believed in their presence, conversed with them frequently -they attended upon her footsteps, and were ready to receive her when she cast off the mortal form; 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 sometimes imprisons it.

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

and ruddy fruitage upon tree and vine, so does death come in this manner taking that which is only fully read, and receiving into the spiritual kingdom that which is prepared for the next step to which earth would be no longer beneficial. However much the outward nature might grieve. however, much the friends and kindred may miss the bodily presence, the consciousness of release from suffering should cause them to desist from mourning and make each friend rejoice. The newly awakened soul has far greater joy this Sabbath morning, than any dawning upon her earthly life; more glorious Nan 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 heir 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. Uñusually so, her nature was youthful and kindly allied to the enjoyments of earth, in fact, one who kept alive the fervor and fire of every friendship; in appearance, no one brighter than she, and yet at the last pleased to go; to leave the aged body, so worn with service and many periods of pain; and angel hands beneficently released the spirit none the less strong in external affection, nor of beautiful recollections that are of memory, and she is possessed of each endearment that linked her to earth-life, without any pain. This she would say to you, and does so from her place here in your midst. Here is greeting, friends, from the morning of spirit-life. I greet you without pain, freed from bodily sorrow, and glad to be in your midst. The picture of death from the mortal side of life was dreadful to my mortal nature, and it became from the spiritual side of life, so pleasing-the crowning of my spirit by kind friends, and dear ones of my heart led me across the silent river by the sweet vale of peace and love. When I awoke in spirit-life I scarcely remembered that I had suffered pain. My first wish was to be among you here.

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

So springs the Dove of Peace to worlds on high. Peace at the last from every earthly pain, From whatseever 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 gleams To visit earth with those bright, glorious

Oh! Dove of Peace, unfurl thy plumes of light, Pause for a moment here in blessing given, Then crowned with elive branches soar away And find thy respite in the loved one's heaven;

Then on the wings of morning light attend, And when the evening shade is o'er the earth, Thy presence in earth's offerings shall blend, . Thy song, thy spirit full of joy and mirth,

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

"Name given to the deceased by "Onina" through Mrs. Cora the last time Ouina addressed the deceased personally through her medium, before her final lilness, she named her Dove of Heaven."

Until earth sings with thee, thou "Dove of

"DANCING DEVILS."

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

BY Z. T. GRIFFIN.

Among the festivities of mid-summer day at Aix-la-chapelle, in 1374 a large troop of men and women from the adjacent country rushed into the city, and in the public squares and churches, danced in circles with the utmost violence for hours together, apparently unconscious of the presence of specparently unconscious of the presence of spec-tators, till at last they sank to the ground ex-hausted; 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 seiz-ed with an irresistible impulse, and danced and became costatio in their turn. and became ecstatic in their turn.

In 1491 the nuns of Cambrai were seized with demonománia, and for four years ran like dogs across the country, sprang into the air like birds, climbed trees like cats, hung on the branches, imitated the cries of various animals; and devoured hidden things. At last, however, the exorcists forced the devil, as is stated, to confess 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 medium soon became disgusted with the whole thing and from that day to this, will not sit in a circle, for the very reason that she can-not 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 shook him up after the worst fashion, and he tramped back and forth on the platform and shouted until he was completely exhausted.

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

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

In the case at Aix-la-chapelle, mentioned above, we conclude that the devils, demons, were very successful in securing control of their victims, and the people did not 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 this very reason it is always best for a medium to become developed in a select cir-cle, so that there will be counteracting influences 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 stage of existence, and were controlled by the various climbing, jumping, running and crying animals that they represented; for, even some of the orthodox concede that animals have souls, and exist after death 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 suscepti-ble to spirit influence of any kind, and, as we do not know to what extent this world is ruled or ruined by spirits, at of the body, we will not condemn them as the worst set of spirits manifesting them-selves.

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, in-cluding the use of ink, type and paper, dis-cussing, 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-

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 noe 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 enote.

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, antici pate a satisfactory solution of the much vexed question, "The Origin of Man." A very useful lesson may be derived by looking about and considering the innumerable spontaneous productions of the earth. The 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 he spontaneous production of many species of insects and reptiles. For instance, the grain worm invariably appears in flour or middlings as soon as it becomes a little heated from moisture; the angle worm. which furnishes the tempting bait for the fisherman, is the product of rich soil, especially where the yearly crop of forest leaves have 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 pro-

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

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 possessi world's archives beyond what science and geology reveals. D. A. EDDY. Cleveland, Ohio.

A Chinese Wife's Funeral.

The Hartford (Conn.) Evening Post says: "The funeral of the wife of the Chinese interpreter, Kwang, was largely attended Tuesday afternoon. The body was dressed in an elegant costume of Chinese silk, with the most natural and simple ornaments, and laid in a plain rosewood coffin. Her bridal wreath of five years ago was placed over her forehead, and the hands, folded upon the breast, held a moss rosebud. There was but little adornment aside from flowers, of which there was a beautiful assort-ment, offered by friends. The plate upon the coffin bore simly the name of the dead wife, Kwangi Sieu Chin, with her age. Be-side 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 Chip 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 lamprayer 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 circum-stance is fraught with touching and forcible suggestions to those who are ready to observe them."

How the American Aboriginnes 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. Barin the Naturalist, under four heads, viz.: inhumation, cremation, embalmment, and aerial sepulture. Of these, the lirst was most usually employed, the bodies being interred either in ordinary graves, in mounds, or in cave. Several tribes, among them the 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 Breckenridge County, Kentucky, and in the Canons of Utah, Arizona, and New Mexico, Cremation was of two kinds—in graves and in urns. Among the Pueblos, of Arizona and Utah the body was sometimes burned and the ashes deposited in shallow tombs. Several aribes on the Gila River, in Southern Arizona, burned the bones of the dead in urns. But few cases of embalming are

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

VEGETINE.

Purifies the Blood, Renovates and Invigorates the Whole System.

ITS MEDICINAL PROPERTIES ARE

Alterative, Tonic, Solvent and Disretic

VEGETINE is made exclusively from the luices of carefully selected barks, routs and herbs, and so strongly concentrated, that it will effectually eradicate from the system every taint of Scrofula, Scrofulous Humor, Tumors, Cancer, Cancerous Humor, Erysipelas, Salt Rheum, Syphiltle Disease, Canker, Faintness at the Stomach, and all diseases that arise from impure blood, Sciatica, Infinumatory and Chronic Rheumatlam, Neuralgia, Gout and Spinal Complaints can only be effectually cured through the blood.

For Ulcers and Kruptive Diseases of the Skin, Pustules, Pim-

ples, Blotches, Bolls, Tetter, Scald-head and Ringworm, VEG-ETINE has never falled to effect a permanent cure.

For Pains in the Back, Kidney Complaints, Dropey, Female Weak ness, Leucorrhora, arising from internal ulceration, and uterine diseases and General Debility, VEGETINE acts directly upon the causes of these Complaints. It invigorates and strengthens the whole system, acts upon the secretive organs, allays inflammation, cures ulceration and regulates the bow-

For Catarrh, Dyspepsis, Embitual Costiveness, Palpitation of the Heart, Headache, Piles, Nervousness and Geberal Prostra-tion of the Nervous System, no medicine has given such perfect satisfaction as the VRORTINE. It purifies the blood, cleanses all of the organs, and possesses a controlling power-

The remarkable cures effected by VEGETINE have induced many physicians and apothecaries whom we know to preecribe and use it in their own families.

In fact, VEGETINE is the best remedy yet discovered for the bove diseases, and it is the only reliable BLOOD PURI-FIRR yet placed before the public.

PREPARED BY

H. R. STEVENS, Boston, Mass.

What is Vegetine?

It is a compound extracted from barks, roots and bertis. It is Nature's Remedy. It is perfectly harmless from any bad effect upon the system. It is nourishing and strengthening. It acts directly upon the blood. It quiets the new your system It gives you good, sweet sleep at night. It is a great panaces for our aged fathers and mothers, for it gives them strength, quiets their nerves and gives them Nature's sweet sleep, as has been proved by many an aged person. It is the great Blood Purifier. It is a soothing remedy for our childre has relieved and cured thousands. It is very pleasant to take; every child likes it. It relieves and cures all diseases originating from impure blood. Try the VEGETINE. Give it a fair trial for your complaints; then you will say to your friend, neighbor and acquaintance, "Try it; it has cured ma."

VEGETINE for the complaints for which it is recommended is having a larger sale throughout the United States than any other one medicine. Why? Vegetine will Cure these Complaints.

Cannot be Excelled.

CHARLESTOWN, MASS, March 19, 1969. Mr. H. R. STRYRES: Dear Str-This is to certify that I have used your "Blood Preparation" in my family for several years, and think that, for Scrofula or Cankerous Humors, or Rheumatic Affections, it cannot be excelled; and, as a blood purifier and spring medicine, it is the best thing I have ever used; and I have used almost everything. I can cheerfully

Yours respectfully, DINSMORE,
MRS. A. A. DINSMORE,
19 Russell Street

Gives Health, Strength and Appetite. My daughter has received great benefit from the use of the VEGETIER. Her declining health was a source of great anxtety to all of her friends. A few botths of the VEGETINE restored to health. strength and appetite.

N. H. TILDEN, Insurance and Real Estate Agent, No. 49 Sears Bullding, Boston, Mass.

Prepared by H. R. STEVENS, Boston, VEGETINE IS SOLD BY ALL DRUGGISTS.

.WORLDS WITHIN WORLDS.

WONDERFUL DISCOVERIES IN ASTRONOMY. The Sun and Stars Inhabited.

BY WM. BAKER PAHNESTOCK, M. D.

The reader is at once forcibly convinced that there are more things in heaven and earth than are dreamt of in his philosophy. All wonderful discoveries have from their inception seen net with fierce opposition from the bigoted and narrow-minded, and even from the more liberal class who can not conceive the possibility of that which has not been known before. In this masterly work the attention is so enchained, the imagination so most enlarged, that one could not read any be not enchanted. Sober after thought on this great subject holds the mind as well, and food for meditating on the wonders unfolded is nexthaustible. The whole explained in an explicit manner, and handsomely illustrated with a great number of beautini engravings, artistically, drawn and printed in many colors, finely blended.

Price, 50 cents. Postage free. :

". " " sale, wholesale and retail, by the RELIGIO-PHILO SOPRICAL PUBLISHING HOUSE, Chicago.

POSTHUMOUS WORK OF PASCHAL BEVERLY RANDOLPH,

Through the minds and agency of Fanny H. M'Dougall and Luna Hutchinson, they having been brought together by a series of singular circumstances. Together they wrote by spirit dictation and impression, most faithfully and sincerely trying to give the true meaning of whatever was reveal d, either through clairvoyant vision or otherwise, as unfolded to them by different ones in spirit life, of whom Emanuel Swedenborg was the controlling spirit of the band. Several new and beautiful revela tions are given of the life beyond, embracing many sub-jects of deep interest, besides descriptions of the forma-tion of Sp rit Spheres, Death or Spirit Birth, the Transit, also Food, Clothing, Habitationa, Employments, Amusements, Travels, Especiation, Oral Instruction, Asylums for the Care and Care of the Insane and Idiotic, and much more which the table of contents will show of the twenty two chapters the book contains.

It is believed that it will be found an entertaining and proble book, affording pleasant thoughts and cheerful comtemplations for the minds of these on this side.

the Vell, lessening the shadows that have so long tark-

ly hung between this and the after-life.

Orders for the above Book may be addressed to Luna
Hutchinson, Bishop -Creek, Cal.; Mrs. Frances H.
M'Dougsil, Merced, Cal., or to D. M. Bennett, 141 Righth street, New York City. Price \$1.50 -