



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...

Clearly, then, Darwinism does not derive entity from non-entity, either in the sense of non-existence or of non-individuality; anti-Darwinians being the only known promulgators of such absurdities.

DOES DARWINISM DERIVE THE UNCONDITIONED FROM THE CONDITIONED

or the Absolute from the Finite, with both of which Mr. Peebles charges it? As pre-eminently absurd as was the previous charge just refuted, this, it must be confessed, is more so; and it is as unfounded as absurd.

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

These philosophical principles are so clear that no rational thinker can deny their truth; and as Darwinians are, in general, clear-headed, logical reasoners and thinkers, it is unkind of Peebles to charge them with believing such ridiculous nonsense as the Conditioned giving rise to the Unconditioned, or the Relative originating the Absolute.

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 the existence of such a thing as inertia.

DOES DARWINISM DERIVE CONSCIOUSNESS FROM UNCONSCIOUSNESS?

In this instance Peebles has once more confused the teachings of Darwinism and anti-Darwinism. Darwinism derives consciousness from pre-existent consciousness; man, says Darwin, was derived from semi-human conscious beings, those beings from other conscious beings, and so on, all by natural law.

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.

How greatly mistaken, then, is Peebles in asserting the derivation by Darwinism of consciousness from unconsciousness. No doubt there are some Darwinians—of certain schools of thought—that believe in the ultimate derivation of consciousness from unconsciousness, but such is merely their individual opinion as independent thinkers.

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.

DOES DARWINISM DERIVE SPIRIT FROM MATTER?

It is a remarkable asseveration of Peebles, after declaring that Darwinism is materialistic,—denying the existence of spirit,—to tell us that it derives spirit from matter. If it be materialistic, it disbelieves in spirit-existence, hence can not derive spirit from anything.

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.

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.

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.

A MOTHER'S DREAM.

BY HUDSON TUTTLE.

A mother sat by the bedside of her dying child. It was night, dark and tempestuous. The icy garb of winter wrapped the cheerless earth. Nature seemed dead, all but the wild wind.

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.

Diphtheria, that fearful janizary of death, was abroad. Here it had broken an idol; there torn a beautiful vine ruthlessly from its trellis.

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.

Far more dreadful, the Snow King brought the fearful malady to many hearths, and only manifested his sympathy for the sufferers in wallings.

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!

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

In vain her husband endeavored to console and reason with her. Like one in a horrid nightmare, she was crushed with a weight unendurable.

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.

"Such would have been the earthly life of thy child. He is thine; wilt thou take him back, and trust thy arm to avert such a fate? Here, surrounded by the good angels, he will grow wise and good and become a joy to himself."

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

"Conscious that all was well, though the scornful laugh of Fate sounded never-so ominous, she awoke, smiling, weeping, sighing:—"It is best—it is best—I resign him without a murmur to the care of those who are better than I."

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

ORGANIZATION.

To Those Who Favor Equal Rights For All.

At the National Liberal Congress held at Rochester, N. Y., Oct. 26th, 27th and 28th, a platform was adopted, which, I believe, future generations will regard as the Second Declaration of American Independence.

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 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.

With such a congress representing the intelligence, virtue and patriotism of the nation, we could put into the field a ticket headed by some such men as Col. Robert G. Ingersoll, and go to the American people with fair prospect of success.

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.

Second—Resolved, That the success of the plot of the National Reform association to "put God into the constitution," and to incorporate the common creed of Christianity into the fundamental law of the land, would be the blackest treason and crime of the nineteenth century.

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

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

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

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

Seventh—Resolved, That among the most precious rights in which the national citizen ought to be protected by the national government is the right to enjoy his independent opinions respecting religion, no matter what they may be, on equal terms with all other citizens before the law; that all state patronage of religion or of "unsectarian Christianity," so-called, unavoidably casts odium and 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 policy."

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

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

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

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

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



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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."

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

It is not true that 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.

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

We have no doubt had an historian mentioned the Christian Church twenty-five years after the death of Christ, he would have written precisely in this strain.

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

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

Mr. Wm. E. Coleman published recently in the Journal a partial list of the most noted individuals who have become believers in Spiritualism, and the list occupied nearly a column.

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.

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

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

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

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

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

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.

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."

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.

"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."

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

Requests for Lists of Names.

We are constantly solicited by one and another for one or more names on our mail list. We have granted such favors on rare occasions, when long acquaintance and full knowledge of the general reputation of the applicant justified the act.

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.

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.

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.

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

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

These are some of the broad themes to be treated in "Ethics." Especially will the sphere of the rights and duties, and the relation of the individual to society, and the marriage question, be treated at length.

With reference to the subject that all the phenomena of Spiritualism can be duplicated 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 beaten as a magician. We have seen a woman, entirely unprofessional, and unskilled in magic or as a prestidigitateur, without paraphernalia, without trap-doors or closets, and without confederates, who could so far distance Hartz, Caseneuve and Heller, in certain things, that all they have done or can do as magicians, pale, shrivel and drop into nothingness in the comparison. There are many facts in the universe. The facts of magic are of one class, and there is another class of facts belonging to the mysterious which we do not at all understand, and which no man or set of men have yet been able to explain or fully account for. The magician, with his budget of curious things, we accept, and occasionally take pleasure in. The facts pertaining to higher and stranger results we accept as existing, because we know they do exist."

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

Laborers in the Spiritualistic Vineyard and other Items of Interest.

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

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

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

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

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

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

The address of the Hon. Elizur Wright, of Boston, on Republican Taxation, was considered the chef d'oeuvre of the Rochester convention.

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

Mrs. Watson entertained the Liberal League Congress, lately held at Rochester, New York, with one of her inspirational discourses on Liberalism, Science, Spiritualism, and Woman Suffrage.

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

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

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

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

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

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

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

Mrs. M. J. Wilcoxson lately attended a seance held by Mrs. Thayer, in which, she says, "Two beautiful white doves, a quantity of ferns, with some very rare tropical plants were brought in under circumstances in which deception seemed impossible." She also refers to a sitting with Mrs. Phebe Glassby, of 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 manly style by Col. Robert G. Ingersoll, and will soon be out in pamphlet form. It shows to what shifts Christianity is reduced, when it seeks to malign the memory of its opposers to bolster up its own tottering forms.

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



Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL 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 robes 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.

Our knowledge of spirit is only in keeping With growth of mental up to to-day; The dawn of the morrow may let us discover Some other light shining up over our way.

A SEANCE IN PRISON.

The Spirit of a 'Desperate' 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 Jail for the slaying of officer Wampach, was one Tuesday night placed in the cell occupied by Tiburcio Vasquez during his imprisonment in the County Jail awaiting his doom.

TEST AT CIRCLES.

An Experimental Circle with Miss Cook in England.

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

Even-handed Justice.

The municipal assembly of St. Louis have adopted the policy of building a revenue by requiring licenses for various avocations and professions.

The Connection Between a Medium and Materialized Spirit.

At a seance with Dr. Monck, in England, it appears from a report in the London Spiritualist, that he retired behind the curtain.

The Rev. Peter Simpson.

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

The Picture in the Eyes of Dying Animals.

The Gartelhaube 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 Gartelhaube is an excellent literary paper, and has a mentionable circulation in America, and an extensive one at home.

Appearance of the Devil.

It is believed, the recent question of the personality of the devil is finally settled. There were recently a series of manifestations of the virgin at Dittichshalde. These have now written that the apparitions have been varied by visits from quite another person.

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 require them.

A Spiritual Picture.

Our intensely materialistic neighbors, of the Investigator, intensely publish the following: "An ambrotype copy of a colored crayon, said to have been drawn by a spiritual medium in a trance state, has been laid on our table. It purports to be a representation of a lady who has been thirty-two years in the spheres."

One evening lately, while entranced.

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

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Fortland, Oregon, was well shaken up on Friday, Oct. 13th, by an earthquake.

As for truth, it endureth, and is always strong; It liveth and conquereth forevermore. —Eduard.

At a seance in Rochester Mr. Forster said to a medium present: The spirits desire your handkerchief.

A spirit says: "As the highest external form is the human, for God takes no other form in heaven to the eyes of his angels, so in all the lower types of spirit embodied in various forms on earth, there is always more or less tendency to the human form."

Sustie M. Johnson, of Clyde, Ohio, writes:

Having seen the last three numbers of the JOURNAL 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.

At one time when Foster, the medium, was holding a seance in England;

he became suddenly alarmed, and grasped the hand of Mr. Escher, a gentleman present, and exclaiming him not to quit his hold of him, as there was no knowledge where the spirits might convey him."

The Blisses.

Your position relative to the Blisses fraud, cannot fail to be appreciated by all honestly disposed minds. If the conduct of such scoundrels, as he and his allies, is not denounced by true hearted Spiritualists, our cause will sustain an injury that will demand the labor of years to repair.

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The spirits desire your handkerchief. She took it from her pocket, passed it to him, and he at once threw it under the table, and proceeded in the usual way.

A spirit says:

"As the highest external form is the human, for God takes no other form in heaven to the eyes of his angels, so in all the lower types of spirit embodied in various forms on earth, there is always more or less tendency to the human form."

Sustie M. Johnson, of Clyde, Ohio, writes:

Having seen the last three numbers of the JOURNAL 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.

At one time when Foster, the medium, was holding a seance in England;

he became suddenly alarmed, and grasped the hand of Mr. Escher, a gentleman present, and exclaiming him not to quit his hold of him, as there was no knowledge where the spirits might convey him."

The Blisses.

Your position relative to the Blisses fraud, cannot fail to be appreciated by all honestly disposed minds. If the conduct of such scoundrels, as he and his allies, is not denounced by true hearted Spiritualists, our cause will sustain an injury that will demand the labor of years to repair.

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