

A Lecture Before the Chicago Philosophical Society, by Prof. V. B. Denslow, L. L. D.

CONCLUSION.

I now proceed to state the reasons why religion however open to criticism its mor-al influence, may be in some points, is still and must continue to be the main moral force in the world, the function of science and philosophy continuing to be that of critics and fault-finders, necessary of course as critics, but not practically efficient as moral workers, while religion the cowled monk, the headed priest, the mitred bishop, the fait, sleek, chess-playing curate, the shoul-der-hitting Spurgeon and Moody, with their praying bands, and above all the supersti-tious and bigoted but faithful praying wo-men, will of necessity, do the great part of the world's moral work, ite, of the work of holding the world's conscience up to cer-tain standards of right, and holding its conduct to its conscience. Such a result I now proceed to state the reasons why conduct to its conscience. Such a result might be assumed from the fact that phil-osophy, in its all-comprehending generali-ties, can only come to the conclusion that whatever is, is right, and science atterly refuses to discuss or frame moral standards and so ignores the questions of right and wrong altogether; in this dilemma comes religion, with the fine egotistical frenzy that whatever is, is wrong, that depravity pervades alike the pictures of Raphael, the form of woman, and the corralias of the lily, and that it is its mission to set all this

right. Religion is a necessary force in civiliza-tion, but it never includes all truth nor all duty. It needs the antagonism of a vigor-ous scientific and philosophic infidelity, not only to prevent it from running civilization down into ecclesiastical bondage and bar barism, as illustrated by the great religious crimes, wars, and persecutions, of which I have said little to night, because they have all made their due impressions on your minds already, but religion needs to be an-tagonized by a powerful philosophic infidel-ity in order to express, by the joint opera-tion of the two opposing forces, the whole truth and the whole duty of man.

was illogical, for in philosophy, not unity but diversity is wanted. When unity walks in, philosophy must walk out. The more logically the church is based on supernat-ural assumptions alone, like the Catholic, the greater its capacity for accomplishing numerical unity, i. e., of uniting vast mass-es into one sect, and thus the greater the force and power it can give to what may happen to be its ideas. Catholicism believes in an inspirat Church one of whose works happen to be its ideas. Catholicism believes in an inspired Church, one of whose works is an inspired book. Protestantism, less logically, holds that an invisible and unin-spired church produced a visible and in-spired book. Catholicism says of the scriptures, "We wrote them." Protestant-ism, "They wrote us." Protestantism says, "Hear what the men of old said when men were inspired." Catholicism says, "Except the church of to-day be also in-spired, it cannot comprehend what these men of old taught. If it is inspired, then hear directly what the church says." Be-ing thus completely furnished in its relig-ious assumptions, its aggregation of numer-ical force, and its power to promote a moral idea is proportionately great. Its kingdom numbers 140,000,000 of subjects, while the divided forces of Protestantism are only 120,000,000. At times it has placed its foot upon the neck of kings, but if was a golden day for Rome when it said to Henry the Eighth, "Your marriage is indissoluble— Keen work work. Eighth, "Your marriage is indissoluble-

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Keep your wife. You are a king, but mar-riage must bind you as it does a peasant. Tage must bind you as it does a peasant. It lacks alike the ecclesiastical power to depose a preacher that is elequent, or to censure a member that is rich. Of course the liberty to serve God, according to the dictates of our own conscience uncurbed by the moral power of any organization, carries with it inseparably the liberty to serve ourselves according to the dictates of our own bats and to stand by each other our own lusts, and to stand by each other with our church organizations in this ser-vice. And this in turn resolves a church into an ecclesiastical pleasure slub for sustaining oratory, and which feels no partie ular solicitude about saving anything from hell unless it may be the pew rents and the minister's salary. The reformers could not set the congregations free from pope and bishop in faith without also freeing them in morals. Free thought if it is to have a moral code must base it on expediency and sense of interest alone. It is the consciousness of this fact that now constitutes the chief intrenchment of Protestantism against an utter abandonment of all au-thority. Shall I attempt to sketch the advantages of that religious organization whose bright side is the unification of thought, whose dark side is sectarianism? It was to print the bible that Faust invented types. It was to serve or overthrow religion that sciences and philosophy have been studied. They have not had the effect desired, but all their beneficence has resulted from the delusion that they would have that effect, just as the alchemic search for the philosopher's stone introduced chemistry, and the astrologer's search for the hidden clews of human destiny revealed the undreamed-of glories of astronomy. To extend THE LUSTROUS TRIUMPHS OF THE CROSS Columbus was commissioned. Oxford Cambridge, Dartmouth, Harvard and Yale were founded, and that collegiate system which everywhere precedes the commonschool system of education was introduced. Motives have little to do with results. As a means of converting Indians Dartmouth failed. As a means of educating Webster it succeeded. The church has always abounded sufficiently in the good and humane works of every kind, so that the class of men who want to brace their reputations morally always join it in preference to a philosophical society. Hypocrisy is the homage which vice pays to virtue. If there were no sound, healthy, valuable fish swimming under the surface of the great religious deep there would be no gulls hovering over its waters seeking and illustrating corruption. Not that I would concede that civilization is in any more distinctive sense religious than it is intellectually religious. Whence comes monogamy and with it the glory of the pure and holy union of one man to one woman? Not from polygamous Judea, but from Greece, Rome, and Germany from the Aryan, not the Semitic races Whence come our Art, in all its varieties of poetry, painting, sculpture, music, gymnas-tics, dancing, literature, history, architec-ture and the like? Not from sombre and mercenary Judea, but from Pagan Greece, Rome and the Gothic races. Whence comes the masculine theories of virtue which, for-tunately, reassert themselves through the tunately, reassert themselves through the power of skepticism, and make it consist in coursige, idelity to the truth, industry, am-bition, prowess, health, physical nobility, blood, pedigree, race, culture, gentility, and the other Roman virtues, thus practically repudiating the Christian or feminine vir-tues of humflity, patience in suffering, self-denial and self-sacrifice, poverty, chastity, which in Christian churches are taught by men but hardly believed or practiced excent men but hardly believed or practiced except by women? Nor ought they to be. If the vigorous skeptical common sense of the male sex and their endowment of intellect. positive force, industry, and will by their Creator were not sufficient to make them ignore in practice the feminine theory of virtue which was enunciated by Jesus, and to substitute therefor the Boman standard of virtue in which ambition is the pivotal quality, industry would cease and civiliza-tion would drift backward into barbariam.

It is the exaltation of the feminine virtues above the masculine, those that fit for suf-fering above those that fit for conquest, that has always made. Christianity seem natural, healthy, and easy for women; awk-ward, hypocritical and half licarted in men. ward, hypocritical and half licarted in men. Very few men ever become religious except through female influence. It is not the man that preaches the gospel, but it is his mother, wife, or sister, who has retained his intellect by some fee of affection, to act as her attorney. These feminine virtues are very useful to soften the asperities of the world after the masculine virtues have conquered it. As they are the cause of women's subjugation by man, so if man should practice them they would cause his subjugation by nature, i. e., his decline from wealth, power, and civilization into pov-erty, weakness and barbarism. And now let us turn to frreligion, or the

erty, weakness and barbarism. And now let us turn to irreligion, or the emancipating force as a social power. The world's rulers, thinkers, and revolutionists; its Platos, Copernicuses, Napoleons, Bis-marks, Garibaldis: its Shakspeares, Frank-lins, Humboldts, Goethes, Voltaires; its philosophers, historians, poets, inventors, explorers, and originators, are essentially all irreligious. Irreligion brings out the individual in his emancipated manhood and bids him make the most of himself, for no vicarious mantle of any merit will ever no vicarious mantle of any merit will ever reward his indolence or give him glory in exchange for his mere wishes. In Protes-tantism it makes him his own pope, in Par-kerism his own priest, in Unitarianism and kerism his own priest, in Unitarianism and deism-his own Christ; and. finally, in the atheism of pure philosophy and the scien-tilic materialism of Darwin it makes him his own God. There is none higher. One of the most noted philosophers now living, is and the ablest one of the economic school that America has ever produced, once said to me, and not, I think, at all in a manner that forbids its repetition, it being simply the blunt expression of his inmost faith. "These preachers." said he, "go into the pulpit and try to persuade the people that salvation is in Jesus Christ. But I tell you salvation is in Jesus Christ. But I tell you salvation is in ME and in my books." He He meant that morality grew, as man grew in wealth, and that the science of wealth was the key to morals. All philosophic minds of intense originality and individualism ap-proximate to this feeling; it they do not express it. The advantages of the irreligious posi-tion are the independence, integrity, and often dignity which it imparts to ones' thoughts, investigations and statements of truth. It renders a man distance scientific truth. It renders a man fitter for scientific analysis, for discovery in the domain of physics, for historical narration, and often for representing and wielding government over men. The religious statesman, the religious general, the religious philosopher, and the religious physician are all contradictions, and are very likely to be frauds. The state is never so bloody or so unjust as when it attempts to promote the gospel. Sectarianism is the very worst qualification a man can have for dealing with ques-tions of the weal or woe of nations. Had Nero not been a sectarian bigot of the heathen pattern, had he been as free from religion as Augustus Cæsar, he would not have persecuted the Christians. Had the lion-hearted Richard been as free from religion as Lord Palmerston or Disraeli. instead of dycing ithe sands of Palestine with English blood, in the wars to recog-nize the holy sepulchre, he might have im-ported Arabian scholars to teach the arts of the Saracens to his subjects. Had Queen Mary been as free from religion as Voltaire she would have been as free from the blood of the innocent. Had Cromwell and William of Orange held creeds in statesmanlike contempt, they would not have cursed both England and Ireland with centuries of mutual hate. Some one has said: "When men are on the throne, women govern' Certain it is that when saints are on the throne, the devil reigns. Righteousness is best defended when men of no religion wield the state, and religion itself flourishes best when it cannot budge a bayonet or a constable. History is told with least bias, the law is framed and administered with most integrity, and science discloses its facts most instructively to those on whom creeds rest lightly. This gain to the world is often purchased at the cost of painful iso-lation to the individual. The man who thinks is more solitary than the hermit on Mount Athos cliffs. To the extent that he is orig-At nos enns. To the extent that he is orig-inal, he is alone. In the degree that he is loving this solitude is exile. By-ron has said of mere social, isolation, which is not to be compared with the religious, To sit on rocks, to muse o'er flood and fell, To slowly trace the forest's shady scene, Where things that own not man's dominion dwell, And human foot hath ne'er' or rarely been: To climb the trackless mountain all unseen, With the wild flock that never net

less, Of all that followed, flattered, sought and

sued, This is to be alone; this, this is solitude.

This is to be alone; this, this is solitude. To differ from prevailing sects and schools whether of the religious or the irre-ligious in one's views of life, duty and des-tiny adds to the gloom of solitude the vul-gar insults of suspicion. It is to live un-der another (Iod, in another life. Perhaps some souls are driven by this is-olation into moral recklessness. Usually, however, few men reach this religious so-lution until the very studies which brought them hither have, by their drain on nervous power, subdued the passions which might make their isolation dangerous. But to the more richly endowed this solitude is peopled with a nobler race than society. To this class belong that chosen few, who came forth upon society like Mohammed from his eave, like Swedenborg from his dreams, like Moses from the mountain of the law, or Buddha from his slavery or Jesus from or Buddha from his slavery or Jesus from his temptation, armed with a Koran, a vision, a decalogue, a gospel or an emancipa-tion that shall be infidel to all the past, only that it may bequeath a nobler orthodoxy to all the future. Such willingly receive their temporary crucifixion by the vulgar that they may win a truer homage and a wider fame than could have been theirs by wider fame than could have been theirs by chiming in weakly and pleasurably with the religious fashion of the hour. There is a one-sided class of, as I think, unphilosoph-ical philosophers, who are determined to ac-count for the world on a simple plan by throwing away or denying the facts which make it complex; they insist upon running it by some one force instead of through the antagonism of opposing forces, and espe-cially in the world of ideas they would in-sist that no one truth, which is but a name for some force in nature or in thought, should clash with any other truth, but that all facts shall be but to harmonize with some one theory, instead of being left as some one theory, instead of being left as they are in nature to sustain conflicting theories. Such men ask how can it be that a religion, if begun or sustained in part upon myths and fictions, can end in utility and truth? Well, science began in the fictions of incantations, fortune-telling, alchemy, sorcery, magic, witchcraft, astrology. Its origin is as full of myths, and its histo-ry as full of romance, lies, and impositions on the human mind as is the history of religion. The faculty of deceiving and being deceived is not arrested by turning one's attention to science. Does not Herodotus tell of a race, I think the Hydropophagi, who do carry their heads under their arms? That is part of the early science, ethnology And did not a reverend scientist of early New Edgland write that the Connecticut river at a certain point flows through banks so narrow that its waters by pressure became indurated, and as solid as iron, so that the point of the sharpest knife could not be thrust into them? That was part of the science of the day. In cosmogony science is now riding two horses in opposite directions, one that the earth has been constantly cooling since it became a planet, the other that most of its early cosmical changes were produced by ice. WE CANNOT MEASURE ALL TRUTH by one standard. We discover the truths of anatomy by the dissecting knife. But if we search with that implement to find the source of life, or the cause of beauty, we convert both life and beauty into a hideous mass of disgusting entrails. We cannot detect all truth by one test or meas-ure it all by one standard. Scientific truth is proved by experiment. Mathematic truth requires demonstration Poetic truth is too subtle for either. Its only test is does it so shadow forth those things that universally please, and conceal that which in nature mars our pleasure, as to render one pleasure, refined from the dross of the actual, and complete in the charms of the ideal? The truth of the Greek Slave or of Powers' Eve, as a work of art, lay not in the question did she ever actually exist, but in the question is it a perfect grouping of the elements that please. Does it delight the cultivated taste? If so it is true to nature and to art. Religious truths may be drawn alike from historic truths or from historic fictions. Their test is do they exalt the religious passion, the passion to live a pure and holy life, a life very near to the divine and ideal; to the suppression of the other passions of ambition, avarice, self-indulgence, sensualism and the like. Wheth-er Jesus was crucified is not so important as the broader fact it shadows forth, viz., that all men who seek to change man's standard of right and wrong will be cruci-fied, for the bigotry of the human heart arrays itself against every moral revolution-ist; if it did not do so moral law could have permanency. And it does not follow that because one man who was crucified was a Christ that therefore the balance were not criminals, Whether Moses found the decalogue en graved on tablets of stone is less important than the fact that he succeeded in engraving it on those tablets of the human heart which in their eternal succession are more durable than stone. Whether Jesus was of immaculate conception or whether he rose from the dead is less important than the fact that he is the most influential mind that ever walked the earth by virtue of his vaster influence upon its intellectual and moral development. Next to him probably ranks Boodher, the Hindoo prince who, at the sight of a slave beaten by the lash de-scended voluntarily from the palace to the

hovel, and became and continued for years-a slave, in order that, having been made perfect through suffering, he might, not by war but by love, gently lead the masters out of despotism and the bondsmen into liberty. Resembling Jesus more nearly than any other in the benevolence of his life, he resembles him also in the extent and nature of his influence. And next to these might rank Confucius, Moses, Mo-hammed. bammed.

I have thus tried to show forth a few faint outlines of this difficult, wonderful picture which the history presents to us of the moral influences of religion. The libra-ries of the world are filled with volumes upon it. I have not even hoped to do justice to it in an hour.

tice to it in an hour. In conclusion let me say that the great in-tellectual forces which antagonize religion, viz, science and philosophy, are like the day. They open up to us the world in which we dwell, its infinite capacities, its minute beauties, its myriad wonders, its grand authem of causation. As we admire it all, we shudder at the thought that night, the mantle of all this beauty, the cover of crime, the terror of simple minds, will in a few hours spread its dark pall over all and lock the world in its death-like embrace. We start back from that darkness and blackness of terror—the night! And relig-ion is that might! In it, the soul rests the sweeter for not knowing aught but that it feels the sense of rest. It says to man— work not but trust! It locks the mind fast in its peace, while now and then horrible in its peace, while now and then horrible crimes stalk forth under its shadow and win the execrations of the ages. But while the mind thus rests, high over all breaks the mind thus rests, high over all breaks forth the glory of the heavens—star upon star, world upon world, which the day had hidden, pierces the great depth of God until the soul exclaims. Why did I think the day revealed knowledge? It wholly hid a thousand worlds to reveal imperfectly but one. But night mantling one world to re-veal millions is the great revelator 1 Hauniest and same t is he to whom the

Let us first consider the necessity of religion as a social force, and then the like necessity of irreligion, with the advantages and disadvantages, the rewards and penalties of each.

Religion is necessary as the cohesive, binding force in society-irreligion as the emancipating, disintegrating force. The whole truth, including both, is symbolized by the granite rock which underlies all other strata, and from which all others are formed by the action of the elements. Granite has two ingredients, the feldspar or adhesive element, which decomposing forms the slates, shells, and clay—one-half the basis of every fertile soil; the quartz or disintegrating element, which, decomposing is formed into sand stones and finally into sand, the other half of the basis of all fertile soils. Clay symbolizes adhesion, religion; the shifting sands symbolize liberty free-thought, infidelity. Either an excess of the adhesiveness or an excess of 'liberty produces barreness in the physical soil, as in the moral, while both in due combination result at once in the fertility of the valley that blooms with fragrance, and in the grandeur of and durability of the icy peaks that lift up their beads among the stars, and control the courses of the winds and rains in a manner as essential to the fertility, though it seems so desolate, as the sod of the valley itself. Religion, I say, is the adhesive power, the only one capable of insuring unity among men in the promo-tion of moral and spiritual ideas which are the first steps toward intellectual and philosophical ideas.

To this end religion unites minds into sects, between whose members unity is pro-duced, while reason or philosophy never produces anything but discord. Religion says to the crowd, "Hear ye the Lord" Philosophy says, "Hear me." In the latter stages of developement, for a man to profem to teach another in the name of God excites the feeling that it is impudent. But in the infancy of the human mind, a man feels that any attempt by another to teach him any thing, of his own superior wistom, is impudent, while the pretense that it is in the name of God allays his vanity, subdues his pugnacity, and makes him ready to listen. Beligion supplies motives, to wit, the desire to feel assured and at rest concerning things we don't understand. concerning the mysterious forces of the universe, to appease the gods, to win their favor, to secure rewards, and avert punishnents, which sway avery mind except the philosophical. Its means also tend toward unity. It avaids, inquiry and disputation, and all write once as divides philo-sophical clubic all its congregations meet together at the sound of the same bell, kneel together, view together the same cer-entonies, blend their voices together in the

nics, blend their voices together in the a harmonias of song and praise, unite r heart and life in the same positions, a without expressed dissent, but in same reportful silence, to the same rime, and bhus writy is promoted by mane physical dall as in an army, se-pended by the same mental drill as in probably the same mental drill as in the same mental working into his phil-hy, as a means to secure mental unite

fold, Alone o'er steeps and foaming falls to lean.

This is not solitude; 'tis but to hold Converse with nature's charm, and view her shores unrolled.

But 'midst the crowd, the hum, the shock of men.

To see, to hear, to feel, and to possess; And roams along the world's tired denixen, With none to bless us, none whom we can

None that with kindred consciousness endued,

Happiest and sanest is he to whom the day discloses its near work and useful knowledge and the night its rest and gleams of other worlds, to whom observation, rea-son, and experiment unfold their daily les-sons of utility and with regular alternation. Religion lifts up its some re, gloomy wings, dripping with darkness from every pinion, like the night, that through them may glint and gliston the stars of a loffier though and glisten the stars of a loftier though trembling, wavering, twinkling hope. If

THE WORLDS IT REVEALS.

should be rolled away, as a scroll, and death, as an eternal sleep, should prove that these glistening hopes were delusive; that in grasping for the dazzling prize of immortality our ambition had o'er-leaped the beneficence which guides the universe, if there be any sentient minds anywhere, who will see these hopes go out, these stars extinguished, they will weep for pity, that fate was not more just to those who dreamed so nobly. But if aught of these sublime and heavenly visions, which through all ages have cannopied the earth in its darkest hours with unnumbered and celestial glories, is to he realized; if indeed, the enfranchised soul Eternal, boundless, undecayed,

A thought unseen, but seeing all;

All, all in earth and skies displayed, Shall it survey, shall it recall.

Before creation peopled earth

- Its eyes shall roam through chaos back. And where the furthest heaven had birth
- The spirit trace its rising track: And where the future mars or makes
- Its glance dilate o'er all to be,
- While sun is quenched and system breaks Fixed in its own eternity;
- Above, as love, hate, hope, or fear,
- It lives all passionless and pure;
- Its age shall fleet like earthly year, Its years as moments shall endure.
- Away, away, without a wing,
- O'er all, through all its thoughts shall fly A nameless and eternal thing,

Forgetting what it was to die; if this or aught like this vision be converted into our after death experience, as we look back on the speculations and philosophies which came to dull our sense of these bright religious dreams, we shall say, why, indeed, did we suppose it was the day that lighted up the world? It was night, deep, illuminable, mysterious night-aye, darkness and mystery, these were the great revelators.

SHAKESPEARE, the tragical Titan, who storms the heavens, and threatens to tear the world off its hinges, who, more fruitful than Escholus, makes our hair stand on end and congeals our blood with horror, possesses at the same time the insinuating loveli-ness of the south-east poetry; he played with love like a child, and his songs are breathed out like melting sighs. He unites in his existence the unmost elevation and in his existence the utmost elevation and the utmost depth; the most foreign, and, even, apparently the most irreconcilable properties in him subsist together. The world of spirits and of nature have laid their treasures at his feet; in strength a demi-god, in profundity of view a prophet, in all seeing wisdom a protecting spirit of a higher order, he lowers himself to mortals as if unconscious of his superiority, and is as open and unassuming as a child.-

The reason that can be reasoned on is not the Eternal Reason; the god that can be named is not the Eternal God.--From Ancient Scriptures.

RELIGIO-PHILOSOPHICAL JOURNAL.

IS THERE A CONFLICT BETWEEN DARWINISM AND SPIRITUALISM & BY WILLIAM RHMETTE COLEMAN.

CONTINUED.

We next have a quotation from Milne-Edwards (another rather antiquated authority, though still living, I believe), who, being a bitter opponent of evolution, says he is far from *thinking* that man's embryo exhibits the species of inferior animal forms. Of course Milne-Edwards did not think so,—he did not wish to think so; but what care we what he or Mueller, Zimmermann or Fredault, think about it? it is not a question of rival opinions, speculations, it is one of facts; what do embryologic investigations prove to be the truth? that is what is desired.

The last quotation given by Peebles is from Dr. Clark, who says the human foctus never precisely resembles any lower animal form. As man in embryo is never precisely a fish or reptile, so, of course, he never precisely resembles those animals; but the fact is indisputable, that his embryo strongly resembles those and the other vertebrate types in regular order, one after the other, precisely as they were successively evolved in time. Fish were the first vertebrates evolved; from these, reptiles; from reptiles, birds and marsupials; from marsupials, mammals and quadrumana; from the quadrumana, the human. And we see precisely the same order in evolution in the human fectus, -fish, reptile, etc. How can this be accounted for other than upon Darwinian principles? If no connection exist between man and animals, why should there be, any resemblance embryonically between them? or, such resemblance occurring, why not reptile first, fish next, instead of following the exact line of development of vertebrate forms, as demonstrated by geology and Darwinism?

In this connection, the following question of Prof. Fiske, quoted in the earlier portion of Part II., is applicable and apposite:—" Why does a mammal always begin to develop as if it were going to become a fish, and then, changing its tactics, proceed as if it were going to become a reptile or bird, and only after great delay and circumlocution take the direct road towards mammality?"

Not only do the mammalia, in their embryonic development, partake of the characteristic of the successive lower forms of their type of organism, but the principle holds good with every species and type of animal existence, radiate, articulate, and mollusk; so we are informed by Prof. Agassiz, probably the ablest of anti-Darwinians, hence not likely to advance anything questionable that would militate against his own antievolutionary views.

Peebles affirms that the voice of-German physicists [sic] is decidedly against the above facts; but, out of six quotations given to prove them untrue, two only are from German authors: Zimmerman, who says nothing on the subject, who died over 60 years ago, and who was no physicist but a naturalist; and Mueller, who is neither physicist nor naturalist, he having to quote from Baer (an evolutionist) to prove that man's embryo fails to resemble articulates, etc. Who are the German physicists that disprove these well-established physiological verities? Their testimony thereto will be difficult to produce, I fancy. By the way, I was not aware that physicists-professors of physics, natural philosophy, heat, light, electricity, magnetism, mechanics, acoustics, pneumatics, hydrostatics, etc., etc.,were the scientisis most capable of determining anes tions in natural history, zoology, biology; I had hitherto supposed that naturalists, biologists, were best acquainted with the subject,-another instance, probably, of my Darwinian surface-thinking. In contrast to the above "shilly-shally statements and slip-shod logic" of these sciolous anti-Darwinian superficialists, compare the following rational, impartial, unbiased utterances of the most eminent naturalists and biologists. Dr. H. Maudsley, in his standard work, "The Physiology and Pathology of Mind," on page 56, remarks, that" at the earliest stages of its development no human power can distinguish the human ovum from that of a quadruped." "Man is developed." says Darwin. "from an ovule. about the 125th of an inch in diameter, which differs in no respect from the ovules of other animals. The embryo itself at a very early period can hardly be distinguished from that of other members of the vertebrate kingdom. * * * At a somewhat later period, when the extremities are developed, 'the feet of lizards and mammals,' as the illustrious Von Baer remarks, ' the wings and feet of birds, no less than the hands and feet of man, all arise from the same fundamental form."-Descent of Man, page 9. . "It is," says Huxley, " quite in the later stages of development that the young human being presents marked differences from the young ape, while the latter departs as much from the dog in its developments, as the man does. Startling as this last assertion may appear to be, it is demonstrably true."-Man's Place in Nature, 1863, p. 67. "The cerm-cell of a man is indistinguishable from the germ-cell of a dog, a chicken, or a tortoise. Four weeks after conception, the embryos of the man and the dog can hardly be distinguished from each other, but have become perceptibly different from the corresponding embryos of the chicken and tortoise. At eight weeks a few points of difference between the dog and the man become perceptible; the tail is shorter in the human embryo. * * At a later stage the human embrye becomes still more unlike that of the dog, acquiring characteristics peculiar to the order of primates to which man belongs. Lastly, the foctus of civilized man, at seven months, is entirely human in appearance."-Fiske's Cosmic Philosophy, Vol. I., page 454. "It would be superfluous on my part," says Darwin, "to give a number of borrowed details, showing that the embryo of man closely resembles that of other mammals. It may, however, be added, that the human embryo likewise resembles certain low forms when adult in various points of structure. For instance, the heart at first exists as a simple pulsating vessel; the excreta are voided through a cloacal passage; and the os coccyx projects like a true tail, extending considerably beyond the rudimentary legs. In the embryos of all air-breathing vertebrates, certain glands, called the corpora Wolffiana, correspond with, and act like the kidneys of mature fish. Even at a later embryonic period, some striking resemblances between man and the lower animals may be observed. Bischoff says that the convolutions of the brain in a human feetus at the end of the seventh month reach about the same stage of development as in a baboon when adult. The great toe, as Prof. Owen remarks, 'which forms the fulcrum when standing or walking, is perhaps the most characteristic peculiarity in the human structure;' but in an embryo, about an inch in length, Prof. Wyman found 'that the great toe was shorter than the others; and instead of being parallel to them, projected at an angle from the side of the foot, thus corresponding with the permanent condition of this part

in the quadrumana.' I will conclude with a quotation from Harley, who, after asking, does man originate in a different way from a dog, bird, frog, or fish ; says. the reply is not doubtful for a moment; without question, the mode of origin, and the early stages of the development of man, are identical with these of the animais immediately below him in the scale: without a doubt in these respects, he is far nearer to ages than the apes are to the dog." "With respect to development, we can clearly understand, on the principle of variations supervening at a rather late embryoniope riod, and being inherited at a corresponding period how it is that the embryos of wonderfully different forms should still retain, more or less perfectly, the siructure of their common progenitor, No other explanation has ever been given of the marvelow fact that the embryos of a man, dog, seal, bat, reptile, &c., can a first hardly be distinguished from each other."-Decest g. Man. 20. 8. 24.

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-	Prof. Allen Thomson, President of	tish Asso-
	ciation for the Advancement of Scien	Tem arks:
	-"I consider it impossible for any	'an hful
	student of embryology, in the prese	cie nce,
8	without at the same time becoming	tist ."
•	DEVELOPMENT OF MAN'S FIRS	

That man's feetal brain successivel? passes '91 gh the characteristics of the brains of fiferior orders of vertebrates has long been taught by physiologists: the following graphic description of the changes occurring in the human embryonic brain, excerpted from "Lord's Popular Physiology," will be found of much interest;---

"The brain of man is, at one early period, only a simple fold of nervous matter, with difficulty distinguishable into three parts, while a little tail-like prolongation towards the hinder parts, and which had been the first to appear, is the only representation of a spinal marrow. Now in this state it perfectly resembles the brain of an adult fish, thus assuming in transitu the form that in the fish is permanent. In a short time, however, the structure is become more complex, the parts more distinct, the spinal marrow better marked; it is now the brain of a reptile. The change continues: by a singular motion certain parts (corpora quadrigemina) which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in birds and mammalia. This is another advance in the scale, but more remains yet to be done. The complication of the organ increases; cavities termed ventricles are formed, which do not exist in fishes, reptiles, or birds; curiously organized parts, such as the corpora striata, are added; it is now the brain of the mammalia. Its last and final stage alone seem wanting, that which will render it the brain of MAN. And this change in time takes place."

Upon this point, the testimony of three eminent Spiritualistic authors is of service, and attention is particularly invited thereto:-

"171. Embryonic development not only supports the theory of progressive development, but bears evidence of the unity of origin of all organic beings. Zoophyte, fish, manimal, man, all commence at the same pointthe germ cell. As each matures, it diverges more and more from this archetypal form. Nature moulds all her children after this first model, before they advance to any higher form."-Tuttle's Arcana of Nature, Vol. I.

"419. Man at lirst is a zoophyte. The embryo is a confused gelatinous body, without the least appearance of different organs. Gradually this primordial model is transformed, first to the rank of fish; not agreeing in external form, it is true, but in the connation of its brain, its nervous and circulating sys tems-relations of vital importance. It next ascends to the rank of reptiles, then to that of mammals, and lastly, its brain is still farther developed, and it arises to the grade of a human being. It passes through all the grades of life, from the lowest to the highest." —Ibid. "The human brain repeats in its fostal progress the entire plan of organic formation. This wonderful feature of gestative process is sufficient proof to all who possess attentive, receptive, and reverent natures. that not only is the human brain an epitome of geological history, but that the whole individual man is a compendium of all animated nature, and is akin to all forms of life." "As there is a point where minerals cease to be minerals and become vegetable, and another crisis where the vegetable merges into and becomes animal, so is there a critical juncture in the foctal development of the human brain when the receptacle is capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother God, and of concentrating it in the germ-state, to unfold the immortal personality."-The Thinker, A. J. Davis, pp. 363, 390. "The rationale of these wonderful sub-human conditions, is furnished by embryology, which shows that in the formation of the embryo brain, it, like all other parts of the human body, ascends from a lower to a higher type of development, passing in its anatomical structure, through successive conditions, corresponding to those of fish, reptile, birds and mammalia, ending in the complete organization of man."-System of Anthropology, Dr. J. R. Buchanan, page 374.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy. By Hudson Tuttle.

Copy-right by Hudson Tuttle, 1877. INTRODUCTION.

Receiving the doctrine of a future life as a demonstrated fact, and that the future state is a direct continuance of the present, changed only by environing conditions, what is the morality necessarily flowing from such acceptance, and what are its effects on the conduct of life? We are forced to examine this subject because we are told that Spiritualism is immoral in its teachings, and leads to a depraved life. Such an opinion may be honestly entertained by those who believe in and revere the old, and regard the new with jealous eye. They who have been taught from infinecy that their hope of future happiness depends on the reception of certain dogmas, even if their reason rebel, cannot throw aside the shackles of superstition, of education and old time customs. What they have regarded as necessary incentives for right doing, they cannot be convinced are useless, and that man can walk the road of ghteousness single handed and alone. They cannot be-Heve such an one can be trusted with himself, and are eertain svil and corruption will flow from unfettered human nature. They believe immortality is a gift bestowed by God, as a reward for the acceptance of certain doctrines, and not inherent in the constitution of man.

In the beginning, we make the broad statement that every belief, however ancient, which is not true, is baleful in its influence, and the time for the presentation of a new truth to the world, is the moment it receives birth in the mind of a thinker. If man is immortal, he is such by virtue of his being human, and no fiat of any external power can annul his birthright. The caterpillar is a prophesy of the butterfly. As well might we say that the butterfly state is a gift bestowed on favored caterpillers for believing the theories of ancient caterpillars, as that immortality is bestowed on certain men because they accept certain ancient doctrines. The butterfly arises from the worm by laws of growth, and the change of the latter to the former is inevitable. So the spirit of man must be an outgrowth of laws, and predetermined by his physical constitution. We are immortal, and cannot blot out our immortalitywhether in a heaven of happiness or a hell of misery, we cannot escape the flat of endless living. The suicide vainly attempts escape on the earth-side of life, to be met on the other side of the narrow grave by Eternity. Escape, there is none. We live, and the spark of life which is ours is more enduring than the adamantine mountain-than the stars of space-and shall blocm in youthful verdure when their fires expire and the sun-ashes are drawn like mist to berekindled at the central forges of the system.

Every human being, as an immortal spirit, stands forever in the center of the universe. From the abysmal beginning up to the present moment all the laws and forces of nature have labored to give him birth. Through all the ages of the future will they labor to sustain and develop his possibilities. The one auxiliary is his own efforts; eventually all gain must come through the exertion of the individual.

A correct system of morals must be founded, not on any supposed revelation or ancient form of faith, but on the constitution of man. It must be the result of the careful study of his physical, mental and spiritual nature. No theory, however long received as infallible; no revelation, however secred, has the least weight against the demonstrated conclusions of impartial thought. By the simple enuncistion of science that man is a creature of evolution, that he has come up out of the night of the past, step by step, until he has acquired his present stature, by denving primitive perfection and fall therefrom, revolutionizes all our methods of thought in regard to his position, duties and obligations. Instead of a distinct creation, amenable to superior powers, he is an integral factor of the world, and has no escape from its laws. As the hand, so exquisitely perfect in man, so soft and beautiful, so nicely adapted for executing the plans of intelligence, is shadowed in the rod-like limb of the proteus, the flipper of the whale, and the forefoot of the quadruped, so is his intellect prophesied in the dim and unarticulated thoughts of the same beings. His mental superiority is no greater than his physical. The hand that makes the engine is equal to the mind that conceives and plans the engine. Mentally and physically man is a creature of growth, and hence he is allied to the world of matter and the world of thought. Through him the animal leaps the abyes between the physical and the spiritual. Human history is a bridge spanning interminable marshlands, its further end reaching towards the brutal, its unfinished arches illumined by the sun flooding down from the spiritual firmament. Along this causeway have been waged the mighty battles of the ages, fought over again in the life of every individual. It is the war between the animal side of man's nature and the spiritual. As the race has unfolded, gathering higher and clearer perceptions of right, truth and justice, age after age, the gain has been on the side of the spiritual. As in the individual, the brute forces of the desires have been co-ordinated with the moral and spiritual perceptions. Because of this evolution, is there conflict between the two sides of man's nature. Because he is an animal physically, is there war, between his physical and his spiritual tendencies. To harmonize this apparent anom. aly, by which the aspirations of an angel are linked with the passions of a devil, has been the primary object of all systems of theology. The existence of these spiritual aspirations indicated the innate purity of the spirit and its primal perfection. That it was, in fact, so prone to fly to the ungoverned selfishness and lust of brutes, indicated a fallen and depraved state. The dogmes growing out of this erroneous/view were also dependent on equally false ideas of God. A perfect infinite and good God, would not create an imperfect man. His creation would be in his own image. Man was far from perfect. His imperfection was the result of sin and wicked ness. As his Creator does not wish him to sin, he sins from choice. His free agency shifts the burden of responsibility from God to himself. Created perfect, he has sinned by choice, and became depraved through and by means of his own wickedness. He has corrupted himself. To escape the infinite consequences, he must have faith in a verbal revelation and a certain scheme of redemption. Immortality is not the fesult of immutable laws, and has no relation to the constitution of things. Men reared in this belief, when they cast it aside are often unbalanced, The passions held by such faith in obeyance, are ungoy. erned when it is withdrawn, as the higher faculties which should control are untried or inactive. It is said they are examples of the bad influence of the new and want of faith in the old doctrines. Rather are they examples of the blighting effects of the old. Instead of cultivating the spiritual side, that it might control the animal instincts, it has foisted a blind faith in its place. It has made beilef of more consequence than harmonious development. This has been the theological solution of the problem of man's redemption. It has been made by honest men, who have thought profoundly and reasoned logically from their data. But granting the theory of evolution, of man's development from the world of brute forces, this solution is entirely false. Man having never fallen, needs no redemp.

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tion. The problem assumes a new form. How shall the animal and spiritual be harmonized? In the outset, we must regard matter and spirit as equally secred. We cannot vent our spicen, as the associates of old, against the inherent sinfulness of matter, and think to gain heaven by crueifying the flash. As long as we are inhibitants of this sphere, our physical being is executial, and the laws and conditions of its development are as plan and holy as those of the spirit. It is not by crushing the instincts under the iron heel of faith, but in their proper and legitimate direction by dominant intellectual and moral faculties, that perfection is to be sought. The accomplishment of this object is the real purpose of life; it has not only a relation for time but for eternity.

The golden messengers from that land beyond the grave, in ideal lives, teach us how to order the conduct of our own. We are not creatures of a day, living for the gratification of our physical being; we have an exalted nature, capable of infinite possibilities, which we ideally represent. When the physical side shall melt, and even the world on which it depends pass away, that nature will only have began its unfolding.

In the tangled web of mortal life, beset on one hand by clamorous instincts, and goaded on the other by the reprovings of angelic aspirations, we still inquire, as did the sages of old, what is truth? what is right? what wrong? how shall we escape?

If we answer, By a just co-ordination of all the faculties of the mind, and a harmony maintained by dominan moral and intellectual power, then is required the methods through and by which this end is attainable.

Most perfectly does Spiritualism answer. Her robes of spotless purity are flung as a mantle of all-comprehending charity over all. She has no word of condemnation and contumely for the wrong-doer, but for the wrong. She points not the finger of scorn at the writhing sinner, but, at the sin. She utters no words of partial praise for these who never stumble. As the infinite forces of nature pour out blessings alike on all, so she makes no distinction in the breadth of her henevolence. Her voice is melodious with love while it speaks of eternal and unswerving justice.

Listen, oh, mortal, to her voice, and learn how it is possible to elimb the golden stairway of immortal life, hecoming day by day, year by year, and century by century, perfected in the infinite capabilities of the spirit-learn how to triumph over the accidents of mortal life, meeting all its duties and bearing all its burdens with cheerful heart, laying the deep foundation of that temple immortal, beyond the shadow of death.

To be Continued.

COMMUNICATION FROM W.B. FAIINESTOCK, M.D.

In looking over the JOURNAL of the 3rd instant this morning, I notice that there is still a mystery in the minds of some persons in regard to Statuvolence and its kindred "isms" and "ologies." The reason I am forced to say, is simply because the generality of scientists look for an outside influence, and overlook the clear-minded powers of the statuvolist. They evidently do not know that all the senses and facultics of the brain have clear-minded powers as well as the sight, and that they all individually at times, when their attention is directed to what may be transpiring around them or at a distance, whether by accident or design, can feel, hear, taste or smell, as well as they can see, if so disposed. Indeed the senses as well as the faculties of sensitive persons often act independent of their consciousness, and by reaching out, do so as perfectly as if the mind had been directed to them by those who hier to be "operators." This being the case, it is very easy to account for anything that may be done to the person in whose care the subject may be-and accounts for the "cartickling," which was responded to by the lady in another room as related by Dr. Engledue Upon the same principle of mind-reading, a boy may fall into the statuvolic condition, though seemingly to others, he may know nothing about what is willed outside of himself. Indeed it is possible for persons who have not been properly taught, to fail into the state whether they are willed to do so or not-and it is only necessary for them to think or imagine that they are willed to do so to make them fall into the condition at once. The idea, therefore, of causing any one to fall into the state independent of any knowledge whatever, is as absurd, as getting a tree or a rock into the same condition-because a mind acted upon must itself act before any effect can follow; and to act correctly, some impression, however obtained, must have been received. The mind must be capable of receiving impressions before it can act, and it must act before the impression can be recognized, and submitted to or not, consequently, the mind to do this, must have received some knowledge of what was desired (whether obtained by the reaching out of the functions or by direct information) or it could not act in accordance with the will or the request made verbally or mentally. One mind may act upon another whose faculties are reach. ing out, or attending to surroundings, but not otherwise. It is absolutely necessary that the attention of the faculties should be drawn by some means, before the desire can be made known, and the functions of the brain must act before any result can be made manifest. I regret very much that I have never been able to meet you personally to demonstrate the facts through your own subjects. I do not wonder that so little is understood in regard to the powers of sensitive persons, for to do so requires that the facts shall be demonstrated. Statuvolence is a science and requires study and often many experiments to develop a single fact in regard to the clear-minded powers of the statuvolist which wrong views and false theories have so long mystified. Truth is always simple, and only requires demonstration to make it evident to the comprehension of any reasonable person. I have never failed to convince every one who has visited me, that what I have said of it, is truebut I cannot demonstrate the facts upon paper-they must be seen to be realized.

RESEMBLANCE IN THE BRAIN OF MEN AND APES.

The great resemblances between the brains of man and apes have received much attention in the scientific world, and the most careful and thorough investigations thereof have been made by skillful naturalists and physiologists. Bischoff, who is a hostile writer, admits that every chief fissure and fold in the brain of man has its analogue in that of the orang. It was asserted and re-asserted by anti-evolutionists that certain conspicuous structures of the human brain were absent even in the highest apes; but Huxley tells us that these structures are, in truth, as well developed in apes' as in human brains, or even better, and that said fact stands on as secure a basis as any proposition in comparative anatomy.

To be Continued

THE "CHRIST" DEGREE.

The ancient Spiritualists had brotherhoods for the development of the spiritual faculties, and degrees of initiation, the last of which was indicated by anointing, or what may be called the "Christ" degree, which signifies anointed. This degree which was being "born of the spirit," endowed its possessors with innate wisdom and purity, as the ideal Christ is regarded by the religious world to-day. To be "born of water " was to be subject to passive mediumship or illumination, derived from other spirits. Thus the typical Christ is not simply a medium for spirits or angels, but is rather a medium for his own soul, or the divine nature within his own being. Hence, when fully developed in this soul degree, it is literally true to say " I and my Father are one." "He that hath seen me hath seen the Father." Many texts in St. John's Gospel and the scope of the Pauline philosophy are instances of this school of spiritual culture, and the gist of the whole matter is pretty much what is sought to be attained by the spiritual culture recommended in these columns. -Medium and Daybreak.

All my patients here as well as elsewhere, who have entered the condition for the relief of disease or otherwise, have been taught to throw any part of their bodies into or out of the insensible condition, and can, at pleasure, do all those things which psychologists exhibit as the result of a magnetic power in themselves. The will power of the individual therefore, I can assure you, is the only mystery about it.

WM. B. FAHNESTOCK.

P.S.-I expect to return to Lancaster Pa., early next spring. An institution to teach to others this inestimable art, I would like to see established, but I have nothing but the disposition to effect it. W, B F.

Walhalls, S. C.

In becoming as little children we all approach the kingdom of heaven; but it is a kingdom of peace and joy with, in ourselves, reflected from the guilelessness of these little playmates. The strength of this nature is shown by its influence over the most worldly hardened minds. The a power in its spirit fibre to turn manhood back to babyhood, because there is no minished alloy in it. As you measure out your affections they are meted to you again.

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RELIGIO-PHILOSOPHICAL JOURNAL.

BOOK REVIEWS.

THE KINDERGARTEN GUIDE. An illustrated hand-book, designed for the self-instruction to Kindergariners, mothers and nurses. By Maris Kraus-Beite and John Kraus. To be pub-lished in eleven numbers. Nos. one, two and three now ready. S. Stelger, New York, 1377.

The best mode of education of the child, and how to draw out and build up there-with the natural facilities and powers of each particular mind, so as to energize and focalize the innate abilities, has become of late years a subject of profound investigation among all really advanced thinkers in the philosophy of mind. All proper educa-tion developes from within, like the unfolding of a blossom. The system of cramming, without expanding, only packs the ideas, in-tended to be conveyed so closely together as in many cases, to almost render them un-available for after use in the every day affairs of life.

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fairs of life. Although the proper culture for young minds by drawing them out through a cor-rect system of object teachings, had been forcibly impressed upon many minds, it re-mained for Freeber to grasp and-arrange the order of applying the lessons to practi-cal use, by combining amusement, healthful exercise and instruction, in such exercises as tend to educate the mind, expand the childbud of intellect and develope the nat-ural process of reason, without the child being made aware of any other task than one of constant delight and pleasureable en-joyment. Such is the Kindergarten system of education. As its name implies it is a child's garden—where the infant mind can be kept free from weeds and sown with the be kept free from weeds and sown with the beautiful and useful, thus laying the foun-dation in healthy culture for the future growth of the intellect and adaptation thereof to the necessities of life.

This system is arranged as a series of gifts, by the use of which, while the infant mind is pleased with the toy, and enjoying an agreeable pastime with it, it is gradually inducted into the elements of science and grows, as it were, into a familiarity with facts, and terms, and principles. Much credit is due to Mr. Steiger for the

excellent form in which he is bringing out this work in America, and he is entitled therefor, not only to the thanks, but to the liberal patronage of all parents and guardians who have the welfare of the children under their charge at heart. These works should be in every family.

THE GOSPEL OF NATURE. By M. L. Sher-man and Wu. F. Lyon, authors of the "Hollow Globe." Chicago: Hazlitt & Reed, 172 and 174 Clark street: Price \$2.00. For sale by the RE-LIGIO PHILOSOPHICAL Publishing house.

"The soul of things,' is the opening chap-ter in which spirit and matter are freely discussed with a view of arriving at their ultimate relations. Although we cannot fully endorse all the ideas advanced, yet we are free to admit most of his points are well

taken and logically discussed. "Intelligence," he claims is gained by questioning things. If we would know Botany we must seek our knowledge in the flowers and plants-must question nature for truths which she alone holds in her keep-

for truths which she alone holds in her keep-ing. The author forcibly grasps facts, ex-plodes many false theories, and strikes out boldly in the field of original thought. "Intellect," he claims to he an absolute existence, nourished by intelligent thought. He says:—"This grand piece of mental ma-chinery, which is capable of digesting and appropriating intelligent thoughts to its own especial use, evidently comprises very many different powers or organs in the many different powers or organs in its complex arrangement, harmoniously joined together, all acting in concert with themselves and with the universe of nature, of which they are a part," For "Discords" he finds excellent use. Through the conflict of discordant powers worlds are produced and peopled with intelligence; hence while we find one power arrayed against another with belligerant purpose they are nevertheless working ont the grandest and most harmonious results. The author concludes that all the mighty array of antagonisms are inherently incor-porated in the eternal substance which composes all forms of existence, and that all motion, activity, life, is dependent upon discords which alone set the busy wheels in motion, ultimating the law of "Progression. The laws of equal and exact compensa-tion for all are fully elaborated under the head of "Justice;" while the science of death is so presented as to reflect the light the new dispensation upon the scene He then opens up the "Spirit Abodes" treating the subject philosophically some-what after the hollow globe theory and con-cludes with "Spirit Biography."

Scribner's Monthly. Scribner & Co., New York), Contents: The Wooden Age; The Thoroughbred horse; Ants; The Way; From the Atlantic to the Andes; Roxy; From the Atlantic to the Andes: Roxy; After Many Days; Some Precepts for Slan-dering Safely; Lost; Dickens; American Oyster Culture; Sonnet; His Inheritance; Off Rough Point; Recallings from a Public Life; Mars and his Moons; Hesperus; Top-ics of the Time; The old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. Most of the leading articles are illustrated.

The International Review-Novem-ber-December. (A. S. Barnes & Co., New York and Boston). Contents: In memory of John Lothrop Motley-A sonnet by Wm. Cullen Bryant; Present-Phases of the Cur-rency Question, by Horace White; The New Documents in Statements by Horace Non-Dramatic in Shakspeare, by H. Schutz Wilson; Judicial Partisanship II, by Francis Wharton L. L. D.; Dr. Mahan on the American war, by Gen. J. H. Wilson; Islam and the Ottoman Empire, by J. D. Bengless Chaplain U. S. N.; The Paris Salon, by Ch. Gindriez; Schopenhauer's Philosophy, by C. F. Thwing; Motley's appeal to History, by Hon. John Jay; Recent American and European Books; Art Letter, X11, by Philip Gilbert Hammerton; Contemporary Events.

The Eclectic. (E. R. Pelton, New York). Contents: A Modern "Symposium" Subject (concluded); "The Soul and the Future Life;" The Moons of Mars; The Khedive's Egypt; Hours in a Library; Loeh Carron, Western Highlands; Round the World in a Yacht; Meteorites and the Origin of Life; On the Comparitive Stupidity of Politicians; La Belle Morte; Young Musgrave; German Society Forty Years Since; Experience of an Indian Famine: The Story of a Patron Saint (St. Mark of Venice); Prof. Tyndail on Physical and Moral Necessity: M. Ferdi-nand De Lesseps: Literary Notices; Foreign Literary Notes; Science and Art; Va-rieties. For a frontispiece this number con-tains a steel engraving of M. Ferdinand De Lesseps.

The Popular Science Monthly. (D. Apple-ton & Co., New York). Contents: The Growth of the Steam-Engine. II., by Prof. R. H. Thurston. (Illustrated); Star or Star-Mist, by Richard A. Proctor; Language and the English Civil Service, by Alexander Bain; On the Comparitive Stupidity of Pol-iticians; The Laryngoscope and Rhinoscope, by F. Sceger, M. D. (Illustrated); Dr. Drap-er's Lecture on Evolution; The Great Bener's Lecture on Evolution: The Great Ben-gal Cyclone of 1876, by Carl Dambeck; Our Six-Footed Rivals. I.; History of the Dyna-mical Theory of Heat, by Porter Poinier. I. (Illustrated); Open Air and Health, by Dr. Paul Niemeyer; The Tides, by Prof. Elias Schneider. II. (Illustrated); Modern Su-perstitions; Sketch of Professor Rankin. (With Portrait); Editor's Table; Literary Notes; Popular Miscellany; Notes.

American Spiritual Magazine. (S. Watson Editor, Memphis, Tenn.) The Contents are: God is Love; Christian Spiritualism; Spirit Control, Etc.; Letter from M.; Letter from Arvin Wright; "Mother! Mother!! Moth-er!!!" were the Last Words of the Dying Statesman; Communication through Our New Medium from an Indian; Thoughts on Organization. 111.; Essentials an Non-es-Seances at Mott's: Organization among Spiritualists; The Voice of Truth; Tobacco; Is it Diabolical?; The Law of Recompense; A Toronto Minister Converted to Spiritual-ism; Home Circle. Terms; \$2.00 per An-num in advance. Single Copies, 20 cents. Sent by mail 25 cents. For sale at the office of this paper. St. Nicholas. (Scribner & Co., New York). Contents: Frontispiece, "The Holy Fam-ily." From a Painting by Ittenbach; The ily." From a Painting by Ittenbach; The Three Kings; Rowing Against Tide; A Chapter of Butts; The Lion-Killer; Bruno's Revenge; The Mocking-Bird and the Don-key; The Famous Horses of Venice; Christmas Card; The Peterkin's Charades; A Double Riddle; Under the Lilacs. Chap-ters I., II., III.; A Chat about Pottery; Poems by Two Little American Girls; Sweet Marjaram Day. (A. Fairy Tale); Sing-a-Sing: Now or Then: Jack's Christ Sing-a-Sing; Now or Then; Jack's Christ-mas; Left Out; Miss Alcott; The Boy Who Jumped on Trains; The Tower-Mountain. Part I.; Singing Pins; About the Porpoises; The Wild Wind; The Magician and His Bee; Picture. "No, School To-day"; Scrubby's Beautiful Tree; The Minstrel's Carol; Jack-in-the-Pulpit; For very Little Folks; Young Contributors' Department; Folks; Young Contributors' Department; The Letter-Box; Book Notices; The Rid-dle-Box. This the Great Christmas Holiday number is beautifully illustrated and will be found interesting. . The Nursery a Monthly Magazine for youngest feaders, Boston: John L. Shorey, 36 Bromfield St. The December number is the best of the volume; so good that no one who sees it will be content without subscribing for the coming year. The publisher offers a splendid premium list, which must enlist an active corpse of can-vassers. No better christmas present can be offered a child than this most beautiful and chaste of child magazines.

ALL errors have only a time; after a hundred millions of objections, subtleties, sophisms, and lies, the smallest truth remains precisely as before.

Do no work but the work of charity and truth.

Contract no friendship with the hope of gain.

Judge not thy neighbor. Love all men equally. Perform not thy meditations in public MACAS

Make no idols of any kind. Lend not unto usury.—Stamese Sayingo,

BABY-LAND. "How many miles to Baby-land ?" "Any one can tell;

Up one flight, To your right; Please to ying the bell."

"What can you see in Baby-land ?" "Little folks in white—

Downy heads, Cradle beds,

Faces pure and bright."

"What do they do in Baby-land ?" "Dream and wake and play, Laugh and crow, Shout and grow: Jolly times have they!"

"What do they say in Baby-land ?" "Why, the oddest things; Might as well Try to tell

What a birdie sings!"

"Who is queen of Baby-land ?" "Mother, kind and sweet;

And her love,

Born above, Guides the little feet."

ELEPHANTS, in some instances, have been kept in captivity upward of one hundred and thirty years. The longevity of some birds is great; swans live to the age of one hundred years; the eagle has survived a centurv.

THE most remarkable instance of longeyity in modern times, was that of Petrasch Czartan, a Hungarian Peasant. He was born in 1587, and died in 1722, at the ripe age of 195 vears.

RICHARD I (Cœur de Lion) led the third erusade, and gained important victories over Saladin, king of the Saracens. He en-ly spent fourteen months in his kingdom during his ten years reign.

According to the Egyptian doctrine, man's soul was to pass through the bodies of different animals, at the end of three thousand years to return and inhabit the kuman form.

RUTH.

She stood breast high amid the corn, Clasped by the golden light of morn, Like the sweetheart of the sun, Who many a glowing kiss had won.

Her check an autumn flush Deeply ripened;—such a blush In the midst of brown was born, Like red poppies grown with corn.

Round her eyes her tresses fell, Which were blackest none could tell; But long lashes veiled a light That had else been all too bright.

And her hat with shady brim, Made her tressy forehead dim; Thus she stood amid the stooks.





At prices on basis of settlement made with

Magazine Notices for December.

Magazine Notices for December. The Phrenological Journal. (S. R. Wells & Co., New York). Contents: Russell T. Trall, M. D. With Portrait; Full-Orbed Manhood; Colored People, (Illustrated); Scientific Aspect of Phrenology; Burdens; Light in Dark Places; Pockets and Char-acter; Indolence in Literature; Yale Col-lege and its President, (Illustrated); The Electric Pen, (Illustrated); Leiters to a Son in College; The Pacific Northwest; Peacemaker Grange; Tea and Weak Backs; Ancient Cookery. Ancient Cookery.

Wide Awake. (D. Lothrop & Co., Boston). Contents: Frontispiece—A Fox; A Fox; Magic Curtains; Child Marian Abroad; Stars; A Fairy Story which is True; Uncle Sam's Almanac; The Playhouse; Solomon's Seal; The Baby I Love; Making a Fire; A Pet Hen; Mounting Guard; Poet's Homes; Pudding and Milk; Prue's Pocket-Book The Flossy and Mink; Prue's Pocket-Book; The Flossy and Bossy Stories; The Last Frolic of the Season; The Adventures of Miltiades Peterkin Paul; Behaving; A Tower of Silence; Trot-ty's Pock-et; Baby Cook; Tangled Knots; Parlor Pastimes; Post-Office Department; Music. This num-ber as usual is beautifully Illustrated.

The Galaxy. (Sheldon & Co., New York) Contents: The Truth About the Strike; Administration of Abraham Lincoln; The Three Story Story of a Box; Before the Mir-ror; The Youth of Charles Sumner; Groteque. Suggested by a visit to the Castel-lani Collection; Max and Myself; The Sub-urbs of London; A Dream of Anglo-Sax-ondom; The Golden Age; Ivory and its Imitations; The Florentine Arithmetician; The New Perce War: A Brown Study; Drift-Wood; Scientific Miscellany; Current Literature; Nebnice,

Literature; Nebnie, The Atlantic Monthly, (Boston: H. O Houghton & Co., New York: Hurd & Hougton). Contents: Can Herculaneum be Excavated ?; Anticipation; Washington Society; Portugal and the Portuguese; Be-neith Her Window; Modern Shoemaking; What They Said; The Sermon; Crude and Ourious Inventions at the Centennial Exhi-bilins: The Sas Francisco Vigilance Com-mitter; Astars; Three Boston Painters; Some Hambling notes of an Idle Excursion; Hos to Change the North American Cli-mate; Wasenhalze-To Alfred Tennyson; Definoid: A Remance; The Contributor's Crude; Recent Literature.

La Ilustracion Espirita. For November. (Refugio I. Gonzalez, Editor, Mexico). This number is filled with articles of interest.

Revue Spirite Journal D'Etudes Psycholoyeques. (Paris, France, Rue De Lille, 7). This number is filled with interesting articles.

Items of Interest-Géms of Wit and Wisdom,

PROF MARSH, in his Nashville address before the American Association for the advancement of Science, declared that "to doubt evolution to-day is to doubt science, and science is but another name for truth." Talk not of wasted affection; affection nev-

er was wasted, If it enrich not the heart of another, its wa-

ters, returning Back to the spring, like the rain, shall fill them full of refreshment; That which the fountain sends forth re-turns again to the fountain.

Patience, accomplish thy labor, accomplish thy work of affection!

Sorrow and silence are strong, and patient endurance is godlike, Therefore accomplish thy labor of love, till

the heart is made godlike; Purified, strengthened, perfected, and made more worthy of heaven! [Longfellow.

THAT men of genius generally furnish evidence, in their own persons, of their pos-session of cerebral and nervous organiza. tions of greater delicacy and of more exalt-ed sensibility than the majority of mankind, is incontestible; and probably it would be nearer the truth to say that the machine, being of a more delicate structure, is more liable to deraugement, than to say that it is allied with derangement.

Praising God with sweetest looks, Sure, I said, Heaven did not mean

Where I reap thou shouldst but glesn; Lay thy sheaf adown and come, Share my harvest and my home.

DEAN SWIFT said that the reason a certain university was a learned place, was that most persons took some learning there, and but few brought any away with them, and so it accumulated.

BARON Alderson, the late judge, on he-ing asked to give his opinion as to the proper length of a sermon, replied, "Twenty minutes, with a leaning to the side of mercy.

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We can keep no open accounts with our friends; each transaction must be independent of all others. Our correspondents will, on a moment's reflection. e the impossibility of keeping open accounts, as the money received for each subscriber scarcely pays for the white paper, and would not warrant other than a strictly cash business. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, reiterate that there can be no exceptions under any circumstances, and insist upon STRICTLY CASH IN ADVANCE;

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•	SMITH'S Does not contain poison. SMITH'S	SMITH'S Takes out all dandruff. SMITH'S Is lat class hair dressing.	now have a full suit of hair, and one hay it kestucky, who was one haif, haw has flow- ing bair Bik FET in itengi produced by the me of Dr. J. Nawien Smith' Hair Restorative. Bend for positive, manisukable, and under
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n the margin of each paper, or upon the wrapper, will not a statement of the fine to which payment has been For instance, if John Smith has paid to 1 Jan., 1875, it a maked, 'J. Smith I Jan. S." If he has only paid to 1 977, it will stand thms: 'J. Smith I Jan. 7," and in like er be the day, month and year what it may.

CHICAGO, March 19th, 1877.

TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts Posta Money Orders and other Remittances for the Publishing House of the RELIGIO PHILOSOPHICAL JOURNAL PRYRIE to the order of

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CHICAGO, ILA., DECEMBER 8, 1877.

Rev. Mr. Cook's Attack on Thomas Paine

The Rev. Joseph Cook, in one of his re cent lectures in Boston, indulged in a mean and virulent attack on Thomas Paine charging him with bestial drunkenness and other offences, all attributable, according to this elergyman's authority, to Paine's "infidelity." The atlack was disgraceful to the age and to the meridian of culture where it was uttered. Mr. Cook's assertions were as false as they were bitter. They show that the old rancor towards so-called infidelsthe same rancor that led certain wretches in Texas lately to lynch Dr. Russell because of his "infidelity"-is still rampant even in a mind which claims to apply the rigors of scientific demonstration to his theological and religious dogmas, and to reconcile "vicarious atonement," "eternal punishment," etc., to the "stern methodical demands of modern science." This attack on Paine settles Mr. Cook's moral and intellectual status, and shows, what many of his blunders have already pre-signified, that he is not to be trusted.

The fate of Paine has been singular. A devout theist, a good Spiritualist, a believer not only in the immortality of the soul, but in spiritual influences directed upon u even in this mortal life, he has been denounced as the type of all that is blasphemous and irreligious, simply because, some seventy years ago, he attacked the current notions in regard to the infallibility of the Bible-notions which few, except retrograde and bigoted minds, now accept. Being thus rejected most unjustly by the religious world, Paine has been taken up by extreme negationists-those who deny a God and a future life-as their representative man. Nothing could be more absurd -more contrary to the facts of Paine's life and writings-than this attempt to credit him with doctrines which he intuitively and rationally rejected. The "Paine Memorial Hall" in Boston, the sale of which gave the Rev. Mr. Cook the text for his mendacions abuse, never was, strictly speaking, a monument for Thomas Paine. According to the "Investigator" itself, "the intention from the first was, and is now, to obtain a permanent home for the 'Investigator,' and have a hall for lectures, etc." In every way, the hall was anchored stem and stern as the memorial and monument, not of Paine, but of the "Investigator," a sheet in open and virulent hostility to the religious principles of Paine. All this is clearly shown by a correspondent of the Boston Transcript of Nov. 22rd. Thomas Paine said again and again that he was a firm believer in God; and in his last will, made shortly before he died, he says: "I die in perfect composure and resignation to the will of my Creator, God;" an embodiment of faith far surpassing that of him who cried, "My God, my God! why hast thou forsaken me?"

seem, Mr. Cook believes in a scientific as well as a scriptural hell, and he shrinks not

from slanderous words. If for believing "in one God and no more," poor Paine died "accursed of God," as Mr. Cook would have the intelligent people of Boston believe in this 19th century, then what shall we say of "Channing and Ware and Norton and Gannett, and Parker and Agassiz;" and we might add, of Franklin, Jefferson, Lincoln, and hundreds of our noblest men? Did all these die " accursed of God ?" Mr. Cook has quite as much reason for his mediæval fulminations against Channing and Parker as he has against Paine; and he would undoubtedly utter them if he durst.

Again Paine says: "I believe in the equality of man. I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

"That such a person as Jesus Christ existed, and that he was crucified, are historical relations strictly within the limits of probability. He preached most excellent morality, and the equality of man." Is there anything in these passages for which a man should be damned to suffer eternal slander? Again, he says-

-"Religion, being the belief of a God and the practice of moral truth, cannot have connection with mystery. The belief of a God is of all beliefs the most easy, for it arises to us out of necessity. And the practice of moral truth, or practical imitation of the moral goodness of God, is no other than our acting towards each other as he acts benignly towards all,"

"Are we to have no word of God-no revelation? Yes, there is a word of God; there is a revelation. The word of God is the creation we behold. And it is in this word, which no human invention can counterfeit or alter, that God speaketh universally to man."

" It is the fool only, and not the philosopher, or even the prudent wise man, that would live as if there were no God."

"The principles of science lead to a knowledge of God; for the Creator of man is the Creator of science, and it is through that medium that man can see God, as it were. face to face,"

The Rev. Mr. Cook must remember, that in damning this man, he also damns many living men, his own peers, and more than liis peers, in all that makes men reverenced and trusted by their fellow-beings. It is an easy thing in these days to preach even extreme materialistic and atheistic opinions. A bishop will hardly venture to give the cold shoulder to Mr. Huxley and Mr. Frederic Harrison, because they do not believe in a God or a future life. But in Paine's day, even to deny the infallibility of the Bible, called for much moral courage and so earnest, so sincere, so full of faith in God and immortality, that he ventured as he did; and his memory should be kept green and sacred by all who love truth and reverence a noble manhood. It will take something more than the sham 'science of the Rev. Joseph Cook to blacken the fame of Thomas Paine. That fame is growing brighter and larger with every succeeding year. In another paper we shall take up Mr. Cook's charge of drunkenness against Paine, and show on what filmsy pretences it rests.

Freedom of the Press.

We learn with deepest regret that D. M. Bennett, editor of the Truth Seeker, and publisher of many reform works, which we have from time to time noticed in the columns of the JOURNAL, has been arrested under the management of Anthony Comstock, for sending "obscene and blasphemous matter" through the mails. The "blasphemous" matter was an "Open letter to Jesus," a little tract; and the "obscene," on "Marsupials." We have not one word in defense of obscenity, and coarse blasphemy we are no more willing to defend, but who is to decide what is obscene and what blasphemous? Is Anthony Comstock, agent of the Young Men's Christian Association? Is a prejudiced Judge? If so, everything, not orthodox, will be so decided.

The law under which Comstock operators was passed through his efforts. By it he has established an inquisition, and is able to exact fine and imprisonment from his victims.

'No one can for a moment doubt the motives which actuate him in the arrest of Mr. Bennett. It is not obscenity, but a determined purpose to break down infidelity. Comstock is Grand Inquisitor of the Protestant order of Jesuits. Let him succeed in this attempt and he will dare greater things. The words of Darwin, Huxley, Haeckel, Spencer, are equally obscene and blasphemous-under the ruling of a bigoted judge, author, publisher, seller and reader alike are subject to \$5,000 dollars fine, and ten years imprisonment; all infidel, materialistic and spiritualistic publishers, one after another will fall under the ban of this censorship.

We stand by the freedom of the press. It is equivalent to national life and liberty. No man or body of men has the right to say what shall or shall not be printed and read. In regard to "obscene" literature, was the law not sufficiently severe before Anthony Comstock legalized his inquisition. Aside from any reference to Mr. Bennett, this question is of vital importance: The law which sanctions Comstock in his crusade is a blow to American freedom. We are glad Mr. Bennett resolves to make a brave fight, and the able counsel engaged in the defense will make it red-hot for Comstock. If defeated, we hope the case will be carried to the Supreme Court at Washington, and the constitutionality of the tyrannical law be tested.

Meanwhile it is wisely proposed to circulate a petition to Congress for the repeal or modification of the odious law: and we shall publish the petition soon that our subscribers may ald in the matter. Mr. Bennett has our sympathy in this hour of afflicindependence, and this Paine displayed as | tion, when he is called on to hear the heavy few men have done. It was because he was | cross for the truth's sake, and we feel as-

Wallace, Crooks, and Carpenter.

Dr. Carpenter having attacked Messrs. Crooks and Wallace in the November number of Frazer's Magazine, Mr. Wallace has issued a card in "Nature" for Nov. 15th, in which he says: "I beg to refer your readers to a reply to Dr. Carpenter's attack and a full exposure of his false accusations against Mr. Crooks and myself, which will appear in the next issue of that magazine (Frazer's). They will then see who has been led by "prepossession" to adopt "methods which are thoroughly unscientific," and whose are "the statements which ought to be rejected as completely untrustworthy." This looks very much as if Dr. Carpenter was destined to get another scoring. For a man pretending to scientific accuracy, he has shown a laxity and recklessness in his perversion of facts, which may well excite the astonishment of his fellow-servants. His way is to ignore those points in his adversary's statement, which are really unanswerable, and to make a stand on a few controverted matters, exposure of tricky mediums, etc., by which he tries to create an impression against the good sense and veracity of Messrs. Crooks, Wallace and others. These factics will not avail Dr. Carpenter hereafter. His shuffling and his persistent adherance to stories, the falsehood of which has been fully proved, will not serve his turn much longer. He will now be fully and finally shown up.

Dr. Spencer, who has done much for the JOURNAL and is interested in its success, writes us as follows:"Can there be arrangements made with you in regard to your paper, by which parties renewing can pay one quarter's subscription? I think there are those who will renew if they can pay every three months in advance, whereas if they were called upon to pay three dollars and fifteen cents at once they cannot renew in these hard times."

We have always been ready to credit to subscribers any amount, even to twenty-five cents, as renewal, on the JOURNAL list, and shall continue to do so notwithstanding it adds largely to the labor of keeping the accounts; and all who send money for the pa per will receive it for the length of time for which they pay.

Telegraphing Without Wires.

Prof. Loomis, of Washington, who has devoted his life to demonstrating the prac ticability of his theory of aerial telegraph ing, seems to be on the eve of success. His system is based on a current of electricity which he has demonstrated exists at different heights, and which transmits communication between two perpendicular wires reaching into it, whatever the distance may be. He has already sent messages in this lives, would do well to cal way for a distance of eleven miles, using she returns to Des Moines. the Morse battery in connexion with one of his own invention. It seems assured that aerial telegraphing by means of rods on nat-

Philosophic Ideas; or, the Spiritual Aspect Nature Presents to J. Wilmshurst, is the title of a new pamphlet just received from Colby & Rich, of Boston,

Giles B. Stebbins lectured at Berlin Heights, O., Dec. 2nd-the home of our esteemed friend, Hudson Tuttle-and on Monday returned to his home in Detroit.

Prof. Wm. Denton has sent us a copy of his new work entitled, "What was He?" or. "Jesus in the Light of the Nineteenth Century," which we shall review in a future number.

OVER CAUTIOUS.-Paying ten cents to register a letter containing twenty-five cents in postal currency and fifteen cents in stamps. We once received a registered letter containing only a P.O. money order for twenty-five cents.

Dr. Castleman is highly spoken of by several of our correspondents who have heard him lecture. He would like to make engagements to lecture on Spiritualism any where in Western Missouri or Eastern Kansas, during the coming winter and spring. Address him at Knob Noster, Mo.

Dr. J. V. Mansfield is receiving numerous lettors from friends in Europe, requesting him to visit them in the coming spring. We know of no one whose gentlemanly bearing, commanding person and medial powers, would qualify them to make a better representative of the cause in Europe than our Brother Mansfield; and we would bespeak for him a cordial welcome by our English cousins and continental friends.

At Lees' Bazar, 16 Woodland ave., Clovekand, O., they have a circulating library of Spiritual and liberal books, and the latest standard works, where any one by paying three dollars per year, can get the benefit of the entire library for that period. He also keeps the RELIGIO-PHILOSOPHICAL JOUR-NAL on sale and receives and transmits subscriptions for the same.

Prof. N. B. Starr, the well-known spirit artist, of Port Huron, Mich., who was expected in Chicago, writes us that owing to the infirmities of age, being 74, he cannot stand the jostle and turmoil of an itinerant life, and has returned to his quiet home, where he will be pleased to receive orders as heretofore for such work as he can do, especially painting oil portraits from photographs.

Mrs. Sallie L. Mccracken, of whom we made mention in our last issue, is giving some remarkably clear psychometrical readings and character delineations, and her symbol tests are beautiful and appropriate. She can be consulted for a short time yet, at 345 Park Avenue, and those desiring a clear reading and expressive symbols of their lives, would do well to call on her before

The rush and jam at Field, Leiter & Co.'s:

Paine was a deeply religious man, while those who are trying to use his name for business purposes, are avowedly irreligious men. They will not admit religion of any kind, not even free religion.

In Paine's letter to Samuel Adams, one of the old revolutionary worthies of Massachusetts, he writes, 1803," There is one point of union wherein all religions meet, and that is the first article of every man's creed, and of every nation's, 'I believe in God," And of his "Age of Reason" he says, "The people of France were running into atheism, and I had the work translated and published in their own language to stop article of every man's creed who has any creed at all, 'I believe in God.' I endangered my own life by opposing in the Convention the execution of the king, * * * and endangered it again by opposing atheism. and yet your priests cry out, 'What an infidel, what a wicked man, is Thomas Paine!" They might as well add, 'for he believes in God and is against the shedding of blood.""

Would Mr. Cook have a man like this, so noble, so reverent, so humane, damned to "the evangelical," "eternal hell," and denonneed as a brutal infidel? So it would the country.

Ouina's Basket.

No one may be able to guess what sort of a basket this can be, who has not had an acquaintance with the bright and lovely spirit bearing the name of Ouina, who, as one of the band of spirits controlling the gifted medium, Mrs. Cora L. V. Richmond. daily brings the most lovely bouquets of beautiful sentiments and sweet assurances to the children (old and young) of earth. Ouing, with the cordial assent and approval of her generous-hearted medium, has kindly consented to aid us in supplying to the children in the homes where the JOURNAL circulates, a column especially for them, and which they are to have the privilege of reading every week before the older people can have the paper; at least we hope to make it so interesting, that the children will look forward each week with interest for its arrival.

The column will bear at its head a beautiful engraving of a basket filled with flowers, and for this basket we cordially invite contributions from all our readers who love children--and all of our readers do; send in your choicest flowers of sentiment and sweetest buds of thought done up in delicate little bouquets, as the space is limited and only admits of such as possess rare fragrance or special beauty. Let us have little incidents of spirit communion with children. short accounts of child-mediums, anecdotes of children which have not before been in print, and short articles upon any subject calculated to aid the spiritual growth of the cherished human flowers which we hope adorn the homes of all our subscribers. Next week we shall publish Ouina's salutatory, which we have already read to a little them in that career, and fix them to the first | angel who fills our own home with love and joy: she pronounces it equal to anything in the beautiful St. Nicholas, which is praise enough, for, though only eight years of age, our young lady is quite a literary critic.

> The first number of the Voice of Truth edited by those estimable ladies, Mrs. Mary Dana Shindler and Mrs. A. C. T. Hawks, has been received. It is well gotten up, and ably edited, and will no doubt become a general favorite with the Southern people, and should be warmly encouraged in all parts of

sured if he is tried before an impartial tribunal, no cause of action will be found against him.

Courage, Patience, Persistence.

A few days ago we were told by a lecturer in the field, of his writing to some Spiritualist in regard to a possible meeting, or meetings, in his town. The reply was in substance: "I shall do no more in that way. All are joined to their orthodox idols, and they may go to the devil their own way."

From his knowledge of the locality, the lecturer thought that a persistent effort would have met fair success; and therefore that the friend to whom he wrote lacked somewhat in that high faith which "overcometh all things" that may stand in the way of the truth. While there is a certain common sense and practical judgment as to when and where lectures and circles shall be held, or books and journals circulated, yet that judgment needs often to be inspired and made clear by the high courage that comes of faith in the right, and the sweet and unyielding patience that no obstacles can vex or weaken.

The facts of Spiritualism are clear and abundant; its philosophy and science rich and fine, and needed to help to make perfect, fragmentary and external ideas and processes; its religion is to lift man above all superstition or dogmatism, and open the way for a true "growth in grace" here and hereafter.

To see and feel and know this, is not only cheer and strength for us, but high incentive to life-long effort that others may share such benefits.

Of all things let Spiritualists shun and fear a selfish case in their precious knowledge and spiritual culture, an indifference toward others, a contempt or impatience of bigots or blinded souls that may deaden their own zeal or stop their efforts. Let us have the missionary spirit, the devoted self-sacrifice of our "orthodox" friends, with a broader charity and a clearer knowledge than theirs.

The world has always crucified its saviors; the old story is but repeated of truth in the scaffold and error on the throne; but that truth sways thefuture and mounts the throne at last.

Orthodox theological dogmatism is a strange alliance with the dogmatism of inductive and materialistic science to flout at Spiritualism, to put it down if possible.

Let all be done that justly can be to keep up lectures, seances and societies, to spread our journals and books, to convert the world and reach ever on and up to "light more light."

Forty cents will now send the JOURNAL to some friend three months on trial.

ural or artificial eminences can be successfully practiced at all times, though its great value will be in long-distance telegraphing, as from one side of the ocean to the other. Prof. Loomis is now making arrangements for a series of experiments between peaks of the Alps and the Rocky mountains. If he succeeds, of course telegraphing between the old world and the new will be cheapened a thousand fold, and he is thoroughly convinced that before many years, subma rine cables will be lying abandoned and use less in their ocean beds.

This was predicted years ago by James Nolan, and numerous other spirits, and their predictions are matters of record in many cases.

Laborers in the Spiritualistic Vineyard aud other Items of Interest.

All who are not now taking the JOURNAL can get it three months for forty cents.

Rev. J. H. Stewart, of Kendallville, lec tured in Battle Creek, Mich., last Sunday. Mrs. L. E. Bailey has been lecturing in Battle Creek, Mich., and her addresses are spoken of in high terms of praise.

Pr. J. H. Rhodes, of 259 North Ninth street. Philadelphia, will at all times be pleased to receive subscriptions for this paper.

B. F. Underwood lectured at Riverton, III., Dec. 1st and 2nd; Milan, Mo., 4th, 5th and 6th; and will speak at Fairfield, Iowa. 8th to 11th; Red Oak, Iowa, 12th to 20th; Lincoln, Neb., 23rd,

Daniel White, M. D., has removed from North Sixth Street, St. Louis, to corner of Seventh and Olive sts. He has had a large experience in treating chronic diseases and is recommended as being very successful.

J. Frank Baxter recently lectured in Milford, Mass., to good and appreciative audiences. Numerous tests with names and dates were given with astonishing accuracy and many skeptics were freed from their doubts.

Capt. H. H. Brown and Mr. Vandercook will be at. South Bend, Ind., Dec. 8th and 9th, and will pass the following few days in Chicago among friends of the cause, and then fill engagements in Ill. Address them till Dec. 12th, care of this office.

Dr. J. K. Bailey lectured at Cresco, Iowa Nov. 18th, and at Lime Springs, Iowa, in the Baptist church, from Nov. 23rd to 25th, Brother Bailey is open for engagements in Minn. or Iowa. His permanent address is Wykoff, Minn.

The American Spiritual Magazine, Rev. Samuel Watson, editor, has just closed its third volume. It has steadily increased in favor among Spiritualists, and is now on a solid financial basis. The next volume Bro. Watson proposes to enlarge by adding onethird more pages, making it one of the very best spiritual periodicals now published.

store is unprecedented; though located in the immense structure known as the Exposition Building, yet on Saturday last it became necessary to lock the doors for two hours to keep customers out until those inside could be attended to. It is not often the necessity arises of locking out people who want to pay you money; the lock-out has been the other way in this city, as we have found, in company with some twentyfive thousand other depositors.

After Col. Ingersoll delivered his lecture in Utica, N.Y., the clergymen of that city took the liberty of criticising his discourse from their pulpits, which remarks were reported and published by the press of that city. A. A. Wheelock, editor of The Olive Branch, has now challenged any or all of the clergymen who have criticised Col. Ingersoll's lecture, to a public discussion of the issues involved; the discussion to be held at the Opera House in Utica, and all monies taken, above expenses, to be presented to the Mayor for the benefit of the poor of the city,

We are still sending the JOURNAL to trial subscribers three months for forty cents.

D. M. Bennett, editor of the Truth Seeker New York, has been arrested for publishing and sending through the mails, "An Open Letter to Jesus." In this publication some allusions were made to the alleged miraculous birth of Jesus which by the Christians were pronounced obscene, and on this ground a warrant was procured in the United States Court; they forgetting that it was a narrative founded on statements taken from the Bible. In thirty minutes after the arrest enough bail was offered to secure his release, thus depriving the Y. M. C. A., of the pleasure of reporting "the editor of the Truth Seeker in jail for obscenity and blasphemy.

Dr. Carpenter has been so annoyed by the attacks made on him by Wallace Crookes, and "M. A. (Oxon), that he has incontinently run amuck at them all in the columns of Frazer, a magazine of some literary pretentions, but little general circulation. Of course he is very abusive, for he has been so completely demolished and held up to the scorn of the lovers of truth that he has only one resort. The able, keen and caustic writer, "M. A. (Oxon)" has replied in "Human Nature," and forwarded the advance sheets to the JOURNAL, so that we shall be able to give our readers the very latest from this war between the leaders of Spiritualism in England, and their materialistic opponents.

When fanatics and bigots are permitted to mould the religious ideas of youth, infanoy must suffer, not only from spectral terments but it also must imbibe notions of the Divinity which change him from a father to a monster.-Jaroes.

RELIGIO-PHILOSOPHICAL DECEMBER 8, 1877. JOURNAL. 25 NEW YEAR CARDS, with Isme, 89e, 25 Extra Mixed, 19c. Geo. I Reed & Co., Nassau, N.Y. 2311-25 THE INDEPENDENT VOICE. QUESTION :-- When you were dying, did you be-DR. PRICE's Cream Baking Powder, like other PIANOS Retail price \$750 only \$825; ORCANS \$100; 13 \$96; 12 \$65; \$965; \$ Bidays' test trial. Other sorting the truth the sorting the trial of the tr fore life was extinct, become clairvoyant? pure articles, has a valuation, and cannot be sold ANSWER:-I did not. as cheap as the adulterated kinds, Answers to Questions. QUESTION:-Are spirits in any way restrained from influencing mortals to commit evil deeds. **IT PAYS** Given Away .-- A superb pair of 6x8 Chromos To the your ashes when you can do it as easily and with as lit the dustas you can with the SELF ACTING COAL SIFTER. By using this you can save your cost as easily as to threw it away. On exclubition and for sale by Reported expressly for the RELIGIO-PHILOSOPHICAL ANSWER :-- Only so far as good spirits can worthy to frame and adorn any home, and a Three Months' subscription to Leisure Hours, a charming JOUENAL restrain, advise, or assist those in darkness; Poetry, etc., sent free to all sending Fifteen Cents. PRICES REDUCED. only in that way are spirits restrained. No R. R DOANE, SOLE PROPRIETOR. By the Spirit of James Nolan through his own materiallaw that will prevent them doing as they-(stamps taken) to pay postage. The publishers, J. L. Patten & Co., 103 William St., N. Y., guaran-tee every one Double Value of money sent. News THE 107 Randolph st., Chicago. ized organs of speech in the presence of his medium MASON & HAMLIN desiro. 92-14-16 Mrs. Hollis Billing at her residence, 21 Ogden avenue, dealers sell Leisure Hours, price seven cents. PROF. JNO. FAIRBANKS, PROF. JNO. FAIRBANKS, Astrologer & Psychometrist, has unparalleled excess as a fixiner with these Secreces, and in predicting as to inst-ness pursuits, etc. Advice given as to mental and physical adaptation. Terms: for two years of astrological writing, with principal fature events, connected with Business, Lasses, Speculation, Marriage, etc., etc., §3: Full life more extended remarks, ample suvice, §5: Six questions answered, connect-ed with present or fature, §1: Psychometric reading of char-act r from lock of hair, §1. Requirements--Enclose fcc, with correct age or time of birth; if Knows whether born night or day; if eingle, and sez. Address Prof. Jno. Fairbanks, No. 7 Suffelk Place, Boston, Mass. 2014-19 23-6-eow4t, (NOTICE TO OUB READERS.--Questions which are of a scien-tific or philosophic character or which tend to alivance a knowledge of either world, may be sent to us to be submitted for areaver. The questions should be prepared with great strep it is often as difficult to frame a question property, as to give its solution. No questions of a personal or business ns-tare can be entertained. The opening of this channel of in-formulation is attended with much labor and expense to the publisher, as well as considerable sacrifice on the part of the medium, and is intended to subserve the interests of all rather than the few. It will of course be understood that neither given.--KENTOE JOERNAL] Note from A. J. Fishback. ORCAN CO. The Best Route to New York. have the pleasure of announcing that recent decrease in cost To the friends of Spiritualism in Missonof material and labor, and increase in manufacturing facilities, i and Kansas-Greeting: It is becoming annually more fashionable for Western people to make at least one visit a year is the city of New York, so much so, in fact, that have enabled them to make a reduction in their Catalogue Desiring to do the greatest good to the prices of from \$10 to \$20 on each Organ. (SEE PRICE LIST greatest number, I therefore offer my servi-DATED NOVEMBER, 1877.) it has come to be one of the standard inquiries among friends and acquaintances, "When do you go to New York?" This is well, for there is much Organs of their manufacture are acknowleded to stand at ces as a lecturer upon the spiritual philosothe head of instruments of this class; having merited and rephy, and cognate subjects to the friends of FACT Who in this broad and beautiful Intd of ours has not, as some time during thoir lives, here on EXTERNAL PAIN by means of ceived Highest Honorsat all World's Exhibitions truth and progress in this state and Kausas, providing I receive sufficient inducements good born of a stay be it over so brief, where there are so many and varied means of instruction and QUESTION .- Why is it that we frequently receive for ten years. contradictory messages through different media? NEW STYLES, NOW READY, are so many and varied means or instruction and anusement, where all classes, tastes and condi-tions are catered to without stint. It is not so much the question now-a-days, "Shall I go?" as it is "How shall I go?" If the question were left to us for an answer we could not miss the op-portunity of saying-Don't fail to take a route in which the first Bailway is a connacting light A to engage in such an extensive missionary ANSWER:-It is not a wise thing to go enterprise—to this end, therefore, I invite immediate correspondence with all who wish my services. Terms reasonable. PERRY DAVIS' PAIN KILLER' surpasa provious productions in musical excellence and beanfrom medium to medium; select the medity of cases. Sold for cash, or installments; or rented until um that you have confidence in, and contincontpays, Illustrated Catalogues and Reduced Price Lists While I am prepared to speak upon most live issues of to-day, yet the following sub-jects, if desired, will receive special atten-Yery few indeed, for it has become a household reme better and more harmless concey for all howed so foun of be found. It gives immediate relief to aching Directions accommany each bettlo. SOLD BY ALL MEDICINE DEALERS. ue visiting that one alone, then your friends November, 1877), sent free. portunity of saying—Don't fail to take a route in which the Eric Railway is a connecting link. A ride the length of this broad-gage road, the ever changing but never ending panorama of grand and picturesque scenery—Niagara and Portago, with intervening vales and peaks; the storied Che-mung and Susquehanna Valleys, culminating in the Peerless Starucca; the wild mountains and glene and precipices of the Delaware; the rich glenus of valley and hill through the famous Orange County, and the no less beautiful and no-table scenes that cling to the road until its year MASON & HAMLIN ORGAN CO. know where to meet you and keep up a 155 Tremoni St., BOSTON; 25 Union Sq., NEW YORK; 250 Wabash Acc., CHICAGO, magnetic current between you and that tion, to-wit: 23-13-16 Lectures on Primitive Christianity as fol-22.5.21.4 medium, and so meet you in many cases lows: ANS with prepared answers to your proposed 1. The Angelic Announcement and in-auguration of the Christian Era, ROPP'S questions and get the tests ready that you **EXCEPTS Easy Calculator** Whose and the highest terms of its practical utility and con-peristic to calculate with absolute securacy and speed; while its order to calculate with absolute securacy and speed; while its order to calculate with absolute securacy and speed; while its order to calculate with absolute securacy and speed; while its order to calculate with absolute securacy and speed; while its order to calculate with absolute securacy and speed; while its order to calculate with absolute securacy and speed; while the correct value of all kinds of grain, stock, hay, cost, hum-ber and merchandles, of any quantity and at any price; the interest on any sum, for any func, at any rate per cent, meas-mement of humber, logs, cisterns, gramstles, wagen beds, corn erths; wages for hours, days, weeks and months, etc. It is well and nearly gotten up, in pocket-book shape; is accom-pacied by a silicate elate, diary, and pocket for papere. It is unquestionably the most complete and practical Calculator ever published. 2. The School of Jesus. require. You get better communications The School of Angels. by making your appointments with your All about its Soll, Climate, Recourses, Producto, Laws, and 4. The School of the Spirit of Truth. 5. The Religion of Jesus. table scenes that eling to the road until its very terminus is reached—all these will be a bright its People are given in the KANSAS FARMER, a 10-page spirit friends. Weekly, in its 15th year. Past paid, Smo., 58c. memory to the closing days of the tourist who is wise enough to celect the Eric route. No other road leading into the metropolis compares with it in the abundance of surroundings that charm the Treat them as you would an earthly 6. Primitive Christianity and Modern J. E. HUDSON, Topeka, Eanerg. Address Has quickly taken a high place among agricultural jour Churches. friend, with honesty and sincerity; the pols .-. N. P. Tribuns.... We have considered it among the 8, Second: Lectures on Spiritualism as foldeath of the physical body does not rob best of our exchanges, and a worthy representative of the lows: esthetic traveler; certainly no other approaches it in the comforts and conveniences of travel it prethem of sense and sensibility. 1. Spiritualism Defined. 2. Materiality and Spirituality of the uni-West.--Fractical Farmer, Philo.....Our Kansas friendo should feel much pride in the high character and sterling The media are protected by bands of spirsents, verse. 3. The knowledge of Immortality. 4. Proofs palpable of Spirit-communion. 5. The True and the False in Modern Spirworth of their State acricultural papar .- National Line Stock The regularity of the Erie trains as to schedulo time, is shown by repeated official postal depart-ment reports to be far greater than any other Journal.... We cheerfully credit it with being one of the best its, and very often these controls are amedited of our Western agricultural exchanges.-Spirit of the bitious that their medium shall stand in Times, N. Y. Cloth, \$1.09; Morocco, \$1.50; Russia, gilded, \$2.60, 23-19-10 These are all well established facts, and facts that should be taken into carnest consideration by ev-ery one who contemplates "going to New York" from this locality. Go by the Erio route. the front ranks, therefore your questions itualism. are often answered by these controls instead Visions of the Beyond, . For sale, wholesale and retail, by the RELIGIO-PHILO. 6. The Genius, Scope, and Mission of Spir-CPRICAL PUBLISHING HOUSE, Chicago, of your personal friends, and that is why itualism, BY A SEER OF TO-DAY; you often receive such contradictory mes-Third: Lectures on the Science of Life, Health and Happiness. 1. Crime and Criminals. sages. SYMBOLIC TEACHINGS The Wonderful Healer and Clairvoyant,-There is nothing that destroys the faith From the Higher Life. 2. Primal Cause and Essential Nature of Mrs. C. M. Morrison, M. D. E'rom the Higher Life. Edited by HERMANSNOW. This work is of exceeding interest and value, the Seer heing a person of clevated spiritual aspirations, and of great clear-ness of perception, but bitherts anknown to the public. The especial value of this work consists in a very graphic present-ation of the truths of Spiritualism in their higher forms of ac-tion, illustrating particularly the intimate pearness of the spiritworld and the vital relations between the present and inture as affecting human character and desiny in the bers-atter. The work containstein chapters, under the following heads: Introductor, by the Editor: Resurcetions, Explor-ations, Home Scenes: Signita and Symbols; Healing Helps of the Hereafter; A Hook of Human Lives; Scenes of Benefi-conto; Lights and Shales of the Spirit-Life; Symbolic Teach-lings. in spirit communion so much as going from Moral Diseases. This celebrated MEDIUM is used by the invisi-The Pathology of Moral Diseases. Vitapathic and Mental Medicines. medium to medium. It is like moving onco bles for the benefit of humanity. They, through a week and fitting your carpets to new TO CLOSE ESTATE. her TREAT ALL DISEASES and cure, where the vital Doctors of the Soul. rooms; your furniture is defaced by this organs necessary to continue life are not des-The Spiritual Sanitarium. Address A. J. Fishback, Webster Groves, St. Louis Co., Mo. constant fostling, and your carpets are soon troyed. cut to pieces by trying to fit different places, MRS. MOREISON IS AN UNCONSCIOUS TRANCE ME-DIUM, CLAIRVOTANT AND CLAIRAUDIENT. and the result is, your furniture is of little Jesus of Nazareth; From the beginning, here is marked as the most value; and do you suppose the sensitive In Memoriam. remarkable career of success, such as has seldom Bound in cloth, 196 pages. Plain, \$1.25, postage 10 cents: full glit, \$1.59, postage 10c, For sale, wholesald and retail, at the office of this paper. friend that you are calling upon for the reif EVER fallen to the lot of any person. MRS. MOR-Quictly passed from mortal existence, without pain or liable communication can give it to you sickness, at his home, near Lamont, Ill., Nov. 20th, 1877, nison, becoming entranced, the lock of hair is subthrough a different channel once a week? Mr. Orange Chauncey, in the 84th year of his earthly 00, mitted to her control. The diagnosis is given LUNG DISEASES DE COMPANY DE COMPA No, his faculties would become so befogged life. ne. Bro. Channecy was one of the oldest and staunchest Spiritualists in this part of the country. He settled near Lamont nearly forty years ago, but left his farm and came to Chicago, where he kved some ten years be-fore returning to Lamont, during which time be was one of the foremost in renting a hall and securing Miss A. W: Sprague to lecture on Spiritualiem; through which an early interest was awakened on the subject in this ity. through her lips by her Medical Control, and takthat both you and he would become disgusten down by her secretary. The original manu-A TRUE HISTORY ed and bewildered. script is sent to the correspondent. When remedies are ordered, the case is submit-I hope that the day is not far distant. 23410-22 ted to her Medical Band, who preseribe remedies Man Called Jesus when people will become scnsible on these The Electric Pen. suited to the case. Her Band use vegetable romesubiccis. dies principally, (which they magnetize) combined 5.000 COPIES FROM A SINGLE WRITING. Simple in QUESTION:-What is the cause of insonity? with scientific applications of the magnetic heal-

ANSWER:-In many cases it is obsession and they are controlled by undeveloped spirits; they are mediums without knowing

ing power.

Thousands acknowledge MRS. MORRISON'S DE-

By visiting lunatic asylums, it can be ascertained that a great number of the socalled lunatics, think themselves some one else, and you will also find that like media, they are influenced by the electrical conditions of the atmosphere to a greater or lesser degree, and their keepers will tell you that they have less trouble with them in clear, fine weather than any other time, and that storms produce frenzy or gloomy moods; it is often to be noticed on the 'approach of a coming storm, even when not to be seen by human eye.

A diseased organization will prevent the spirit from expressing itself-only in some small or uncertain directions like a born idiot, so-called, because the instrument is clogged through which the spirit expresses itself.

You would not expect a musical instrument to give forth pure and certain tones, if the strings are broken or the instrument in any way damaged! Thus it is with lunatics. I affirm most positively that there is not a human being upon your earth tha: is sane at all times; I speak from a spirit's stand-point. This is a broad assertion to make, but I will, and can, prove it to you at some future time.

QUESTION:-In controlling this circle are you in furn upday the supervision of a higher order of spirite?

ANSWER:-I am, sir. There are at least a thousand spirits : who control this sircle. but who do not enter even in spirit here. There are circles one after another, reaching up to highest condition in spirit-life, and answers to questions are frequently telegraphed from them to me. I am the month piece of those spirits.

QUESTION:--Were you ever under the treatment of a physician in spirit-life after your arrival there?

ANSWER:-- I was not; I believe I was nearly, if not quite, same when I left the earth.

QUESTION :- You have physicians in spirit-life? ANSWER -- We scarcely call them physicians; we have teachers, those who show us the way-teach as the laws of mathematics, electricity, magnetism, etc.

QUESTION:-Can you as a spirit, visit any part of the earth's surface that you desire. If so, please state your methods of locomotion?

Answer :-- I can visit any part of the earth's surface that I desire. At times I walk as you do, at other times glide along as if carried by the wind.

QUESTION:--Picase explain what you can do through the more force of the will?

ANSWER:-That would require volumes. I return to earth and speak through my energy and force of will. You control your friends through the exercise of will power. Querion:-Have spirits any method whereby they can set secretly, that is without the knowl-edge of other spirits?

132

Answer:-In all conditions of spirit-life we have honor enough among us to let the secrets of others completely alone. Those of the same sphere, if they wish to have secrets, din do 30.



PREFACE. Under a same of duty which I owe to mankind, and espe-Gally to all those of the various Christian denominations. I feal myself impelled to issue this extraordinary book to the world. It purports to be THE TEUE HISTORY OF JESUS OF NAZABETH; being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the mythical surroundlogs and fabulous origin, as represented in all others. He is presented to the mental view of the present ago as a Datural man, whose traits of character were amiability, nstice, truthfulness and benevolence; who finally became a martyr to his love and good intentions feward mankind. The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair. andient communications and mental visions through the Medium and Author. The grouping of these characters, compiling the incidents, description of the scenery and illusirations, are given in the words and style of the Author, who has 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 clames of readers. Some persons, not being favored with the new light of the sge, will probably discreditits Spiritual authority. If so, that will not letract from the merits of the work; for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabiliries. In accordance, then, with the duties and engagements by which Y and bound, I respectfully submit it to the public-May it be productive of its great design, in dispersing from the mines of manking the dark clouds of superstitious errors -such being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUM AND AUTHOR. CONTENTS. **CONTENTS.** Dedication; Preface; Introduction—The Medium's Spiritual Experience; Confession of Saul of Tarsus; Early History of Jesus; Saul declares his mind to Judas; John the Baptiat at Home; Home of Lezarus—Martha and Mary; Jose and Mary's Declaration in the Garden; John baptizes in the Jordan; Saul in his chamber—The Conspiracy; Judas and Coubi, Saul and the Sybil; Jesus in his Grotto—The Dream; Josus at Nazareth; Hethsalds, the home of Simon or Peter; Plain of Genesareth —Jesus addresses the multitude; Saul and Judas—The work-ing of the plot; Feast of the Passover—Jesus addresses the people; Camphas, Gamaliel and Saul; Fool of Bethsalda— Jesus discourses on the Sabbath; Jesus and the Samaritan women—Interview with John; The Spirit Saul gives a general yiew of the travels of Jesus, his followers, his works, Charde-re and public estimation; The remicitation of Lazaru; Jesus discourses with the Doctor of Law on Marriage; Jesus dis-courses with Nicodemus; Jesus defends the works, Charded with scultery; Jesus portrays the Scribes and Pharlaces; Scene at the Palace of the Sandardrin; The assembling of Jesus and healer. The Banquet and Betrayal of Jesus; Jesus and Mary in the Garden of Gethaemane; Chamber of Gezith—Jesus accused; Jesus before Plate and Herrod art of the Traitor; The law con Betrayal of Jesus; Jesus and Mary in the Garden of Gethaemane; Chamber of Gezith—Jesus accused; Jesus has follow from and the Sybil-- Action ding revealations; Scene for the Strate and Herrod and the Sybil—Action to Golgotia; The law configuration of the Parlace pro-cession to Golgotia; The Jost Bracelet found; Herrod and the Sybil—Action the revealions; Scene found Herrod and the Medium.

on Spiritual Authority from Spirits who

were Contemporary Mortals with him

through the Mediumship of

· while on the Earth.-Given

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

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 tened paper and well bound, for ONE DOLLAR, posinge

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RELIGIO-PHILOSOPHICAL JOURNAL.

Poices from the People.

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Anthom of Nature.

BY DR. D. AMBROSE DAVIS.

(The following little poem, of more than ordinary merit, was suggested to the writer from Hetening to 'the varied melodies, including the "Storm at Sea." rendered upon the instrumenta, by the Spirit Band in attendance upon Mrs. Annie Lord Chamberlain, at one of her eminently entertaining musical atances in this city.?

Listen, O listen! the tempest's rehearsal! The ship and the water's take part in the choir; 'The shipoids in the wind, and the white foaming billows,

Are chanting their pains on the strings of the lyre.

The cyclone of death and the storm-peak of thunder.

Are notes in the octave that echo afar, But worlds roll in space like the conge of a cer-

aph, , Nor cease they forever at actave or ber.

The waves of the occas, with nearly-white degens, Are touching forever the chords of the strand, Unceasingly chiming the anthomnal chorus Over the waters and over the land.

The frees how them low in the forest cathedral Assould may be awayed by the pathos of prayer, Oh, Harp of Jehovah, thy tones are all energy, And freely bestowed as the ambient air! The maximum of breeklet from upland to meadow, The voice of the insect, the bird and the bee, Marmoniously process the gespel of Jesus, That fell on his hearers around Galilee.

The breath of the zephyr at twilight of evening, Oh, never a breath was so pensive and dear, Like blessings of angels that hover about us With their benedictions to fall on the car!

Aye, Nature is vess! with melody charming, From summit of mountain to shore of the see; For God's chorus-singers have concord stornal With all things that are or ever shall be.

"Call Mo not Dead."

Gall me not dead when I, indeed, have gone Ainto the company of the ever-living High and most glorious poets! Let Thanksgiving

Rather bo made. Say-"He at last both won Rest and release, converse supreme and wise, Music and cong, and light of immortal faces; To-day, perhaps, wandering in starry places, He hath met Heats, and known him by his eyes. To-morrow (who can cay?) Shakespeare may

And our lost friend just catch one syllable Of that three-conturied wit that keps cowell— Of Milton—or Denté, looking on the grass, Thunking of Beatrice, and listening still To chanted hymne that sound from the heaven-

To He or Not to He.

In brief, the world of external facts, to them, seemingly became obliterated, and the ideal became the real; and their brighest fancies were continually expressed in measured words of the most chasts diction. Well do I remember of remarking to them-not more in jest than in earnest, that we may expect ere long to behold a modern Shakspeare, Byron, or Moore, which elicited the prospective mother, this answer: "Let my

first-born be the embodiment of all that is poetry." Suffice it to say that the prayer thus expressed by the young married lady touched the chords of life in the newly conceived being; and to day, though unknown to the public, her first-born stands as a model poetess from whose lips seem to flow without effort the most beautiful lines of poetry—such as would well compare with those of a Mrs. Hemans or Browning. Other peculiarities characteristic of the lives of those persons at that time, such as a love of romance, and psychic literature are highly developed in the life of the young poetess.

Again, at a later period when these same parents were wholly wanting in faith of the existence of God, and to avail themselves of such proof, had by advisement of friends, procured the astronomic-al works of the learned Thomas Dick; and were pouring out their life in thought over the vasty deep of the great solar system until their every thought was illuminated by the lustre of the star-ry world. So grandly and forcibly had the learned astronomer painted the character of divine wisdom on the starry canvas that the lady student, seem. ingly, only needed to gaze upon the glories of a star-lit night to enable her to behold the builder of the heavens. This was an important period with her, for in due time she was mother again, but this time of a son. It is enough to say that, that son was conceived and born an astronomer. While he yet nursed his mother's breast and words had scarcely fallen from his infant lips, I have seen him thrown into a state of cestacy when gazing upon the full orbed moon and glowing stars of a clear, still night. Yes, with his parents I have been astonished at his indiscribable love and abil-By to read the locality and the beauty of the stars. He soon passed into the Summer-land, and is now a young man, so to speak, and when I asked him some two years ago, when he appeared in materialized form, "What occupation he followed now?" he answered, "I am studying the history of the stars." Further comment on this point is not needed to show the cause of his early developed astronomical powers. He was an astronomer because his mother made him one.

Well may humanity exclaim, "Who shall save us from our ancestors?" when the germinal atom from which each one springs, is the receptacle of all untoward impressions, as well as those of a high and exalted nature, Mary J. Safford Blake, M. D. cays: "This law has been closely studied in relation to animals. Stock breeding has received much attention both in Europe and America. The massive English draught horse, the racer and Shetland pony, are illustrations of the varieties that may be brought about in the horse. Darwin has shown by careful selections of peculiarities to be observed that almost any degree of difference can be produced in domestic animals." She would improve the race by having those become parents who are perfectly healthy, and who understand the law that governs pre-natal impressions. Elizabeth L. Saxon claims that if a woman is capáble of marking hor child physically, she has the esme power to influence and determine its mentel and moral pocultarities

A STRANGE CASE.

How a High School Professor Was Restored from a Trance by a "Personal" Advertisement.

Joseph I. Bergen, Jr., teacher of chumistry in the West Division High School, mysteriously dissppeared from his home, 570 West Washington street, on Friday the 9th of November. His wife had been an invalid for some time, and Mr. Bergen had been so dilligent in caring for her that

THE INDIANS.

Spirits Tell Them to be More Humanc.

The Bismarck (D. T.) Tribuns contains the fol-

At our request Col. Sweet, who seems to command the confidence of the Nez Perces to a remarkable degree, last night interviewed Joseph in his tepee, which was filled with the braves and head men of this interesting tribe of Indians.

Joseph, whose Indian name is In-mah to-yelahk, through one of his braves named Mah-chusek, who spoke English sufficiently well to be easily understood by one accustomed to the Indian modes of expression, scemed very much interested in the interview, and expressed himself freely, and without any hesitation.

As to their religious belief, he said that all of the good Indians, of their tribe held to communion with the spirits of their deceased friends. That these spirits frequently came to them in the still hours of the night and conversed with them, and gave them directions what to do and to who live. That this change in their mode of warfare, whereby they had shown such kind and humane treatment to the prisoners, had been in accordance with the directions of their spirit friends. That these spirits told them to always do what was right towards everyone; that they must stand up for what was right, and if they should be killed while doing so it would be all right with them. As the Indian expressed it, "It would make no difference."

make no difference." They said they had some bad men among them, but they were those that did not believe in the spirits of their dead friends coming back to them, or if they did believe in it, that they refused to do as the spirits told them they ought to do. They did not believe all the spirits were goed, but good spirits came to good men and bad spirits to bad men. That if we would take the advice of good ones, we should do all right, and have friendship injour hearts for everyone.

SPIRITUAL PORTRATES.

Marvelous Crayon Sketching While Blindfolded.

The Rost, of Cleveland, Okio, cant a reporter to interview Mrs. Andrus, the spirit artist. It appears from the account given that he first proecceled to have the medium blinfolded securely "She did not have her eyes covered in the ordinary way as when playing blind-man's-buff," "but she had them covered with pieces of linen cloth folded over and over on each other, and each piece having wrapped between the folds in the centre a square section of black leather. The eyes were covered with these blinders, and over all, holding the linen pieces tightly in place, was a lieavy strip of cloth securely fastened. As soon as she was blindfolded, Mrs. Andrus was entranced, and sizzed a dark-colored crayon from the midst of a large number of many-colored crayons, rubbers, pen-knives and other articles on a small table at which she had seated herself, and began to draw on a square piece of paper. The surface of the paper was slightly roughened, rendering the drawing better in appearance, but enhancing the difficulty of making sketches on account of the fromble in trying to rub out any wrong marks that might be made. The picture once commenced, the drawing proceeded vigorously, despite the fact that it required the use in turn of erayons of dilferent colors These numerous crayons seemed to be mixed in inextricable confusion on the table, and they were changed in position still more by the reporter's skill in often substituting anoth-er crayon for that one he_expected the artist would wish to greep next. The alterations made, however, did not result in the slightest agitation on the part of the medium. She invariably select-ed from the midst of the pile the exact crayon which she wanted, and employed the instrument in drawing as skillfully as if she had possessed the full use of her eyes. She also picked out a pen-knlle from the pile of articles without having to reach for it in the least. As she applied a dark crayon to the hair of the girl whose face she portrayed, a red crayon to her lips and a flower tastily arranged in her tresses, never making a mistake in her work, the woman announced that the spirit of YaKee, an Indian girl, had taken possession of her head, while the spirit Carlos An-gelo, a relative of the great Michael, was directing her right arm. Yakee talked of all sorts of things, and made the assertion that there was a spirit form standing over the reporter that very moment. His name was Samuel; he had gray heir and a bald head-the visitor's hair and mons tache are pretty full and black-and mentioned numerous other peculiarities possessed by Samuel Murch, a brother of the investigator, who had died not long before. "How does my brother enjoy himself where he is?" was asked "Oh, he is getting along very well," was the re-y, "he is occupying the sphere that he would naturally inhabit from the short period that he has been in the spirit land, and is gradually grow-ing toward a higher plane."

to fetch wood to burn her, the sheriff hung her up, that she died on the gallows before the wood could be brought. This account of Juliana Cox's witcheraft and death is abridged from the statement of Dinab Jones before a committee of delegates to revise the laws of Connecticut.

DIAMONDS, ETC.

They are Made From the Atmosphere —Another Step in Advance.

It appears from the London Spiritualist from which we glean these items, that a very curlous scance was lately held at Maivern. There were five in the circle except the medium. The writer says:

Twelve years ago I was told, in a scance, that the spirits would be able in the future to materialize gold and gems. Last summer Joey, a controlling spirit, told us the same. There were five of us in the circle, besides the medium. Joey said, Re-member that I now tell you that we shall by and by he able to materialize gems and gold. At a subsequent scauce I spoke to him of what he had said, and he replied, "Forbidden subject mamma." At our scanes on the 14th inst., Joey said, "I am now going to keep my promise to materialize gold and gems." He played his musical instru-ment and courses with us nearly ap hour when ment and conversed with us nearly an hour, when Ernest greeted us, and asked that the medium should rest. We sat with Willie, the medium, out-side the curtain, with the light of our lamp. Wil-lie seemed partially entranced, but sometimes spoke. He sat near the black curtains that are suspended before the sofa on which he reclines, and which form the only cabinet we ever use. A tall female form, rohed in white, put aside the cartains, and Willie seemed drawn to her. She did not take hold of him, but he moved to her, just as a commandualist follows the mesmerizer. For a little time they stood together before us, in a good light: then Willie lay down on the sofa, and the stood alone. Soon she retired; the curtains fell together; but gulekly the one-armed spirit Ab-duilah, came forward. We were directed to have more light. We turned on the gas, so as to have sufficient light. He came very near to us, and al-lowed us to examine his jewels, that were amazingly rich. In my carestness to see, and examine closely, I pressed against his solid form, and said, "I beg pardon," as I would have said to any gen-tleman. He gave each of us the privilege of examining his jewels, one crescent form, the other like a star. He wears diamonds, emeralds, and rubies. After him came Joey in a very becom-ing dress, which we had never seen him wear. He had a kind of hood upon his head. He sat at the fable, and ested for morer and a book, which the table, and asked for paper and a book, which were given him. For some time he moved his hands as if gathering something from the atmos-phere, just as when he makes muslin. After some minutes he dropped on the table a massive dia. mond ring. He said, "Now you may all take the ring, and you may put it on, and hold it while you can count twelve." Miss M— took it, and held it under the gas-light and, put it on her finger, and finally remembered to count twelve. Then I took it, and examined it under the gas-light. It was a heavy gold dog, with a diamond that ap-peared much like one worn by a friend of mine worth £1,000. Joey said the value of this was 900 rolf as Mr. W examined it as we had done. He now made, as it seemed, and as he said, from the atmosphere, two diamonds, very clear and beautiful about the size of half a large pea. He gave them into our hands on a piece of paper. We examined them, as we had the others. He laid the ring and diamonds on the table before him, and there next appeared a wonderful cluster of rubics, set with a large ruby about half-an-inch in diameter in the contro. Joey said, "I might, leave the the ring as a keepsske for Willie, but it might make him selfish." He told us that the market value of the gems was £25,000. He remarked, "I could make Willie the richest man in the world; but it would not be the best thing, and might be the worst." He now took the joweis in front of him, and seemed to dissipate them, as one might melt bailstones in heat until they entirely

Notes and Extracts.

A Catholic paper of Belgium published a message from the spirits through Dr. Slade.

The rosy hues of the evening sky, that gently fade as night draws her muntle over the world, reiterate the mighty power of the love of God.

The great heart of the universe, in its gigantic throbbings, speaks of the mighty power which moves the colosest machinery of law.

Matarce's laws are true; spiritual laws are equally true in the workings and development of spiritual life.

In love and wisdom Jeaus was the manifest power of God, the same as you and every other human being are.

None but carnest, unselfish workers will be of much use in any society; selfishness is to society what arsenic is to food—poisonous.

Every church creed is elaborated by the wit of man-therefore noue can last forever; and the most of them ought to die at once

"Gen. Washington is in constant communication with me, and during the summer and fall I received messages daily," says Mrs. L. E. Lewis.

Dr. Slade has furnished the investigators of Denmark spirit messages, writing in the Danish language.

The religion of Jesus consisted in the love and worship of the Heavenly Father, and is doing good to his fellow men, still he was no better than thousands of others.

Jesus promised that the spiritual gifts which he exercised so conspleuously, and worthily, should be continued after him. To day there are many better mediums than he was.

The intention of Spiritualism is not to pull down, but to build up; that is, it has no intention of pulling down what is true, but to make it stronger. It always pulls down error.

The Roman Church has always contended for the destrine of the communion of sainis, but have undertaken to confine it to the priesthood.

All of God's children have around them their guardian angel friends, for each spirit is a part of the divine essence of the Infinite, and is watched over and cared for.

The first Thanksgiving of this country was observed Feb. 19th, 1795. It is awlays well to be thankful, if you have anything to be thankful for.

It is no necessary part of a creed that those who accept it should pledge themselves never to change their opinions. In fact is it not better to have no creed at all?

Col. Eldridge and wile have been detained from filling engagements in Texas by affliction. Mrs. Eldridge is an excellent slate-writing medium.

We can only rise to a higher plane by trusting in some power better than ourselves. In order to go up we must look up; yes, and assist others, too.

Man is more certain of those truths which come to him through his reason than of those which come through his senses. A mirage on the occan has often led the sailor astray.

Dr. J. B. Buchanan writes: Allow me to add here that I think the RELIGIO-PHILOSOGHICAJ, JOURNAL is decidedly improved under its present management.

"The Church must return to primitive Christianity-recognize the spiritual gifts bestowed upon her organizers by Jesus Christ," says Cyrus Jeffrics. He clings to Christianity as a word, with a death grasp.

Two Seventh-Day Baptists were recently fined four dollars each in a town in Central Pennsylvania for working on Sunday. They didn't pay, but went to jail for four days, thus vindlesting the supreme i It is true that a vast number of Spiritualists never open the Bible except to hunt from its pages some criminal precept, or apparent contradiction, to be used as a weapon to condemn the book. When Jesus gave the command to his disciples, "Go ye into all the world, and preach my gospel," etc., he also declared in connection etc. he also declared in connection, certain signs should accompany those who believed. When Father Abraham turned his servant girl adrift, with her little walfe upon a cold, relentless world, God sent his messengers into the wilderness to meet the mother, and to provide for the wants of Abraham's child. About the middle of the Third Century, Cyprian wrote: "Beside the visions of the night even boys among us are filled with the Holy Ghost, and in fits of ecstasy, see, hear, and speak things by which the Lord sees fit to instruct us." The little Gods of the old Bible, that talked so much, will not do to depend on; they never talked about spiritual matters, and they were all cruel failures in temporal matters. In fact, we don't know of a book-made God worth a cent to anybody. Of could we step behind the curtain that con-ceals from view what is transpiring in the world, we think that chief among the holy duties of reeemed mothers is to fly earthward to move upon the hearts of wayward children and lead them in wisdom's ways. When Paul spoke to the Greeks at Athens he did not tell them he had brought them another God or a new religion; but that he had come to make clear to them the being whom they already worshiped. He who can make God clear to the comprehension of man, never has existed, and never will exist. John Wesley said, "The great reason why the miraculous gifts were so soon withdrawn, was, not only that faith and holiness was well nigh lost, but that dry, formal, orthodox men be-gan even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture." According to Huxley's "beef steak theory" dream is simply the result of the inhibition of so much beer and wine, which, setting the molecules of the brain free, go unconsciously and discordantly clashing about until, by a sort of accident, they evolve and assume the form of an allegorical dream. **Paul**, servileur de Dieu et apotre de Jesus Christ, pour instruire les elus de Dieu dans la foi et dans la cannaissance de la verite qui est selon lapiete. The above message, in French, was given by Dr. Slade, and was published in the La Ranovation, a Catholic paper. The London Post learns "with astonishment not to say alarm," that a few influential authori-ties, both in church and state, have determined upon securing a revision of the baptismal and or-dination services, as well as the office for the visitation of the sick, in the Church of England prayer book, with a view to the elimination of those parts which appear to sanction the doctrine of the apostolic succession and auricular conforsion. S. Jonkins, ex-President of the State Spiritualist Society, of Minn., writes: We had a very an-joyable time at our convention in Minneapolis. there was a good degree of interest manifested. The cause of Spiritualism is advancing in Minnesota; the learned and cultured are embracing its teachings. If we could keep such locturers in the field as Brother D. P. Kayner, who was with us at our State Convention, the chrystalized creeds in this State would crumble to ploces. John A. Mills writes from Treat, Michigan: John A. Mills writes from Trebt, Michigan: The friends of progress in the township of Osse-novis, Muskegan Co., Michigan, have organized under the name of the Liberal Progressive Society of Casenovis, and hold their insettings at Treat. We have been holding quarterly meetings at Treat. We have been holding quarterly meeting will be the last faitures and Sunday in January our quartur-ity meetings the last Saturday and Sunday in April, July and October. Officers: John A. Mills, President; N. E. Whitney, Secretary; John Her-ald, Treasurer; E. H. Topping, James Senter and Ames Elater, directors. Aunos Slater, directors.

DECEMBER 8, 1877.

In Ginurch and in State It is rule or be ruled; In contable and marriage It is fool or be fooled; In logic and law It is nick or be nicked; In gambling and trade It is trick or be tricked; In treaty and war It is beat or be beaten; In the struggle for life It is eat or be caten.

THE CHILD IN EMBRYG.

Impressions Made Upon the Mind of the Mother Transmitted to the Child.

Between the child in embryo and the mind of the mother, there seems to be almost as close a connection as there is between the musician and the response that emanates from a plano, when he touches the keys. If the mother's mind is imbued with sublime thoughts, high and noble aspirations, while at the same time, she is kept constantly busy-not sufficient to induce fatiguethe child will receive impressions therefrom that will as surely bring forth a response in its future life, as the touch of the fingers upon the key of a a musical instrument, will bring forth a particular note. One of the most remarkable cases of an impression on the mind of the mother, affecting the organism of the unborn child, occurred lately at Evanston, in this state. Some two months after the mother be cameenceinte, the father, one day returning home from business, playfully palled her left ear. In frightened tones she immediately erled out, "Ob, you have slit my car with the earing!" Although her ear was unharmed, so impressed was she with the idea that for several minutes she could not be dissuaded, and continued feeling the pulled car. A few weeks ago the child was born, and strange to say, its left ear was slit as though by an earring' jerked through the flesh. The mother maintains that its appearance corresponds exactly with the impression that so filled her with fright at the time related. Lately the separated parts of the car were united by a surgeon, and, except a little necessary scar, promises to be as sound as its mate.

When the time shall have arrived that particuiar attention is paid to the pre-natal development of children, there will be fewer criminals in the world. There is a close sympathy existing between the mind of the mother and the embryotic germ, and it is within her power, to stamp its: nature with the purest and highest of impulses. If her mind is disfigured with licentious thoughts and deeds, rest assured that the embryotic child will be disfigured in a like degree.

J. H. Mendenhal says: Already we are blessed with the teachings of the angels—with the loved ones from the brighter spheres we hold sweet communion, face to face, and learn directly their lessons of wisdom. Nay, we behold their almost unbounded power in the materialising phenomena by their will power; and they continually invite us to "come up higher." Why not, then, we repeat, be angels ourselves? Why not our rising generations come at the high call of wisdom? In other words, why not all mothers give birth to infant philosophers, poets, orators, musicians, etc. which are so commendable to the taste of refined society? That such is the law of life, I unhesitatingly declars to be, and offer as proof the following facts which I know to be true:

Some thirty years ago, I was personally acquainted with a newly married pair, who at that time, were companious of mine in the study of psychical science, when the sunshine of poesy seemed to suddenly burst in upon their souls with all the force and beauty that characterized the life of the grand old masters of ancient melody

gen had been so diligent in caring for her that he had seriously impaired his health. Fears were therefore entertained that his reason was dethroned, and his absence created unusual alarm. The case was put into the hands of the suthorities, and it was learned definitely that Mr. Bergen called at his bank, drew \$100 and left on the Michigan Southern train on Friday afternoon. Telegrams were sent to every point that he would be likely to visit, but without avail. Yesterday Mr. Bergen returned, and his story is indeed a strange one. It seems that during their courtship, Mr. and Mrs. Bergen had frequently engaged with their young friends in church tableaux, and that on such occasions Mr. Bergen assumed the character of "Gyp," while Mrs. B. enacted "the Angel." In her distress at her husband's absence, Mrs. Bergen conceived the happy thought of bringing him back through a "personal." Accordingly she had the following inserted in a Chicago paper:

LERSONAL—"GYP." SEND ME YOUR ADDRESS and I will follow as we planned. All well and Dr. Baker has me ready to come. "ANGEL." (Boston, New York and St. Louis papers, please copy). The New York papers copied the advertisement.

The New York papers copied the advertisement. Mr. Bergen says he remembers absolutely nothing from the time he left Chicago until he saw the advertisement in the New York papers. He was apparently in a trance. The sight of the advertisement aroused him to consciousness. His condition flashed over him. He instantly telegraphed to his wife and took the cars, and yesterday arrived at his home in good health. Chicago Evening News

This is certainly a "strange case" viewed from an orthodox stand-point, but when critically examined in the light of the harmonial philosophy, it becomes clear that spirits had entranced him for some special purpose and when he noticed the personal, they saw fit to awaken him to consciousness. The world is full of "strange" occurrences Not long since a men in Virginia, Nevada, dreamed that he saw the next door neighbor brought home dead from the mine in which he worked. He told his wife of the dream next morning, and during the day they talked a good deal about it-On the second day the man who had experienced the dream looked from the window and saw the neighbor on his own door step about to leave for the mine. He said to his wife: "I have a great mind to go and beg that man not to go to work, my dream haunts me so." The wife answered that it was a foolish thought, which would only annov the man, and was not worth mentioning, as it was the neighbor's last day in the mine. Within two hours from that moment the neighbor's body, erushed out of shape and quite dead. was brought home.

That, too, was indeed a "strange" case, when we consider that dreams have no other foundation than a rickety brain, a dilapidated stomach, or "too much" supper; but when examined under the light of spiritual impressions, they assume an importance that can not be ignored.

Sees Her Own Corpse. M. A. (Oxon) relates this case: "About the year 1611, there lived in Spitalifields one Mrs. Anne Stephens, a person at that time well known and respected for her dealings with the Mercers on Ludgate Hill. While seated one evening in her house alone, musing upon business, she happened by accident to look behind her, when, to her great surprise, she saw as it were a corpse lying extended upon the floor, as a dead body should be, except that the foot of one leg was fixed on the ground. She looked at it for some time, but by degrees withdrew her eyes from so unpleasing an object. However, a strange curiosity soon overcame her fears, when she ventured a second time to look that way and saw it for a considerable time longer, fixed as before. She again turned from the melancholy spectacle, and, gaining courage after a little reflection, got up with a design to satisfy herself of the reality of the vision, by going nearer to it, but, lol it was not there. This circumstance proved an admonition to her; for taking it as a warning of her spproaching dissolution, she foom that hour began to settle her worldly after, and had just time to age them arranged when ahe was taken ill of a plearisy, of which ahe died in seven days."

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WITCHES.

The Hanging of a Witch in Connecticut About a Century ago—The Jail Haunted Where She Was Confined.

The Hartford (Ct.) Times contains the following: In the beautiful town of Glastonbury, in Connecticut, the following remarkable event occurred in 1453. In March of that year one Julius Perry went out with his dogs to hunt. In the depths of the forest he discovered (as he alleged) an old gray fox, and his dogs gave chase. After chasing this fox upward of two miles, the animal was holed. When Mr. Perry came up he heard a strange noise over the other side of the hole, and going to the spot, ho there found Juliana Cox lygoing to the spot, ho there found Juliana Cox ly-ing and panting for breath. Her left shoulder was bleeding and had on it the marks of the dogs' teeth. This was just the spot on the gray fox's shoulder where the dogs had seized him. Upon this testimony Miss Cox, a maiden lady of 44, was brought to trial for the capital offense of being a witch on her approximant should not do it. witch. On her arraignment she pleaded not guil-iy, and it was determined that a committee of the selectmen should examine her person for witchmarks, in order to introduce confirmatory proofs against her. She was therefore remanded to prison. The following persons were appointed on the committee: Eben Brewer, Alexas Jones, and Samuel Cutworth. These men proceeded at once to the prison, and stripping Miss Cox they began their examination. For a time exceeding an hour they could find no marks, and Miss Cox submitted to their examination with tears and sobs. Finally, when they had pricked many places on her body she confessed to two marks-one a little below the right hip, and one on her left arm. The committee now became satisfied that these were true marks, as the flesh was thereon discolored in a slight degree. They thereupon made their re-port to the court appointed to hear the trial

The evidence confirming that of Mr. Perry, was thought to be conclusive, and on the 3d of April the trial took place. It was thought unnecessary to resort to further tests, and Miss Cox was found guilty of witchcraft on the evidence already quoted, and sentenced to be hanged Strange noises and demons haunted the jail at Hartford up to the time that her execution took place, which was on the 7th of April, at 5 o'clock in the morning. There was a large concourse of men and women attending her execution, and although she declared that she was unjustly accused, sud that she confessed to the witch-marks to stop the pain of being pricked so cruelly by the committeemen yet every person present believed her to be a true witch and in league with the devil. She further declared that Julius Perry accused and would have his will of her; that she constantly refusing, he set his dog upon her; and the animal bit her shoulder, and that he, fearing to be detected by this beau his will of her; that she constantly refusing, he set his dog upon her; and the animal bit her shoulder, and that he, fearing to be detected by this beau the she said the charge of witchcard grainst ing. This she said under the gallows. Whereapers a shout was made among the people is "burn the witch," as hanging we too easy a death for so forff a strumpet of the devil. While the people went

disappeared.

An Arknusss Colored Sermon

E. S. Howen writes:

There are probably many people in the North who believe that the various ludierous sermons that are published in the papers, purporting to have been delivered by negroes in the South, were made up by scoffers. I attended a colored Baptist meeting a few evenings since, and heard a sermon delivered by a colored man, who is considered by his race here to be a man of more than ordinary intelligence and oratorical abilities, of which sermon I will give you a fair and correct extract. Speaking of Jeremiah, he said:

"Jerry Mire was a weepin' profit an' a great an' good man. He loved an' feared de Lord, fo' which he was much persecuted by de wicked men ob his day. Dey tramp'ed him under der feet; dey chugged him hed fomus into de mud an' de mire, an' when he pulled his hed out his ha'r all stuck in de mire, an' dats de reason why dey called him Jerry Mire."

Vienna, Austria.-The inhabitants of the "Ziegelgasse" are laboring under an intense ex-citement ever since August 18th, this year. From that time onward stones have been hurled in great numbers at house No 23, property of Mr. R. Ma-sin, a marble cutter, and no one detected or implicated. During several hours every day large and small stones came from unseen, or at least undetected hands, and in the rear of the building every window pane has been smashed in, and several tenants have been otherwise injured in property, etc. The son of Mr. Lichtenberg has been severely wounded by these strange missiles, and although the police, gendearmes and private watchmen have guarded the premises and nearest neighborhood for over three months, the stones are still thrown, and even in their very presence. Since October 12th stones of great weight are thrown, and in no case could it be determined from what direction the missiles came. They suddenly appeared, giving no clue to their "wherefrom." At Vienna they are still groping in the darkness of Catholicism, for, instead of giving the spirits credit for their performances, they are still to day on the "qui vive" for those naughty boys who threw stones for three months, without being detected by a dense neighborhood and numerous police!-Dr. H.

Thomass Cook, writes as follows from Glencoe, Mini: Since the meeting of the State Association in Convention at Minneapolis we (Arthur and 'I) have given one entertainment at Rush City, one at Sun Rise, three at North/Branch, Chisaco Co., two at Long Lake, Hennepin Co., two at Rockford, two at Howard Lake, one in Cokato, Wright Co., one in Dassell, Meeker Co., one at Huchinson, two in Glencoe, McLesil Co., and three at New Anburn, Sibley Co., with excellent effect and success. To be sure, we have much prejudice to contend with, but it is gradually meiting away. The friends here noticed a marked growth in this place since my lecture here last february and circles are now held and mediums rapidly developing.

Hudson Tattle records a case of a scalaring man named Toombs, who awoke his wife one night to show her a coffin that stood by the bed. She could see nothing. He got up, and saw himself in the coffin. The second day afterwards he was walking on the edge of the wharf, when his foot slipped, he was thrown into the river and drowned. His body was taken home and his coffin stood on the identical place where he saw it in his vision.

his vision. J. M. Peobles.-J. J. Morse speaks as follows of J. M. Peobles in the Basker. A ripe schoiar, a most able and winning speaker, and an accomplished author, Dr. Peobles is a host in himself, while aided and strengthened as he is by angel powers, he wields a potent influence for good wherever he labors A monument of seal and davotiou, and a pattern of enduring kindness once most with he is remembered ever alterwards. Having enjoyed the pleasure of his friendahly here and "In the States," my sympathies flow out to meet our pligrim brother and greet him in advance of his advent in our midst.

RELIGIO-PHILOSOPHICAL JOURNAL. **DECEMBER** 8, 1877. Mental Medicht., Evans. Man's Trac Seviors, Denton. Ministry of Angels Realized, by A. E. Newton. Manual for thildren (for lyceume) - A. J. Bavis, Cio., My Affinity, and Guber Storles, by Lizzle Doten....... Mediumatily, its Laws and Conditions, with Brief In-structions for the Formation of Spirit Circles, by J. M. Powell. Moravis, Eleven Days at. T. R. Hazard. Mesnerlem, Spiritualism, Witchcraite, and Miracle, by Alten Patnan. Modern American Spirinalism-1843-1668. By Emma Hardings. Moranis and Mediumship, by T. F., Hazard. Moraing Lectures, (20 Discourses) by A. J. Davis..... Morains and Mediumship, by T. F., Hazard. New Gospel of Heath, A. Store, M. D. Clo. 2.50 48, pa. 1.25 19 10 02 50 02 60 65 1.40 10 Agents Wanted. LIST OF BOOKS Busines Cards. Zhysicians. FOR SALE BY THE S 1 2 a day at home. Agents wanted. Outfit and Sterme, free. TRUE & CO., Augusta, Maine, THE MAGNETIC TREATMENT. FEANK BAEFR. 5. W. 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P R E F A C E:--Madame Rohud (Marie Jeanne Phillipon.) Mary Wollstoneorafé Godwin. Mary W. Godwin Shelley. George Sand. (A. L. Aurore Dadovant.) Harriet Marineau. D'Arusmont.' Emma Murtin. Magret Reynolds Chapplesmith. Ernestine L. Rose. Frances Power Cobbe. George Ellot. (Murian Evans Lewis.) This work fils a place in liberal literature that should not Inger remain void. Mrs. Enderwood has done her work with a kind and loving heart, and done it well. The book is finely printed on excitationary pace, and will please every buyer. Pano. cloth. 360 pp. Price \$1.55, postage free. *For sale, wholesale and retail, by the IkEROTO-PHILO-sorh 9AL PUBLISH HOUSE, Chicago.

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RELIGIO-PHILOSOPHICAL JOURNAL.

DECEMBER 8, 1877.

THE ROSTRUM.

Important Questions Answered by the Con troi of Mrs. Cora L. V. Richmond at Grow' Hall. Chicago, Oct. 21st.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

QUESTION :--- What can be done for the salvation of the human race?

Answer:--It would be necessary for the questioner to define from what the human race is to be saved. The theological idea of salvation implies a terrible something to be saved from. The past history of theology shows that without salvation, the seeking involves more terrible misery than anything else. Accompanying the desires to be saved from inevitable torment in the future, are the long line of other evils from which the world might much more desire salvation. The idea of Hades, Gehenna, or hell, as variously interpreted by the different religions of the past, implies a state of. future torment, from which by various devices and offerings by different forms of worship, and different exaltations, performances, praises incantations, the human family here are to be saved. Chiefly the ancients prayed to be saved from death, since death meant entire oblivion of the senses and there was little in the material age of that past time to denote an immortal state. The death that drowned human beings in oblivion was much more desirable than that other kind of death.

Whether saved from Hades of the ancients, or the Soa of Oblivion of the Greeian peried, or the Hell of the Christians, would be a matter of but little choice. Salvation presumes two conditions: first, a state to be saved from and the requisite power outside of human beings to prompt that salvation. There is an essential spirit of truth manifested in the revealed religions of different ages. It is not the hell, Gehenna, or the torments pictured by theolgy that Christ or his teachers came to save most people from. It is not the oblivion of past time, that Jesus come to save men from. It is not the Infermo, the Lethe or hell, nor the tortures of darkened fiends, that men desire to be released from. Christ's words were that he came to save mankind from their sins, not from the consequences of their sins, nor in their sins. His express teachings were that man should have the Kingdom of Heaven within; that by rectitude of life, that, even, shall be attained. The theological scheme drowns man in an abyss of helpless torture, and then seeks an impossible scheme of salvation

The truth is so simple that the clearness of vision required to comprehend it. would not disturb the equilibrium of the mind of a child, much less a human being of mature years. Material life surrounding the hu-

many can not be reached; is a special pleading of humanity to be exempt from the responsibility of their short comings; or the manner in which demagogues plead their way in places of power; is the method by which men seek to overleap the consequences of their own actions, by striving through innocent sacrifices to escape the penalty. Salvation thus used is an attempt to bribe the Deity to a consciousness of your goodness, and good behavior when perfectly aware that the infinite intelligence must have realized that it is not true; in other words it is the attestation of the human intellect or material will over the human spirit; the striving of that other nature of yourselves to gain weight other than with the voice of the spirit, and make some special exception by which you shall be recognized in the Kingdom of Heaven.

vised by an autocracy for the few, while

There is no better definition of Satan, the original tempter of mankind, than this same individual selfishness; the same external man that tries to deceive and pervert the spiritual expression and strives to tempt in every possible way. Undoubtedly given with simple allegorical meaning; Satan, occurring in all languages from which interpretations have been made, was a term used for Christian purposes; you will find that the serpent, Beelzebub and Tempter are all synonymous with selfishness and individual desires in man, and that the conquences of that, man has sinned, confessing himself as yielding to the power of temptation, desiring to escapathe consequences. of his own acts, and by the external and ancient laws of sacrifice, offer some one else as an atonement for his wrongs. The law of infinite justice, as well as the infinite. love prevails.

Do whatever he may to escape, man finds his efforts to be futile after all. Salvation only comes by having filled the penalty, and experienced the remorse and repent. ance which knowledge gives. We offer no plan for the salvation of humanity. We give nothing to atone for individual errors; we offer no scheme whereby human beings can escape in any degree the various experiences of life. On the contrary, as flowers and nature undergo various changes; as the tree to be strengthened must needs be tossed by the storm, so we offer the best interpretation of the laws of life, which spirit existence gives, and ask you to turn to. wards that.

The sun illuminates the horizon this morning after the tempest has spent its fury. The advent of truth in the human heart, of the laws governing the spiritual kingdom, shining down in each condition, illumining and uprearing the pathway of time, and making matter transcendental and glorious by the consciousness of spirit | of hand, for that brings health. You shall power and the soul within man-this is the | not be saved from working the brain, nor | only salvation! The truth comes forth out from the labor of the spirit. By these ways of the skies like the sunlight, adapted and | the Infinite performs his work and mission adjusted to eachjunderstanding according to the growth, culture, and capacity of each. The knowledge that takes the place of error; the true spiritual perception that takes place of dogmatism and creed-that is the only salvation that we know of. If you seek to be saved from the consequences of your ambition and ignorance, you cannot. If you seek to be saved from ignorance itself, it must be by knowledge, If you seek to be saved from the darkness of spiritual obscurity, it must be by spiritual light: there is but one antidote for darkness, and that is light; there is but one antidote for error and that is truth; there is but one antidote for sin, and that is the performance of moral obligation; there is but one antidote for suffering, and that is resignation, when suffering is beyond your control; the fulfillment of law causes cessation of suffering when suffering is the result of the violation of law. These are the only means of salvation that we can offer. The universe is not cold and voiceless; the stern Nemesis is not as unflinching as man would think. The voice of nature is kind to those who understand her. Christ, crucified, was not an offering for man's sins, but the consequence of man's sins. The truths of Christ led man to the light: offered no bribe to heaven. The teachings of Christ, surging in men's hearts, did not save them from hell, but their own consciousness. To save men from their sins, is the mission of truth; to save them from the sin of ignorance, the darkness of materialism, the passion of hatred and crime in every direction. This salvation is a growth,--is an expansion,-is an unfolding of the spirit, and salvation from the thralldom of the senses. Don't pray for salvation, but work for it. The prayer accompanied by action and striving, is prayer answered by the Infinite law. The atom struggling towards the light; the flower expanding beneath the sun-the infinite shuttles of light plying and weaving the fibres of existence, the offering comes forward. The performance is rewarded largely when the soul lays its fruitage upon the altar of life and says unto God, "Here am I;" this is the meaning of salvation; no fabled Genenna, no everlasting fires, save the laws of infinite adjustment; no literal torment into which human beings are plunged.

From whatever excludes the light of the infinite love! From whatever yeils the movement of your own souls, so that you may not hear the Infinite? From whatever shuts out the light and glory of the universe of God! Therefore those who pray for salvation from poverty, from the thralldom of labor, their voice is heard by an effort-by mental endeavor-by en'ightenment, by protest, which comes of knowledge and the reasoning power of the external mind; but chiefly by that unity of spirit and exaltation of purpose which makes matter amenable to their command and influence. There are those who wish to be exempt from sorrow! What shall be that exemption? Shall the great handiwork of nature pause to spare your loved one? No birth time and no death, because man comes weeping and wailing in the shadow of darkness! Pray for the salvation that comes of knowledge; birth and death are but a change of life; but that loved one removed from your side is not buried in darkness, but is alive in that single spirit and love.

From what shall you be saved? From the recollection of your existence here? Pray that you may be saved from the prison vault of sorrow, for mourning is a prison in which the soul weaves its own meshes of darkness while the light shines overhead. From what saved? From pride, from ambition, from too much striving for self, from lack of appreciation, the soul shining out of its own possessions; much love is the vanquishing of much hatred; who loves much forgets appreciation; his pride is swallowed up in love. From what saved? From the temptation of earth, and then always have to remain in the great sphere of seraph life, or the idle life of angel or cherubim, without experience which earth gives without a knowledge of those surpassing powers? Pray for no salvation of this kind, but pray always that the pathway being before you, and the surroundings being here, you shall be saved with much grace and knowledge, and truth and love that shines upon the spirit, and is your own possesion.

You shall be saved by yourselves. That light shining above will have no power unless the responsive light within; no power. only that which awakens knowledge within you. There is equal responsibility for every faculty that constitutes the self of man; this comes with the perfection of spiritual gifts. The slave shall be saved form slavery, the pauper be saved from poverty when justice prevails. You shall not be saved from labor, but from the degradation which labor brings to your minds; from all fear of thralldom it wrought in the world. You shall not be saved from the toil No doubt an effort will be made to subvert the public treasury to the upbuilding of the chief institutions of their order,-retaining possession of certain sinecures of government with the final end of aiding the Papal power in its attempt to reinstate itself in Rome.

England offers greater inducements in point of wealth, and English Catholic organizations boast of their clergy and church being divided by internal warfare, and a large minority being in favor almost of the ecclesiastic power in Rome, the attempt will be made there instead of here. If it shall be thought proper to make the attempt, there will doubtless be such a war as as never existed before; in all probability commencing at Rome, this war will spread all over Western Europe; a goodly portion of it will be felt here. Secretly the different orders of the church merged into one grand array, are pledged to reinstate Papal power in temporal authority. This will not be tried, perhaps, by the next conclave; maybe the attempt will be made within the next decade. The late Republican victory in France will have the effect of precipitating this conflict, since the power of controlling the Protestants will be diminished by those in authority in connection with Papal power; this also will be one of the modes of precipitating the conflict earlier elsewhere; we look forward for a general religious war; such a war as has not been known for centuries. No sufficient concentered power or development that can resist this tide in the usual manner. We might hope that America would be exempt. As you have escaped the conflict in other directions, it is not to be supposed that America is sufficiently advanced to avoid this. This is what we expect within the next quarter of a century-a general religious warl

QUESTION:-Will not an attempt be made to get possession of the public schools?

ability of the efforts being diminished; on the contrary it will be doubtlessly in such direction that the first attempt will be made; but if it comes to a conflict, there will be but little consideration for schools; an attempt will be made to selze hold of certain offices of the government to effect the object desired.

QUESTION :--- What about the Church of England Answer:-- A portion of the Church of England, especially the clergy, we understand from good authority, are pledged to the Roman Catholics in case of a disturbance: that is the clergy belonging to the high ritualistic class; so near the Roman Catholic body, they are empowered by the special dispensation of the Pope to officiate for them in certain cases. A large portion of the Church of England are in sympathy with Papal authority, and Mr. Gladstone's note of warning was not without knowl-

country is the world, my countrymen all mankind.

QUARTION:---In regard to the more equal distri-bution of wealth.

ANSWER:-We notice a general tendency which will bring about that result. You will remember if you have watched and studied the course of history, the great tendency in time past, was the suppression of the individual, and the tendency of certain temporal powers embodied in church or state, in monarchies or centralized governments. The reaction from that is republicanism-the recognition of the individual; but individual rights carried to a great extreme produces a kind of selfishness and anarchy: You are now upon the highest wave of that reaction. The tendency is to recognize the right of the individual to what he can secure for a certain equivalent which he gives. In former times this right was referred to the law of might. At one time property was taken possession of by force of arms and carried away.

The different changes in the past indicate step after step in advance. The individual to-day, remember, does not do this openly; does not rob or steal in open daylight like the Brigand, does not carry away captives as in times of slavery. There are now legalized methods to do this, by force of strategy and various devices, to win from the less fortunate brother what means he possessed. This is a step in advance; by and by, the government will make such arrangement that it will be just as wrong to take advantage of a brother man not so fortunate as you in scheming, as now to take advantage in physical force, for the reason he would be as much an object of consideration, and could not build up wealth at the expense of others. We look for this by the indications of the signs of the time, for most surely the world is becoming more fraternal We may justly consider that the next decade will witness another step in that direction.

QUESTION:---In reference to the Commune. ANSWER:-Perhaps the gentleman will be king enough to state whether he means the Commune of France, or Germany, or other lands. The Commune differs essentially in different countries; and in all they differ essentially from trades organizations, and the Workingman's party of this country. All have their special tenets like different creeds of the religious world; but if the doctrines of the Commune of Paris are to be taken by the results, certainly there can be no good in the same; not the right principle connected therewith. The equal distribution of wealth in the world by force of arms, is just as wrong as originally obtaining it by force.

man spirit, is the undoubted gulf, the Gehenna, the Mades, in which humanity were plunged. Who can fear any thing in the future state, much worse in condition than that into which man finds himself plunged -the sea of passion and earthly ambition or aught that sways, or governs by the material senses? Salvation interpreted only means different from that of theology we perceive) that angelic nature when brought in contact with matter, must suffer until it is the God of matter; that by various temptations of the outward body, by all that which the worldly state offers in return for spirit-life, the human being is to be tempted and tried; the power of the spirit is to be finally maintained by the exaltation of the spirit from the material body.

The hell from which humanity is to be saved, is not the hell of creeds, of dogmatism, technical theology, nor burning literally in a fire of everlasting torment: but from the temptation and yielding to temptation of external life, and from the hell of remorse, darkness and oblivion which eclipses the spiritual nature, leaving the soul thus immured in outward life.

The salvation of the human family is not to be so much sought; when people pursue it as a pleasure, it becomes as other schemes of happiness, other projects of individual desires. Salvation pursued to the extreme, becomes a passion of solfishness; and we could place that plan of human salvation, based upon that scheme, side by side with ambition, pride and self-love in other directions. The individual seeking solely his or her happiness, his or her consciousness of the Kingdom of Heaven, is like the man who trades anywhere seeking profit and benefit beyond his neighbors. Desiring salvation, even while one human being is perishing, is accompanied with selfishness.

If it be a portion of the infinite plan that humanity shall be lost, in the name of heavon be lost with them, since the purpose of the infinite may not be thwarted; and your individual desire or seeking for salvation becomes but one of many that seek for hap. piness while others are in torment. On the contrary we will show a better scheme. of life. There is nothing from which you are to be saved excepting your selfish selves: from outward nature surrounding you, from appetites and passions; and these rightly judged become means of disciplining the spirit. If you are to be saved from any needful experience. or if you are not to be tested by the same rules that all humanity in chains are tested, you might as well pray to be in oblivion.

Salvation, as applied to humanity, is a hackneyed word; it is a term that means a peculiar something that comes to the individual as a matter of partial legislation in the economy of the infinite; a scheme is de-

The spiritual light beaming upon you, shines down through the various orders of spiritual beings, and illumines you here, and points to the true salvation. Christvisited the spirits in prison to save them from spiritual darkness. Let the light shine down in your own prison house and external surroundings: this is the salvation that must come.

From what saved individually? From

in the world.

QUESTION:-Shall we not pray to overcome temptation?

ANSWER:-Striving earnestly to overcome them constitutes a prayer. The verbal offerings of prayer amount to nothing unless accompanied by strivinga. Pray, if that makes the desire more active; but remember that a verbal prayer amounts to nothing unless accompanied with a desire of the spirit.

QUESTION:-But is it not necessary to, ask in prayer for grace to overcome evil?

ANSWER:-Has not our heavenly Father anticipated an answer to this prayer? It is necessary that an effort shall be made. A person shall seek in order to find. A. treasure might lie by your side; if you don't seek it you cannot find it.

QUESTION:--Are we not promised assistance from above?

ANSWER:-Certainly. All assistance is there ready to be given; but reliance upon praver alone without individual effort, is like faith without works.

QUESTION:--We must make an effort. Christ says we must ask for what we desire.

ANSWEE :- The distinction is merely technical. "Prayer is the soul's sincere desire unuttered or expressed." Now, there are those who can desire more distinctly by expression. There are others who can pray more distinctly by action. The vocal expression of prayer does not constitute the full meaning of it. You ask by desiring it. The assistance is granted before you desire

QUESTION :-- What effect will the next conclave at Rome, have upon the politics of the United States?

ANSWER:--We believe this subject has been presented two or three times lately. The only answer we can give is, that like all conclaves, it will affect all countries where Roman Catholics exist. At this particular time it may be more imminent in its results on the church of Rome, so it will more immediately affect those countries where the population are Roman Catholica. The Romish church does not intend to give up its hold upon Rome. A distinct effort will be made for the purpose of releasing Rome from the present temporal govern. ment. Undoubtedly an attempt will be made to reinstate Papal anthority in Rome. and make it the permanent seat of temporal power. This undoubtedly will not aucceed; but the result will be a certain kind of disturbance in all countries where the Roman Catholic religion exists, especially in the United States where the Roman Catholics have a large hold upon public resources. Their position of power, seat of their schools and institutions being far spread and concentered, and great advance made in temporal wealth, their hold in many instances upon public offices and upon public resources, will give them, perwhatever imperils or chains the spirit! | haps, for the time being a temporary hold | be then. A great statesman has said, "My

change be brought about.

edge.

ANSWER ;---By the means of the salvation of which we have been speaking. We look forward to the time when it will be as great a crime to be rich as to be a pirate, when a man will be just as much ashamed to hold a large amount of material wealth as he would now to be caught pilfering from his neighbor. Riches and poverty are external expressions of human selfishness in a material way; and just so soon as this selfishness decreases, and material wealth is looked upon for its use with reference to the whole human family, and to individuals, this present relation between riches and poverty will cease. For instance, the possession of wealth; the individual applies the same in the gratification of selfishness, this or that individual aim, while, as society is adjusted ,that same gratification impoverishes others. The time will come when poverty will be unknown because there will be the recognized necessity for the existence of suitable habitations, suitable clothing, suitable food and surroundings for every human being.

The reformation will be accomplished as knowledge increases and ignorance departs; but the wealth and knowledge of this world will not diminish but be differently distributed, so that all in proportion to their need and labor shall receive their bounty. With wealth held in trust, the surplus held by suitable organized bodies, there will be no individual monopolies; but the higher methods of making wealth prevails. Government will not be corrupt, therefore can be trusted with public funds, No need of monopolies, for the government will consider all as children, and distribute to each according to their needs and deserts. For this purpose public offices will be organized, public funds exist, and men of wealth will not leave children and heirs to wrangle over large estates accumulated. because every portion beyond a certain amount will accrue to the state. Riches then will not be made a' criterion of merit. There will only be a sufficient amount of individual endeavor and general work for the purpose of life: men will still fulfill their genius, but their particular line of toil will not be for individual power, but for the beauty and perfection of the world. The means of bringing this about is by education of individuals over selfishness.

ANSWER :-- Why American history more than any other?

REMARK BY AN AUDITOR:-Because more interested in our own country.

ANSWER :-- We perceive no special reason why America should be exempt. When Americans cease to be selfish, the time will

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The physicians all gave me up to die, and said they could do no more for me. Both of my legs were drawn up to my seat, and is was thought if I did get up sgain I would be a dripple for life.

for life. When in this condition I new VEGETINE advertised, and commenced taking it in March, and followed on with it until I had used sixteen bottles, and this morning I am going to phough corn, a well man. All my townsmon say it is a mirscle to see me round walking and working.

Insecting round walking and working. In conclusion I will add, when I was enduring such great suffering, from that dreadful disease, Scroftia, I prayed to the Lord above to take and out of this world, but as VRANTING means to me the bleasings of health, I desire more than over to live, that I may be ald suffering humanity, that of inclose you this statement of my case, with as carnet hope that you will publish it, and it will afford me bleasare to reply to any communication which I may receive the form. I am, sir, yory respectfully. Avery. Betrien Co. Mich. July 10, 1972.

Avery, Berrien Co., Mich., July 10, 1872.

Reliable Evidence.

ME. H. B. STEVENS:

ME. H. H. STEVERS: Dear Bir-I will most obserfaily add my fostimony to the great member you have already reserved in favor of four great and good modified as YEAR TIME for I do not think smooth can be said in its prame, for I was would adve to the smooth that dreadful thereas, Canaerk, and had such bed coughing spoils that it would seem as though I could never breathe any more, and VEGETIME has cured met and I do feel to thank God all this time that there is so good a medicine as VEGE THES, and I also that, it see of the hest medicine of coughing and west, sinking for the at the shouse at the should never breathe and west, sinking for the at the shouse is and advise over hody to take the VEGETIME for I can seem the one of the best modificies that stry was Gorner Meganine and Wahnt Streis. Corner Meganine and Wahnt Streis.

Prepared by H. R. STRVENS, Bener VEGETINE IS SOLD BY ALL DRUGGISTS.