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Truth Bears no Mask, Dows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing:

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NO. 4

LETTER FROM ENGLAND.

Incidents of Travel, Material and Spiritual.

CHURCH AND STATE.

There are certain orders of the crustacean animals, which natural history tells us, are incapable of growth while they remain in the shell that surrounds them. So that when they feel their bodies crowding upon the outer shell, and demanding room for expansion and development—with considerable pain and suffering, they divest themselves of this hard unyielding outer covering, the better to facilitate their natural growth. In a stationary condition, this shell was necessary for their protection and preservation; but as their growth continues, it becomes a prison-house, which, if not burst open, would prevent the design and object of their being. The crustacea are paralleled in the human family. Churchianity has been, since its organization, well nigh, a hard unyielding shell, enclosing the body of thought; but, when human thought has felt the divine impulse of the law of universal progress, which is being more forcibly inculcated in the present age through the tenets of the Spiritual Philosophy, than ever before in the history of our planet, it will eventually free itself—if even by long and painful effort—from its hard and cruel environment.

When England threw off the authority of Papal Rome, and under the controlling influence of a very bad man, established the church of England, she discarded much of evil, it is true, as to Ecclesiastical doctrine and rules. She retained, however, some of the fundamental errors of the darker ages, and seems to have rejected many of the spiritual conceptions, which, to the inner sight—however much perverted they may have been either through ignorance or design—have ever been more or less characteristic of the underlying principles of the Catholic church! Following this succession of the church of England, and consequent in part upon it, the entire religious world has been but up into sects—each one dogmatically opposed to the other—while the bigotry of the combined several parts, may be said to be equal to the concentrated bitterness of the originally fossilized source! Whilst it may be likewise truly asserted of both mother and daughters, that throughout the entire range of thought, there is nothing that so hinders the free and joyous exercise of the mind, or that so deadens the hopes and aspirations of the true Philanthropist, as their general inculcations touching God and futurity. Their dogmatic conceptions as to an angry God and total depravity, conjoined with the existence of a personal Devil and a permanent Hell, so cloud the fountain of spiritual sight with fearful views of the future destiny of the race, that hope, itself, can only stagger through the murky labyrinth of ecclesiastical misdirection?

When England withdrew from the control of the Papal See, one of the evils of Catholicism retained by her, was that of the unholy union of Church and State. That union still exists, although dissenters of every name are allowed, who assume the form of church organization. This allowance, however, does not extend to Phenomenal Spiritualism, as you are aware, notwithstanding its striking analogy to Phenomenal Christianity in the days of the Nazarine and his Apostles. Nevertheless, this glorious century plant in the moral garden of our God, has retained its pistils of truth all along the pathway of the ages; and to-day in London, throughout this kingdom, and well-nigh, indeed, throughout the world, its beautiful petals are shooting forth more or less luxuriantly, and with all the vigor and beauty of their pristine loveliness. The union of Church and State is doubtless a great barrier in the pathway of human progress. But it is evident in this great city, at least, that the controlling influence of this system over the minds of the people, is materially diminishing. True, the ringing bells or tuncful chimes are daily (I had almost said hourly) heard calling for worshippers in their hundreds of churches and cathedrals—and daily throughout the different districts of this vast metropolis, is to be heard, the intoning of the established service, the repetition of a creed under sanction of Parliamentary enactment, together with an occasional sermon based upon texts selected from a book rendered canonical, in part at least, by the edict of James I of England, a monarch, whose history is characterized by efforts to crush the liberties of the people, and to establish the tyranny of kingly prerogatives upon the ruins of the English constitution—as well as by the foolish pedantry of attempting to erect himself into an ecclesiastical judge, *par excellence*. But, it is beginning to be apparent from the sparse attendance on these occasions, and a seeming apathy on the part of the few who attend, together with the glaring indifference on the part of numbers who are officially engaged in the duties of the temple, that the original spirituality of the system has long since departed; and that thoughtful minds, in this country as in our own, are becoming more and more weary—

"Of dropping buckets into empty wells
And growing old in drawing nothing up."

Through the progressive tendencies of the age in which we live, the general mind is growing manifestly cognizant of its natural

independence of both canons and creeds; whilst the bold and unhesitating school of thought engendered by the inculcations of Spiritualism, is further liberalizing the sentiments of those who come within the halo of its influence. And in this broad field of spiritual thought, there are many noble and able workers in this country, whose efforts are securely fortifying the ramparts of truth.

SPIRITUALISM AND SPIRITUALISTS.

Owing to the fact of absence from the city upon their usual summer tours, I have met but few of the representative minds of our cause, as yet—either Mediumistic or otherwise. At the residence of Mr. and Mrs. William Tebb, No. 7 Albert Road, Gloucester Gate, Regent's Park, who, soon after our arrival, very kindly invited a number of friends to meet us, we had the gratification of shaking hands with two or three of those noble souls, who, together with our most estimable host and hostess, are energetically pushing forward the car of spiritual progress, and whose names add lustre to any movement in behalf of humanity. I had great gratification in social converse with Alfred Russell Wallace, F.R.S., author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," etc.; a man classed in the first rank of the Scientists of the world; and yet, who has had the daring to push his investigations outside of prescribed limits, and the nobility to publish the result of these investigations, despite the prejudice of the age and the bigotry of his class. He has most clear and beautiful conceptions as to both the facts and the philosophy of Spiritualism, which he has given partial expression to, in his recent work "On Miracles and Modern Spiritualism," together with other publications; all of which should be read and distributed wherever thought has free expression, or truth can find a just appreciation.

I also had the pleasure of meeting Mr. Thomas Shorter, who was one of the earliest Spiritualists, and is perhaps the most voluminous writer on Spiritualism in England. He began his investigations in 1851, and published his experiences in the *Yorkshire Spiritual Telegraph* in 1856-7. This was the first extended narrative of the kind printed in this country. Besides contributing to the *Spiritual and Liberal Journals*, that have been published since that date, he was one of the two originators of the *Spiritual Magazine* in 1860, editing the same with ability, until early in 1875, when he was compelled, from an affection of his sight, to resign the position in favor of Dr. Sexton. In addition to his numerous contributions, in prose and verse, to the columns of the spiritual press, he has written several pamphlets and volumes on Spiritualism and kindred themes, including "The Two Worlds," a work of some five hundred closely printed pages, which evince much careful reading and research; likewise, an essay on "What is Religion?" "A Reply to a Sermon by the Rev. John Jones, entitled 'Spiritualism the Work of Demons';" "A Sketch of the Life of John Murray Spear," our own veteran clairvoyant, now of Philadelphia; an essay entitled "Concerning Miracles;" a treatise on "Immortality in Harmony with Man's Nature and Experience;" a volume of poems entitled "Wayside Verses," illustrative of spirit communion and kindred subjects, etc., and among his later writings he contributed the article on "Modern Spiritualism," found in Chambers' Encyclopaedia, by invitation of its editor, at the specific recommendation of Mr. Alfred Russell Wallace. Mr. Shorter is about fifty-four years old; and his mental powers are in full force and vigor. But, alas, to the regret of all who know this able and estimable gentleman, he has lost his sight; and that too, just as he had nearly completed an important work upon the "History of Spiritualism in England." This is doubtless a great loss to the spiritual community; but far greater indeed the loss of our worthy brother. Let us hope that, as his outer vision has been closed, his inner sight may grow clearer continually, and his glimpses of the better land grow brighter, as he journeys toward his future home in the higher life, where all the ills and pains of the physical will be left behind forever.

I was also gratified to meet Count Rondì, a distinguished Italian gentleman, who is a confirmed Spiritualist, and is closely investigating the phenomenon of Materialization through the mediumship of a sister of Mrs. Florence Cook Corner, the medium through whom Prof. Crookes obtained such satisfactory results. This young lady, I understand, bids fair to equal her sister. The Count has kindly promised us a seance. I was likewise pleased to meet Miss Houghton, who, I am told, is an exceedingly interesting and wonderful drawing and painting medium. Also the estimable and mediumistically-gifted wife of that able veteran, Dr. Hallock of New York, who is too well and favorably known at home, to need any words from my pen. She is at the head of a Spiritual movement in London. I understand, looking to the emancipation of her sex, in every laudable direction, from a thralldom which is much greater, I am told on this side of the Ocean, than our own. There were many other agreeable ladies and gentlemen present on the occasion referred to; but I need not particularize any further at present.

BARON AND BARONESS VON VAY.

We have been much gratified also, at meeting quite a large number of Spirit-

ists at the rooms of the "British National Association," although many of the members, we were informed, are rusticated at present, including their distinguished President, Mr. Alexander Calder, Mr. W. H. Harrison, the able editor of the *Spiritualist*, and the renowned Benjamin Coleman, who visited America about the period of the commencement of our late war, and was the guest of Prof. Mapes during his stay in New York. We have since met this gentleman at his beautiful residence, No. 1, Bernard Villas, Upper Norwood, near Sydenham Palace, and were much gratified at the reception given us by himself and family. We found him fully supplied with the Spiritual literature of America since its earliest dawn, together with the photographs of Mr. and Mrs. A. J. Davis, Dr. Newton, the beautiful Cora L. V. Scott, now the eloquent Mrs. Richmond, of your city, together with our own, and those of others who were engaged in the pioneer work of our cause. We likewise met Miss Kishinbury, the industrious and accomplished secretary of the Association, who had just started upon a brief visit to America, where I trust she will have a cordial welcome and an agreeable sojourn, which she can scarcely fail to do from her own intrinsic worth, and as the guest of our noble and genial brother, Dr. Hallock. This reception was given principally in honor of Baron and Baroness Von Vay of Austria, who are on a brief visit to this country; and I am sure no one who met this noble pair, could have been otherwise than exceedingly gratified—a pair truly ennobled by the hand of the Infinite, rather than through the distinctions of earth. The Baron is a gentleman of lofty bearing and most genial manners; but he labored under the difficulty of being able to speak but little of the English language. The Baroness speaks the language very well, and in her response to the addresses of the President and Mr. Coleman, was exceedingly chaste and impressive. She is certainly one of the most unaffected, gentle, agreeable, and gifted ladies both intellectually and spiritually, that I have ever met. I held quite a conversation with her upon the fundamental ideas of our faith, the phenomena, and other topics; and found her sublime in her philosophy, beautiful in her sentiments, affectionate in feeling, and grandly noble in her humanitarian efforts and aims. I differed with her, however, in her views as to Reincarnation, which theory she has adopted; but, with regard to which, she is by no means bigoted or dogmatic. I wish I had space to relate some of her interesting experiences, to which I listened—illustrative, unconsciously to herself, of the nobleness of her own spirit, as well as of the truths she was endeavoring to enforce. But, doubtless some of them will be embodied in future volumes from her pen, for she evidently intends working for the benefit of humanity the remainder of her days. She spoke warmly of Bros. Colby and Rich, of the *Banner*, and expressed gratification at being the possessor of their photographs.

AMERICAN MEDIUMS.

I was gratified likewise to meet at this reception, Mr. J. William Fletcher, of Boston, together with my old friends, his beautiful wife, Mrs. Susie Willis Fletcher, and dear good little Mattie Houghton, whom every body loves. Mr. Fletcher is very busily occupied in holding test seances daily, and is giving very great satisfaction. Mrs. Fletcher is not in very good health, and has made no engagements to lecture, I believe as yet; but she delivered an address last week at a reception at Dalston, which is spoken of very highly. Miss Houghton, could doubtless do well here, as a clairvoyant and healing medium, if she concludes to remain—which she thought doubtful when I last saw her.

MR. JAMES BURNS.

I come now to the pleasurable task of speaking of one who has given us the kindest reception; and who has been most obliging, and most solicitous to render our visit to England in every way agreeable; I allude to Mr. James Burns, editor and proprietor of the *Medium and Day-break*, and also of *Human Nature*. Mr. Burns is a most earnest and faithful worker in the dissemination of spiritual truths—devoting an amount of energy and labor, which, in any other field, would have yielded a rich compensation; but which, in this case, has fallen far short of a just remuneration. Nevertheless, as editor and proprietor, as manager of the spiritual institute, as conductor of public meetings at Doughty Hall, in London, and as an almost daily speaker, both in the city and at a distance, he presses forward with the indefatigability of Hannibal when crossing the Alps, scaling every mount of difficulty, and voluntarily sacrificing all personal ease and comfort, that he may the more extensively promulgate the glorious gospel of the hour, and aid in freeing his fellow-man from both the shadowy influences of the past, and the mental thralldom of the present. And all this is done without the moiety of that compensation which such labor should command! Is it not passing strange, that Spiritualists of large means are so proverbially oblivious to the temporal needs of those whose tips and talents are being expended in the mental department of the spiritual vineyard? Is it not a shame that our spiritual journals in this country, I find, as well as in our own, are comparatively so glaringly supported! Brother Burns is barely sustained—although rapidly wearing out I fear, both mind and body, in benefiting his

brother man! Let us hope that the day is not far distant, when literary labor may receive a higher appreciation on the part of the great body of Spiritualists; and that the laborers themselves may receive a more substantial remuneration for the work performed. Not only is Bro. Burns not properly sustained, but he has met with the fate of nearly all active reformers—he has here his personal enemies, I am told, who labor to defeat his humanitarian efforts! And yet, one, who by his own confession, is not classed among his friends, said to me in a conversation recently, that "he believed Mr. Burns was the best Spiritualist in England." This is testimony, certainly, worthy of consideration. I am told too, since arriving, that "Mr. Burns is faulty." Who of us can claim exemption from such a charge? That "he has a rough side, which is objectionable!" If he has, he has not shown it to us. Besides Bro. Burns is a sensitive medium and some media are known to resemble that leaf, which, by some old traveler is described as expanding itself to warmth and gentleness; but when chilled, or roughly handled, not only shrinking and closing, but presenting to the spectator sharp thorns, which had lain concealed on the opposite side of it before. The good wife of Bro. Burns is a very fine medium—also, with varied powers; and her countenance beams with cheerfulness, and good nature. Doubtless she is a great consolation to him; for like himself—she is indefatigable in every good word and work.

MATERIALIZATION.

Owing to the fact of so many persons being absent from the city, but few of the mediums who remain are holding seances. We have had the gratification of attending one however—that of C. E. Williams. There were present, beside Mr. W., Dr. Monck, Mr. W. Eggleston, and Mr. Hearn—all of them powerful mediums likewise. Consequently, the influences were somewhat conflicting during the first portion of the circle, and the noises and other phenomena were exceedingly boisterous, wonderfully indicative of the presence of an invisible power; but were less pleasant than the gentler manifestations of the nearness of our spirit friends. During the latter portion of the evening, however, we witnessed one of the most astonishing and satisfactory materializations I have ever seen. A circle of about fifteen persons sat at an extension table, filling it up all around, except at the end near to which the cabinet was placed, and in which Mr. Williams placed himself. Almost immediately upon the light being extinguished, a materialized head, face and upper portion of a man's body were seen floating to and fro, near to the surface of the table, visible to all by the light of an illuminated substance which the figure carried in his right hand. Gliding to within less than twelve inches of our faces at the same time holding the illuminated object near to his own, the spirit, who purported to be John King, said sufficiently loud to be heard by all the circle, Mr. and Mrs. Forster, do you see me distinctly? The illuminated substance in the hand of the spirit, to which I have referred, seemed about three inches in length, by two in width, and one in thickness; and of the consistency of granite, as he struck it upon the table. After gently floating about, and speaking to several persons very pleasantly, the good spirit gradually and slowly rose upward, leaving his light; and finally disappeared, seemingly passing through the ceiling. And all the time of the spirit's presence, Mr. Williams was slapping his hands together, or striking the sides of the cabinet in which he sat, that he might indicate his whereabouts to all within the circle.

LOGGINGS.

We are most delightfully situated, at No. 37 Powis Square, Talbot Road, Baywater, W. We are near Kensington Palace, Kensington Gardens and Hyde Park, where "Society airs itself" in the celebrated "Rotten Row." We are also close to omnibus and cab stands, as well as a station of the underground railroad. The ladies from whom we have our suite of apartments, are exceedingly anxious to do all in their power to render us comfortable. They are cultivated and delightfully companionable, as well as devoted Spiritualists. If any of our friends contemplate visiting London, we would cordially recommend this as a desirable home in every respect.

HEALTH PROSPECTS.

Delightful as is our home, however, we feel impelled to leave it for the present. This has been an unusually wet and cold season, and has proven deleterious to the health of both of us, already debilitated prior to our arrival. So, we think of leaving next week for sunny France, visiting Brighton, Hastings, and the Isle of Wight, if able to do so, in search of restoration.

At the reception referred to above I delivered a brief address, as you have doubtless seen, in response to the invitation of the President of the B. N. Association, and of Mr. Coleman. That effort, I am sorry to say, short as it was, placed me in bed twenty-four hours. I am consequently not yet able to enter regularly upon the duties of the rostrum, although I have received urgent invitations to do so. I trust, however, I shall yet recuperate sufficiently to be able to speak both here and elsewhere, as invited, before returning home. It is my earnest desire to continue for a few years still in the same field of duty in which I have labored with delight, and trust with some

profit to others, for more than a quarter of a century, for our cause is eminently worthy of the heart's best affection, and time's most earnest effort—it is the glorious religion of nature—a beautiful guide-book to the soul, telling of the pathway arched with galaxies, and paved with stars, through which that soul shall eventually pass to enduring beatitudes in the future.

Fraternally yours,

THOS. GALES FORSTER,
London, Aug. 27, 1877.

Items of Interest in Reference to Spiritualism.

BY H. T. SHILD, M. D.

Your stand in regard to fraudulent mediums commends itself to all true Spiritualists. Spiritualism is not vindictive, neither should Spiritualists be; but self-respect, and true dignity should induce us to leave all those whose ways are fraudulent and deceptive, and the fact that some mediums have practiced deception should make us careful to examine the conditions of all.

It is a well established fact that there are spirits who practice fraud and deception. One of the fundamental doctrines of Spiritualism would not be true if this were not so; namely, that death does not change the moral state of the individual. But as Dr. Crowell has well said: "An honest medium will always successfully rebel against all attempts at dishonest practices on the part of spirits, and it is impossible for any spirit to habitually, or even frequently to practice deception through an honest medium."

We do not want communications from those who have been in the practice of deceiving, for although they may tell us the truth, we no have certainty of it. If Spiritualists will be true to themselves and to their highest inspirations, these barnacles which have fastened themselves to the sides of the grand ship, will soon die and fall off.

Mediumship is very common among children, though often not understood—

"Master Harry Shannon is only eight years old and was born in Washington, D.C. Two years ago his parents were rather suddenly apprised of the genius he possessed. He happened one day to be present when his mother was reading aloud.

"That's a fine piece," he remarked, as she concluded a passage, and, stepping to the centre of the room, he proceeded to recite with appropriate gesture. The mother, alarmed at this exhibition of precocity, ran to a neighboring house for assistance, but she was soon convinced that there was no cause for fear, and since that time the youthful orator, who can neither read nor write, and remembers nothing read to him which does not partake of a declamatory nature, has been exhibiting his oratorical talents in various parts of the country. As he stepped forward to the rostrum of the Exhibition auditorium, and the light hairs of his head, which is closely cropped every two weeks, glittering in the sunlight, there was nothing in his appearance to denote the possession of any unusual amount of intelligence. When, however, he proceeded to recite a portion of "Lord Thurlow's reply to the Duke of Grafton" in a key which, by the aid of a sounding board, could be heard across to the southern entrance to the building, his powers were displayed in all their strength. "Pitt's reply to Walpole," Webster's reply to Hayne, and extracts from sermons by Beecher and Newman, were delivered with perfect freedom and appropriate gesture."

The papers are giving glowing accounts of this infant prodigy, and not one of them knows, or has been honest enough to state that this is a very simple and common instance of mediumship.

We give another remarkable instance, from the life of Samuel J. May. When he was about five years old, a brother two years older was killed by an accident, he says although all was very mysterious to me, of course I believed all that the dear friends told me, about Edward having gone to heaven to live with the angels, and then he continues: "When night came, I was put to bed in the room where I had often lain and slept with Edward. Sleep soon came to relieve my young spirit wearied with grief and strange excitement, and I dreamt—dreamt of Edward. All that had been told me was proved true by what I saw and felt. The ceiling of the room opened over where I was lying, a bright, glorious light burst in, and from the midst of it came down my lost brother, attended by a troop of kind angels. They left him. He lay by me as he used to do, his head on my arm, or my head on his. He told me how happy he was and what a beautiful place heaven was, how kind God and Christ were to him, and how all the angels loved one another. There he lay until morning, when the ceiling opened again, and the troop of angels came to bear him back to heaven. He kissed me, sent messages of love to father and mother, brother and sisters, and gladly rejoined the celestial company."

"I told the family, and gave the kisses and messages that dear Edward sent them. All day long I thought and balked of what I had seen; often as I have since been told, expressed impatience to have night come; and when it came, went eagerly to bed, in the confident expectation that the heavenly vision would be granted me again, and it was."

The next night, and for several nights
Continued on Eighth Page.

IS THERE A CONFLICT BETWEEN DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE COLEMAN. Co-Editor of Religio-Philosophical Journal, 1877.

PROF. YOUMANS AND THE DEMONSTRATION OF EVOLUTION.

It is unnecessary to dilate, to the American public, upon the eminent merits, as a scientist of Professor E. L. Youmans, the editor of the Popular Science Monthly, one who has probably done more than any other person to disseminate the truths of science among the masses in America.

A theory is said to be demonstrated when it brings all the known facts into agreement, explains them, excludes all other interpretations, and is consistent with itself and all that is understood of the ways of Nature.

How is it, now, with the proof of the theory of Evolution, which assumes that the immense diversity of living forms now scattered over the earth has arisen through a long process of gradual unfolding and derivation, within the order of Nature, and by the operation of natural laws?

It is a fact accordant with all observation, and to which there has never been known a solitary exception, that the succession of generations of living things upon earth is by reproduction and genetic connection in the regular order of Nature.

If it is demonstrated that living forms are liable to variations which accumulate through inheritance; that, in the struggles of life, the fittest to the conditions survive, and those least adapted perish. It is a demonstrated fact that life has existed on the globe during periods of time so vast as to be incalculable; that there has been an order in its succession by which the lowest appeared first, and the highest have come last, while the intermediate forms disclose a rising gradation.

So far from being probable, so far from being proved, this hypothesis [special creation] of the origin of animal forms is simply unthinkable; it is a violation not only of the order of Nature, but of the very conditions of thought. From this point of view, therefore, the theory of evolution differs from the Copernican theory [of astronomy] by having no alternative possibility. The Copernican theory was but the reversion and modification of a preceding theory which had evidence in its favor, and could be rationally held by scientific minds; the evolution theory has a force of demonstration derived from the fact that the only alternative view can not for a moment be entertained by any mind that recognizes the logical force of scientific evidence; in this respect, therefore, the evidence for evolution is even stronger than that for the Copernican theory.

Let it not be forgotten, that, whenever the term evolution appears in the preceding, and in subsequent, extracts from scientific authorities, it is invariably used as designating what Mr. Peebles terms Darwinism: the derivation of species from species, including man's derivative origin; the expression Darwinism rarely occurring in scientific writings, the more general term evolution being employed instead.

EVIDENCES OF THE TRUTH OF DARWINISM.

Mr. Peebles indulges in the dogmatic and pronunciative ipse dixit, that Darwinism has not a single demonstrated fact to rest upon, and that neither in history, observation, nor in fossil, can a sign of transitional species be found (Conflict, pages 14, 15). Is Mr. Peebles so fully conversant with the results of all geologic and paleontological research on this planet, that he can speak so vauntingly, so unqualifiedly? Methinks a little more modesty, a little more care, on Dr. Peebles' part, in the utterance of such positive and sweeping assertions respecting branches of physical science with which he has little or no experimental knowledge, might not be mal à propos.

Prof. Huxley, in his lectures on evolution, in New York, instanced numerous facts in zoology and paleontology proving the derivation of birds from reptiles, mentioning, as transitional forms between the two species, the dinosaur and compsognathus; yet Mr. Peebles tells us authoritatively, that no sign of a transitional form has ever been discovered.

Prof. Huxley also traced back, step by step, from one transitional form to another, our present species of horse to a remote animal form in the lower Tertiary deposits, which, in respect to its legs, feet, and teeth, very nearly resembles that division of the mammals to which man belongs; the successive transitional forms, the remains of all which have been discovered, and mostly in America, being respectively the horse, pliohippus, hippation, michippus, meshippus, and orohippus, this latter being the oldest form in the chain that had been discovered at the date of the lectures; but Huxley confidently predicted, that, evolution being true, when still older eocene deposits were examined, still another form, possessing certain characteristics of structure, would be discovered, to complete the links in the chain of evolutionary development.

Now, mark! within a month after Huxley's prediction, Prof. Marsh, America's famed paleontologist, announced that fossils of the animal predicted by Huxley had been found in the lowest eocene deposits of the West; giving the cohippus as the seventh term of the paleontological ancestry of the Equine group.

Commenting upon Huxley's statement, that "an inductive hypothesis is said to be demonstrated when the facts are shown to be in entire accordance with it," Prof. Youmans remarks:—"But the demonstration becomes still stronger when the requirements of the theory lead to the prediction of what must follow from it, and Nature subsequently furnishes the facts that vindicate the prophecy. It is one of the highest tests of the truth of a theory, that it leads to new discoveries."

Speaking of the proof of the existence of transitional forms, connecting links between differing species, Huxley says:—"The proof of evolution cannot be complete until we have obtained evidence of this char-

acter, and that evidence has of late years been forthcoming in considerable and continually increasing quantities. Indeed, it is somewhat surprising how large is the quantity of that evidence, and how satisfactory is its nature. Evidence of this [transitional forms] has of late years been accumulating largely, and in respect to all divisions of the animal kingdom." And again Huxley informs us:—"Every new investigation into the Tertiary mammalian fauna brings fresh evidence, tending to show how the rhinoceros, the pigs, the ruminants, have come about. Similar light is being thrown on the origin of the carnivora, and also, in a less degree, on that of all the other groups of animals." When we look back twenty years to the publication of the "Origin of Species," we are filled with astonishment at the progress of our knowledge, and especially at the immense strides it has made in the region of paleontological research. The accurate information obtained in this department of science has put the fact of evolution beyond a doubt; formerly the great reproach to the theory was, that no support was lent to it by the geological history of living things; now, whatever happens, the fact remains that the hypothesis is founded on the firm basis of paleontological evidence." We are likewise told by Huxley, that evolution is no longer "a matter of speculative reasoning," but "is now a matter of fact and history as much as the monuments of Egypt."

Peebles tells us that no sign even of a transitional form has ever been seen; Huxley informs us that, not only signs thereof but the veritable remains of numerous transitional forms have been, and are constantly being, discovered. Peebles states that the derivation hypothesis has not a single demonstrated fact upon which to rest; Huxley and Youmans declare that a host of demonstrated facts attest its truth and substantiality. Choose ye, then, between Dr. Peebles on one side and Profs. Huxley and Youmans on the other.

PROFESSOR FISKE AND EVOLUTION.

Undoubtedly, one of America's most gifted sages, profound thinkers, and logical reasoners, is Professor John Fiske, whose great work, "Cosmic Philosophy," towers far above all analogous productions in America, if not in Europe, exclusive of Herbert Spencer's Philosophical System, of which it is largely a compendium or digest. Commenting upon the anti-Darwinism of Prof. Agassiz, Prof. Fiske propounds the following searching questions to his (Agassiz's) school of thinkers, now nearly extinct, embodying many of the more salient proofs of Darwinian evolution:—

- 1.—If all organisms are not associated through the bonds of common descent, why is it that the facts of classification are just such as they would have had they been due to such a common descent? 2.—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? 3.—What is the meaning of such facts as the homologies which exist between corresponding parts of organisms constructed on the same type? Why does the black salamander retain fully-developed gills which he never uses, and what is the significance of rudimentary and aborted organs in general? 4.—Why is it that the facts of geological succession and geographical distribution so clearly indicate community of descent, unless there has actually been community of descent. Why have marsupials in Australia followed after other marsupials, and edentata in South America followed after other edentata, with such remarkable regularity, unless the bond which unites present with past ages be the well-known, the only known, and the only imaginable bond of physical generation? Why are the fauna and flora of each geologic epoch in general intermediate in character between the fauna and flora of the epochs immediately preceding and succeeding? And, 5.—What are we to do with the great fact of extinction [of races and species], if we reject Mr. Darwin's [and Mr. Wallace's] explanations [relative to the struggle for existence and the survival of the fittest]?

Prof. Fiske enumerates many evidences of the derivative evolution of species; Peebles says not one single proof thereof exists. Which shall we deem the better informed thereupon, Fiske or Peebles?

PROFESSORS COPE, BARNARD, AND MORSE ON INTERMEDIATE FORMS.

Prof. E. D. Cope, the eminent American paleontologist, and explorer of ancient remains in Wyoming, New Mexico, and Dakota, speaking of the structure of the feet, observes that from the Bashmodon, a mammal from the lowest Eocene Tertiary, of New Mexico and Wyoming, to the horse on one side, and the ox on the other, there is a complete succession of intermediate forms, corresponding to succession in time; and in case of man, his limbs are those of the primitive type, so common in the Eocene. A like succession of forms is shown likewise in the teeth, in which also man retains the character of the primitive type; while Prof. Barnard demonstrates that the muscles in man have had a history no less significant than the bones. Prof. Cope demonstrates that osteologically the human foot is of ancient pattern, while Barnard demonstrates that myologically it is the same. By comparison of the toes of the opossum when flexed in climbing with the movements of the human toes, we perceive that our toes have the same communal movement that the marsupial has.—Popular Science Monthly, Vol. VII, pp. 757, 758.

Prof. E. S. Morse has likewise demonstrated in many cases the occurrence of reptilian characteristics in the anatomy of birds, giving proof of their derivation therefrom.

Again we have eminent scientists on the one hand strongly testifying to the actuality of transitional or intermediate forms, and on the other Dr. Peebles as stoutly denying their existence. A choice is therefore necessitated between the two.

DEMONSTRATED HYPOTHESIS VERSUS UNSUPPORTED SPECULATION.

While Mr. Peebles never ceases to sneer at Darwinism as a hypothesis, a theory, he seems to forget that he has evolved a scheme of creation peculiarly unique, never before having been heard of on earth, which certainly can not be considered as aught else than a hypothesis, a theory. It ill becomes the elaborator of a pseudo-scientific theory of racial derivation, that has not one single demonstrated fact in nature to rest upon, and of the truth of which no sign can be found in history, in observation, or in fossil, besides being devoid wholly of the support of a single scientific authority, to speak slightly of, as only a hypothesis, a system of scientific induction advocated for years by the ablest thinkers of the world, and based upon numerous demonstrated facts in nature. If Darwinism is supported by only a hypothesis, pray what is Peeblesism, wholly unsupported as it is?

ANTI-DARWINIAN SCIENTISTS.

Brother Peebles mentions fourteen scientists whom he classes as anti-Darwinians. Let us analyze the nationalities, standing, and position upon Darwinism of

these fourteen, and see what can be gathered thereby. The first significant fact attracting our attention is, that, out of the fourteen, six are

LETTER FROM JUDGE HOLBROOK.

EDITOR JOURNAL.—I expect this time I shall speak of many things in general and nothing in particular. I promised in my last to make application of my remarks on "Extremisms" to the Philadelphia assertion that Jesus Christ is the spiritual leader of men; but as that proposition, as a practical dogma in the matter of organization seems to be abandoned, I will pass it by, and yet it seems as though I better give some expression to some of my thoughts now and here; for with many a Spiritualist whose dominant religion has been, until lately, Evangelical Christianity, there still remains this belief as to Jesus, and it will crop out all along the line of their life. As I concede that Christianity is the highest form of religion until the present dispensation, I can not make war upon them as antagonists; but I don't think they should insist on the promulgation of the sentiment against me.—That is to say, the sentiment that Jesus Christ is the spiritual leader of men, is not, according to its widest significance, a spiritual sentiment. In its widest significance, this is exclusive; that is to say, that Spiritualism admits of leadership, and there is no other spiritual leader but Christ. Whereas I thought our Spiritualism was a religion without leadership, a universal democratic religion, that did not admit of leadership, wherein each individual was a free-thinker, and a sovereign within himself, that if there were a leadership then all the wise and good were, and have been, leaders, from historic time till now. This age is a consummation of all that has preceded it; and the best Spiritualism is the expression of all that is good and true. For my part, I am, though one in person, two kinds of a Spiritualist: perhaps I might say all sorts of a Spiritualist, gathering something of good from all. I am a Brahminian, Christian, Zoroastrian, Pythagorean, Boodhean, Confucian, Socratean, Christian, Mohammedan, Swedenborgian, Davisonian, and so on, all sorts of a Spiritualist. And yet I must be myself after all these, and as I seem to have derived more of that which makes me a Spiritualist from the immediate teachings of the spirits themselves, now and here, than from all these other sources combined, I don't see how I can say I am a Christian Spiritualist, in the sense of exclusiveness, or any other special kind of a Spiritualist. In fact, I don't seem to like any definitive adjective at all. The term "Spiritualist" as a name is exceedingly expressive, pointing at once to our essential doctrines, spirit existence, spirit communion and spirit growth,—the advance of all the superior elements of our natures, I would abjure the term "progressive" even, which some are very prone to adopt; as though one could be a true Spiritualist and not be progressive. It is in itself beautiful, and here "beauty unadorned is adorned the most." Spiritualism is a general, a universal religion, and addresses itself alike to all mankind. Every adjective is a limitation, a hindrance, a burden every where. If you approach the Jews it is a hindrance, and their numbers are quite considerable, and they receive our simple doctrines rather kindly. But you say Christian to them, it is likely to awaken the dreadful memories of the past, and shut the way of approach. You say Christian to the Mohammedans, and they will say "infidel," "christian dog," and spurn you for that very reason; and their numbers are equal to all the Christians. In the presence of the Buddhists, the Confucians and all the heathen world so called, not excluding probably the North American Indians, and that name will be a burden to carry. Oh, I see it will bring favor among the Christians themselves! That likely would be so, unless they should question (each one from his own partial stand-point) what denomination of Christian, Catholic, Protestant, Evangelical, Unitarian, which? And as you could only answer uncharitably, and as they are but an inconsiderable portion of Christianity, it is likely that even here your adjective would do about as much harm as good. Most certainly there can not be any equivalent of good, for so much of evil. This is my sentiment, let that religion, which comes, and lives and grows by a direct and immediate revelation from the skies now and here, at all times and places full and free, be dependent on its own, neither seeking appreciation by foreign alliances, nor suffering the chances of depreciation that would likely attach thereby.

But I digress too much, or I am too tedious. I started in the pursuit of certain malicious extremists and here I am, dallying as to a name. "What's in a name?" says Shakespeare; and he answers in one place, substantially nothing; as "a rose by any other name would smell as sweet." Yet in another he denounces him that fleeces from him his good name as worse than he who steals his purse, "trash." Let those who think that Spiritualism has been dimmed of its own native lustre, by the shortcomings of its friends, or the maledictions of its enemies, (as doubtless it has to some degree), let them restore it by the wisdom of their souls and the purity of their lives, so it shall be a light, a "sun of righteousness," unto all people. As we have the truth, by persistency in its advocacy, by bravery, by martyrdom, if need be "the abhorred of to-day will be the adored of to-morrow."

(I will make, Mr. Editor, some explanation, and something of an admission right here in parenthesis. I write this about the name without an adjective, so that the term Spiritualist may be taken in its widest significance, and thus promote the harmony of all in one. I really fear that upon matters of principles all Spiritualists can not be united, so heterogeneous are the elements upon some practical question of life. My admission may astonish you, but notwithstanding what I say I have got a strong secret yearning for the use of an adjective, to wit, common sense, common sense Spiritualism. This might leave its advocates in a fearful minority, and whether it would, or not, I freely waive this also for the sake of harmony.)

(Speaking of martyrdom reminds me, Mr. Editor, of the supposed martyr Slade and the effort made in this country, especially in certain quarters, to sustain him in his supposed martyrdom, by financial aid, and reminds me to say right here in brackets that I am quite willing to have known what I attempted to do concerning it. When the trumpet call was sounded in the Banner of Light, I wrote to that influential paper my reasons why it should not be made; such as that it belonged to the English to defend an American citizen, their guest, too, from persecution under their own laws, that Spiritualism was not at stake, that no such sum as that named would be required, that Slade was charging high prices, would be benefited and lionized, etc., etc., but the article did not see the light. The result we know; about \$2,500 went out, no satisfactory account rendered as to how the money was expended in England, no satisfactory result, the martyr sinking away secretly out of the country, etc., etc. It will be vain to speak to the wondering stargers of humble common sense Spiritualism as against that supernal state of things wherein the grand potentates of heaven dictate to the inquiring public, what it shall have to read, and what donations it better give; but unless this supposed martyr shall return and bravely sustain the truth in the face of his persecutors, I fear that our cause will tremble with seeming "unbecomely" for the want of such stuff as real martyrs are made of, and that there will be some "strikes" against the powers on high, for their lack of wisdom in counsel and for misguidance in action. I will reserve further remark till all hope on the part of Slade is lost; and this statement I have made is not addressed to those who had not, or consider now that they had not, any better use for their money.)

But to return from this digression. Some of the Spiritualists have, according to my judgment, exhibited an unwarrantable extreme of thought on the matter of organization, seeming to be affected in this manner, that because in times past their souls have been crushed, or chafed, by some governmental organization, built upon unyielding tyrannical principles, therefore they will have no organization whatever. But as this extreme is so untenable that it can not be sustained by any thoughtful reasoner, and is for the most abandoned now, I will pass to the matter of "creeds of faith," a matter now upon the tapis, and of more debatable character. Some maintain that the Spiritualists should organize simply in a financial re-

spect, and not lay down, nor put forth, any creed of faith; while others maintain the contrary, and I am of this latter class.

Those who oppose creeds of faith seem to be immense, some of them at least, in their opposition, and express a horror, as if they were returning to church forms, to the iron dogmas of the church, to all that is hideous of the dark ages; and they say they have had enough of creeds, and they will have no more of them. Now, Mr. Editor, this seems to me to be another form of exceptional extremism, of which I have complained, as away from the line of truth. Their logic is, because they have been once cramped by a creed of faith, therefore now they will have none. Such logic, as logic, is surely no logic at all. Because some government has hurt you, therefore you will have none. Because some fire has burnt you, therefore you will have none. Because some food has hurt you, therefore you will have none, and so on.

But if we reason, what shall we say? We will preserve all the good of the past, but not the errors. A government is good, is a necessity, it is the wrongs of government that we are to eliminate. Food is a necessity; we will take care that we have the best, and we will prepare it right. Fire, according to the adage, is a hard master, but a good servant; we will see that it be a servant, and not a master. So it is with a creed of faith; as I would say, a hard master, but a good servant. The creed of faith in the past, has been a hard master, because a force unchangeable has been given to it, which man could not control, and a superhuman authority, that spoke with the power of omnipotence. But change all this, and say, we hold the expressed belief of to-day, subject to the better light of to-morrow, and that it has no binding authority as against free-thought, then the creed is our servant.

Such then being the first article of our creed, or such being declared to be the quality of it, that which is obnoxious falls. We have an ever-existing regulator, an ever-present method of adjustment, and any fear is just so reasonable as the fear of fire in a grate. Oh, I see; I am indiscreet in saying "creed" for some will have no creed but will advocate a declaration of principles readily. Very well, to me the terms are interchangeable, a distinction without a difference, and to avoid prejudice, on account of the past abuse, I will use the term declaration of principles.

When people say they will have an organization without a declaration of principles, I am filled with wonder if they mean fully what they say. Such an organization would be a body without a soul, without aim, without purpose, without effect. Organized for what? and will I join a society that may not express what it is for? Brother Watson says, "The Spiritual Magazine"; the Banner of Light says, "An exponent of the Spiritual Philosophy"; and you say, "RELIGIO-PHILOSOPHICAL JOURNAL"; each of which is a declaration of principles. So every society must be a declaration of principles at its start. The only question is, how far that may be carried, and secure the highest good? There may be a faulty extremism here on either side, as elsewhere. Let good sense determine. I want declarations of principles as instructors to all the world of what we are, what we maintain, and what we would do, to concentrate and embody what truths we have, or think we have, and give them power for good. But time and space will not permit further elucidation now. Nor will I threaten anything further, but hope that my words will not have been without something of good, in toning down such extravagancies of thought and action as may seem to prevail among the Spiritualists. The suggestions applied in a few instances may be applied in all by the docile reasoner.

As I write, the voice of "the striker" is heard in the land. The striker is one who would remedy the ills of life by immediate and violent action. His aim may be good, but by the non-observance of the correlation of laws and forces, harmony is disturbed and the end is destruction. Let not the professed "Harmonialists" act the part of strikers, and by these excesses interfere with the laws of spiritual growth, so that discord shall come out of harmony, and not harmony out of discord, as the true law of life requires.

Chicago, Ills. EDMUND S. HOLBROOK.

LETTER FROM PROF. B. F. UNDERWOOD.

MY DEAR SIR:—In a recent letter you inquired "what to call me, Materialist, Secularist, or what?" since, so you wrote, you were often asked, and did not know just what term to use.

Well, suppose you use the word "what"—interrogatively, of course. It is not very suggestive as to my belief, but is it not as proper a word as any to designate the thoughts and speculations of ignorant, short-sighted creatures like ourselves. A mystery to ourselves, we are in the midst of mysteries we cannot unravel. We are all children groping in the dark, getting now and then mere glimpses of the light. We often take the reality for illusion, and yet more often the illusion for the real. The widest observation and experience possible during a life-time, and the most complete familiarity with the results of all the investigations of others, past and present, will not remove the barriers to a solution of the problem of this universe, because no amount of knowledge possible to man can relieve him from the organically imposed limitations of human intelligence. All our ideas of the external world are and must forever be relative. We can know things only as they are related to us, colored by our consciousness, modified by the conditions of human organism. Suppose we were so constituted that instead of five, we had—like the inhabitants of Saturn in Voltaire's matchless satire—seventy-senses; suppose our susceptibility so great that every motion of the outer world would excite a response in the organism, how much larger would be our view of nature, and how different from those we now have would be our conceptions of the objective world. But even then we could know the world only through sensation—only by the modes in which we would be affected. So long as there is organism, and environment, knowledge is possible only in its form of a relation—a relation between subject and object. We can know things only as they are related to the mind. By no power of thought, by no ingenuity of reasoning, by no effort of the mind can we scale or destroy the eternal wall which confines us to the region of the relative and makes forever impossible the knowledge of "things in themselves."

Thus hedged in and hampered, thus "caged, cribbed and confined," in our impatience—often in our vanity—we attempt to classify and co-ordinate into a "system" and to formulate in proposition the few imperfect notions, we have formed. Then some high-sounding or ambiguous name is invented to distinguish our "system" from all others; and this done, in our ignorance and narrowness we often imagine that we have a philosophy that explains the argana of nature.

But as little as we know or can know, and however much we are disposed to criticize all the "systems" and "schools of thought," we usually find our views and speculations more in harmony with some one than with the others. And when we give expression to our thoughts we are sure to be classed or identified with some one or other of them; by those who think that as a matter of course there is no intellectual respectability outside of some recognized "school of thought" or "system of philosophy," so I may as well try to "define my position" and thereby feel myself among those who are entitled to recognition and respect!

"What am I? a Materialist, Secularist, or what?" While I have no sympathy with much crude undigested thought that is ascribed to Materialists, the word as now used by intelligent and candid thinkers—to designate those who recognize the power and sufficiency of matter to produce all phenomena observed by us, represents so far, my position.

But since I am writing to one who is a Spiritualist, and since many Spiritualists hold that matter is the only substance, that the only difference between "spirit" and other matter is in degree of refinement—all spirit being "refined matter,"—materialism must include something more than the definition above given, which does not distinguish between the Materialist and a large proportion of Spiritualists who hold equally with Tyndal and other scientists that matter contains "the power and potency of every form and quality of life."

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Compound Problems.

"There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy!"

A gentleman sixty years of age who possessed a peculiarly happy combination of qualities needed in the careful, patient and correct observation of spirit phenomena: a Spiritualist for thirty years, and a skilled anatomist and scholar, relates the following experience which occurred with a well-known medium for form-materialization.

On presenting himself to the manager, the Doctor in his quiet, mild way, suggested that he would like the seances to be conducted under test conditions; the request was refused. He then took such precautions as lay within his power to guard against imposition. This investigator, we may here state, has two wives in the Spirit-world. During a seance a spirit appeared purporting to be his first wife, who was considerably taller than the medium; shortly after appearing the figure settled down to the height of the medium, (as did all other figures appearing thereafter): The Doctor asked several test questions which were satisfactorily answered; he approached the figure, took it by the hand and was kissed; the light was so very dim that recognition by the eye would have been somewhat difficult, but he failed to see in the face any suggestion of the countenance of his beloved wife, he could however discern what under other circumstances he would have said was the face of the medium; taking the hand in his for examination, he found it in no manner resembled that of his wife, who had a remarkably soft velvety hand with long tapering fingers; the hand he grasped was harder, different in shape, fingers large at the knuckle, and the ends of the fingers, rough; in short, corresponding with the hand of the medium which he had before critically examined. He is satisfied that the apparition appearing was the medium, entranced.

A second female figure appears claiming to be his second wife. He requests if it be she that she will come to him and kiss him; the figure, at once advances to the audience, passes behind the row of seats, approaches the speaker, takes hold of his head in a peculiar manner characteristic of his second wife and as she often had done; the figure then proceeds to give a set of signals with her hands, and somewhat complicated, which are readily interpreted by the Doctor, as he at once recognizes a code of signals constructed by himself and wife and known to none other. She gives further tests of identity such as are proof positive (apparently) that it is the materialized form of his wife. The whole occurrence taken in connection with the aid of the dim light, the usual excited condition of the investigator and the fallibility of man in general would have been pronounced by a goodly proportion of investigators, a genuine, unmistakable, incontrovertible test of identity and form materialization. The Doctor calmly, with as much deliberation and care as if in the quiet of his dissecting room, examines the anatomical structure of the hand and forearm, and applies with skill such tests as experience has taught him are reliable. His conclusion is, that had he detained the figure and obtained a brighter light it would have transpired that he was holding the medium. That the forms were not what they purported to be he is certain, that it was also genuine spirit phenomena he is just as certain. He does not pronounce the medium a fraud, but simply accepts the facts as they come, and is endeavoring to classify the various phases witnessed under their proper heads.

An intelligent, candid, shrewd investigator whose experience with spirit phenomena during the past three years, exceeds in breadth and diversity that of any other person within our knowledge says: He attended a seance for form-materialization in an eastern city, a spirit form appeared outside of the cabinet and requested him by signs to approach, he did so. Coming within less than two feet of the figure he saw a young

girl about fifteen years of age whom he recognized as a cousin that died some ten years previous. The spirit without moving from its position, gradually changed her appearance until she presented the face and outline of a fully developed woman of twenty-five, and he still recognized her as his cousin, and saw a remarkable resemblance to her mother. She did not speak but at his request opened her eyes and looked at him intently. At the closing of the seance a request was made by others for the spirit of an Indian girl to appear. She came forth with all the strength, agility and grace imaginable, bedecked in Indian costume. Our investigator was allowed to approach very near her, he observed certain peculiarities not strictly in keeping with the character, and scrutinizing closely he became fully convinced that the figure was that of a person yet in the flesh. The next day, visiting a well-known test medium, she was controlled by her familiar spirit who told the listener that his cousin was present and would be allowed to control the medium; after obtaining control, his cousin convinced him beyond the shadow of a doubt that it was she whom he had seen materialized the night before. He inquired if the form of the Indian girl was really what it purported to be, and was told by this cousin it was not, but was the medium entranced. He has since seen his cousin's form materialized in the presence of various mediums in different sections of the country and has the most conclusive evidence of her identity and actual materialization.

We once saw the figure of a tall and most lovely female, dressed in white, advance a step beyond the cabinet door, in a light which though dim was much better than usual and showed the features with so much distinctness that we could have recognized the person had we known her. She was recognized by two persons. In stepping back into the cabinet, she seemed to have miscalculated a little and struck her foot against the jam, which turned her figure say three inches to the right, from our position we then saw a most singular phenomenon, we could still see the young lady as plainly as ever but from the waist down the dress seemed to be only materialized in the front breadth, and the turning of the figure disclosed to us a well defined leg dressed in dark pants and it apparently was the leg of the medium; extending below the thigh was what appeared to be the extremity of his white shirt, the identity of the two figures so far as seen was perfect. We have every reason to believe that the appearance representing the young lady was not the result of mechanical contrivance, or premeditated fraud on the part of the medium nor the result of his own volition or conviction.

Similar cases to each of the foregoing are of daily occurrence. In most instances the phenomenon is accepted as a genuine case of independent form-materialization. In some cases where material is discovered of a purely physical nature the hasty and erroneous conclusion is at once reached by the inexperienced investigator, that the entire transaction is a fraud, premeditated and entirely void of all force other than that possessed by the medium and such mundane accessories as are needed. Both classes of investigators are deceived; the latter by far the worst, and they put themselves usually beyond the power of candid investigation thereafter by their prejudice.

The facts cannot be ignored or scoffed out of existence, they are here, plain, tangible and obstinate; they must be met, calmly, fairly. To those who have with assiduous care and close application, learned and applied the more simple rules and laws governing the elementary processes, these complex problems are understandingly solved, but this number is comparatively small, the great mass of inquirers seem to expect to comprehend these intricate sections of the spiritual science before they are well grounded in the rudiments. They demand to receive a solution before they are qualified to comprehend it and without having prepared themselves with the only solvent which can clear the depths of their understanding, namely, a thorough familiarity with all the rules and processes of the various branches preceding. Those who have only learned the multiplication table can hardly be competent to solve an algebraic equation.

The practical influence of these phenomena upon investigators may or may not be good. The want of correct moral principles and of wisdom on the part of the spirits or the controlling powers may be beyond question, but these are all effects of causes foreign to the subject under immediate investigation and need not be confounded therewith.

We take occasion here to say to our friends in different sections, that we publish reports of their meetings or other matter at the earliest possible date. In the press of matter a report may get overlooked by our associate who gives out the copy, but our intention is to treat all alike and courteously. There is no occasion for anybody to feel hurt over the non-appearance of their manuscript in print. They can take it for granted that there is no personal reason for it, and a note of inquiry will always receive polite attention. We will at all times receive items of news or interesting manuscript as readily from one person as another. The merit of the matter for publication is the only question we weigh.

All trial subscribers received prior to the close of the year will get this paper thirteen weeks for forty cents.

Dr. Buchanan vs. Dr. Carpenter.

The response of Dr. Buchanan to the lectures of Dr. Carpenter, appears in the October number of the Popular Science Monthly, and is an overwhelming presentation of the true issue. Facts and testimony had already been presented in prodigious abundance, but facts had been met by suppressing their publication in the principal channels through which the public is to be reached, and circulating instead vituperative attacks upon all who dared testify to what they may have witnessed. Argument had been offered, along with the facts, of the most profound, conclusive and satisfactory character. But instead of refuting the facts or overthrowing the arguments, the opponents of Spiritualism, conscious of their inability to meet the question fairly, have concentrated their energies upon the defense of their last stronghold—the doctrine that facts were not believed and testimony must not be considered of any value when it establishes anything essentially new and beyond current scientific doctrines. This is the sum and substance of Dr. Carpenter's lectures, and Dr. Buchanan has well met this assumption, showing that it is not only an absurdity in philosophy, but thoroughly satanic in its moral tendencies, requiring as it does, a war of persecution on society's greatest benefactors.

This is the position which needed to be demolished; and after the cannonading it has secured from Dr. Buchanan it is not likely it will be occupied by intelligent writers hereafter. The editor of the Popular Science Monthly does not attempt to defend it, but contents himself with saying that Dr. Buchanan is too severe, and indulges too much in "peppery" vituperation. But the apparent interpretation to which he objects is simply a statement of the case, in which it requires very plain language to show the conduct of Dr. Carpenter and his party.

If their whole campaign has been one vituperative fusillade against Spiritualists, whom they denounce as "knaves and dupes," it is not vituperation, but historic truth to state the fact as it is. Scurrility and slander have so long been the principal weapons of bigots, while meek and patient Spiritualists have been humbly presenting facts, that they are astonished to be told now that this sort of warfare has been going on long enough, and that their scurrility and misrepresentation must cease at once—that they must meet facts and arguments in a respectful and rational manner, if they can, or let the case go by default and hold their peace.

The editor of the Popular Science Monthly simply evades the true issue which Dr. Buchanan has met. The validity of scientific testimony which is the impregnable position of Spiritualism, as of all other sciences, and speaks of the existence of a Spirit-world capable of acting on matter as involving "an end of natural law!" Such a remark is unworthy the editor's intelligence. Does the existence of an atmosphere capable of upheaving the waves of the ocean destroy any of the principles or laws of hydrostatics? Does the entrance of sunshine into our atmosphere producing motion of all kinds, destroy any of the laws of gravitation and inertia?

Prof. Youmans in such remarks shows himself to be one of the very numerous class so forcibly described by Dr. Buchanan, who cannot entertain two different ideas at once, and perceive their harmony. His modes of thought are too narrow to admit the existence of psychic facts, but he is entitled nevertheless to credit for his fairness in giving a hearing to both sides, which will contribute much to increase the popularity of his magazine. It would be still further increased if the editor would carry out his intention in the following sentence: "if we thought Dr. Carpenter was the silly narrow-minded, middle-headed pretentious, and indolent imbecile that Dr. Buchanan intimates we would try and find better occupation than troubling ourselves about his absolute trash."

Trash is exactly the proper word in the proper place. Dr. Buchanan is not the only distinguished physiologist who regards Dr. Carpenter as a tiresome and narrow-minded blunderer in most of his writings. Anyone who wishes to see how a pragmatic bigot contrasts with a true scientist may be fully satisfied by reading Prof. Crookes' reply to Dr. Carpenter on the Radiometer in Nineteenth Century for July.

Bliss.

Kindness for man, and pity for his fate, May mix with bliss, and yet not violate—Dryden. However, 'twas civil, an' angel or elf; For he ne'er could have fill'd it so well of himself.

We received the letter printed below, after our last issue had gone to press; we now publish it as a courtesy to Mr. and Mrs. Bliss, and as a matter of interest to our readers.

MR. EDITOR.—DEAR SIR.—During the last three years, thousands of tests of the recognition of spirit friends have been given through the mediumship of Mrs. Bliss and myself, as trance, clairvoyant and materializing mediums, and I wish still to ask another favor of you—that is, that you will please insert this letter in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, that all that have received tests from or recognized spirit friends in the materializing seances, may in the hour of my trial take the trouble to send you a letter confirming the test thus given. I am too reduced to advertise, but in the interest of truth I ask this favor.

All that wish to confirm tests, will please do so as soon as possible, and send them to Yours truly, JAMES A. BLISS, 1027 O'Brien street, Philadelphia, Pa., Sept. 16th, 1877.

Our valued cotemporary, the Banner of Light, of September 23d, contains a similar letter. The editor commenting on the affair says:

"At the present hour we feel that we cannot justly do more than to continue in such suspension of opinion, since the case is now on the docket of a court of law, and both the Blisses on one side and their accusers on the other, are placed under bonds to answer in a sort of cross suit, the results of which will be watched for with great interest." "The RELIGIO-PHILOSOPHICAL JOURNAL speaks truly when it says (September 15th): The merits of this case cannot be settled by newspaper discussion."

All of which we cordially accede to, as must every candid, unpartisan mind. We must, however, in justice to our subscribers and the public, reluctantly call attention to another point. The Banner of Light, referring to the letter of Mr. Bliss requesting testimony (similar to the one herewith) says:

"The following call by Mr. Bliss on all parties who have ever received at his seances the evidence of his reliability and that of his wife, that the testimony may be filed as legal evidence of the bona fide character of their claims, should receive the attention it merits."

The foregoing must have been hurriedly penned while the "forms" were waiting we presume, otherwise, the astute and experienced editor would hardly have said, "That the testimony may be filed as legal evidence," etc. The fact is that the class of evidence asked for by Mr. Bliss, has no weight whatever, as evidence. Should he receive in answer to his appeal, responses enough to dam up the waters of the Delaware and Schuylkill, and thus set his prosecutors to praying as earnestly for water as he is now praying for testimony, it would all not have the weight of a feather as evidence. Then again, the class of testimony asked for is not relevant. The Blisses are charged with certain fraudulent practices performed at certain fixed times, upon certain persons specified. The question of their powers as mediums for form-materialization is not at issue. Should they be convicted on the present charges, that conviction would not of itself prove that genuine spirit materializations had not been, or would not be again accomplished through their mediumship. We believe from the testimony coming to us during the past two years, that if the proof of form-materialization of spirits, rested alone, upon such evidence as can be adduced from phenomena which has occurred in the presence of the Blisses, it would be sufficient to convince any person who does not ignore a future existence altogether, that such materialization is an established fact. We shall, as we have said before, be happy indeed, to have the Blisses come forth unscathed from the present trial; but the case must rest on its merits alone. This is the hour in which the blind goddess holds the scales of justice. After the verdict is rendered, comes the time for sweet charity, and let us remember, then, that the mantle of charity should be ample to envelop even an opponent in its folds.

The Olive Branch Braces Us Up.

The Olive Branch, an interesting monthly published at Utica, N. Y., in the interest of Spiritualism and under the direct control of a highly intelligent band of spirits, commenting on our late editorial on the subject of duties to mediums and the addition offered by Dr. Watson in his approval of the same, says: "We find the following editorial remarks in the September number of the American Spiritual Magazine, which we heartily endorse, and wish the Spiritualists of the whole world, without exception, had the intelligence to see the necessity, and the courage to enforce these principles in their intercourse with mediums and spirits. When this is done, we shall hear much less of trickery, fraud and exposure of mediums:

"We copy the commencement and the ending of an editorial on a subject which is of vital interest to the cause of Spiritualism from the RELIGIO-PHILOSOPHICAL JOURNAL. Would that we had room for all of it. We fully endorse every word, and will go further, and let our examination and discrimination extend to the Spirit-land. This we can and should do. A medium may be honest and incapable of deception yet when entranced may be controlled by those who are dishonest and deceptive. This we believe is often the case. Spiritualists owe it to our holy cause and to themselves, as well as to the public, to submit to nothing from either world that is not obviously fair and truthful. Whenever there is reason to believe that this is not the case or when the medium's moral status is not good, we should give no countenance whatever to them, no matter what wonderful mediumistic power they may possess."

The poet, Barlow, adds the weight of his opinion, as follows:

"DEAR JOURNAL.—In a word I want to say that I like your article on the subject of 'Untrustworthy persons who are mediums,' and I am sure all honest mediums will endorse every word you have written, while dishonest pretenders to mediumship must feel that you are serving the cause of truth and justice, even though they may be blown like chaff from the wheat."

We have received hundreds of private letters from mediums and others thanking us in the warmest language for our position taken in that editorial, and stating they had been looking for some such clearly defined and advanced position to be proclaimed through the columns of the spiritualistic press. With such evidences of approval, together with the strong and able articles on the subject from Dr. Crowell and Hudson Tuttle, heretofore published, and the emphatic expressions of the Spiritual Magazine and The Olive Branch, with others yet to hear

from, we can but conclude a better day is dawning, and that with increased experience comes courage and ability to grapple with the mighty problems before us.

We are not among those who believe in the Jesuitic doctrine, that the end will justify the means, nor are we willing to condone fraud when displayed by a spirit in or out of the physical form, in order to advance a belief in Spiritualism. We believe fully and think we can demonstrate it, that if Spiritualists, individually and collectively will give notice that henceforth and forever they will demand to be treated honestly fairly and candidly by the spirits returning and by the mediums they employ; granting the spirits and their assistants all they demand for themselves, living up to the spirit of the golden rule, we shall see a rapid decrease of fraud, of bickering, of bad blood engendered. We shall see the rapid growth of brotherly love, of confidence, of respect for ourselves, our opinions, and for Spiritualism.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. L. E. Bailey, Secretary of the Michigan State Association will be at Dansville Michigan, the 29th and 30th of September.

Dr. A. B. Spinney is at Bloomington, Ill., for a few days.

The "Psycho-Physiological Sciences" is the title of an able article by Dr. J. R. Buchanan, in the October Popular Science Monthly, which we shall republish soon. Prof. Buchanan applies the lancet with skillful hand to poor Carpenter, F. R. S., who is already squirming under the surgical treatment of Wallace and Crookes.

Let every reader of this paper buy a copy of the October issue of the Popular Science Monthly, and give it to their friend who snores, that he may learn the cause and cure, so ably explained and illustrated by Dr. Wyeth. Of course none of our readers have any use for the knowledge themselves.

POETRY (?).—Shade of Shakespeare deliver us from the deluge of jingle that rains down upon us with a steady continuous flow. We have about exhausted the vitality and patience of two long suffering critics, whose sleepless nights have been spent in trying to doctor these effusions, but in most cases the effort is fruitless. Our kind correspondents must remember that few readers are able to read poetry appreciatively unless it is correct in rhythm and measure, running in smoothly flowing lines. Verses which may seem to possess much merit when read by the writer to appreciative friends, become stale, flat, thin and pointless when thrust out into the cold world. The circle of personal friends are en rapport with the writer and feel the soul beneath the halting metre. Keep the child of poetic fancy within this sacred circle and it will afford comfort and pleasure.

J. H. Martin spoke in Cuba, N. Y., on Sunday, September 23d.

Doctor Dunn, of Mason City, Illinois, with other friends, visited the city last week. They did the exposition, our office, and other places of note, expressing themselves highly pleased with all they saw and learned.

"Old-fashioned Ghost Stories," in the October Atlantic, are by the author of "Life in the Backwoods of Canada."

Dr. J. R. Newton, the renowned Magnetic Healer, has removed to the city of Utica, New York.

Giles B. Stebbins can be addressed at Sojus, N. Y. He is to be in that section for some weeks yet.

The Marshtown Times, of September 10th speaks as follows of the Misses Bangs:

"The Misses Bangs' performance last evening exceeded in wonder that of any preceding evening. As these performances are strictly private and secured for the satisfaction of the party who attend, we are not at liberty to speak of their wonderful character. The young lady performers are models of modesty and native grace, and cannot be suspected of any deception. In fact it is impossible for any to be practiced upon the party."

Bro. John Wilson, of Iroquois county Ill., spent an hour with us this week. Bro. Wilson was formerly a rank skeptic of the bluest Investigator school, but has, through Spiritualism, come into a knowledge of a life beyond the grave. He reports a deep and rapidly increasing liberal religious sentiment in his section.

Mrs. Cora L. Y. Richmond lectured during the past week at the enterprising city of Fond du Lac, Wis., returning in time to hold her regular Friday evening reception, which was, as usual, an enjoyable affair.

Dr. D. P. Kayner still has some room for further engagements to lecture, within one hundred miles of Chicago. He may be addressed in care of this office.

From a report of Bro. E. M. Davis, of Des Moines, Iowa, it appears that Mrs. Maud E. Lord, has been there holding seances, delighting, as usual, everybody. Her dark circles bring one perfectly in rapport with the Spirit-world.

Mrs. Louie M. Kerns held a seance at Nassau Hall, Boston, Robert Cooper presiding. The ballot test was given.

Miss Lottie Fowler is at Ballston Spa, New York, guest of L. B. Larkin.

E. V. Wilson lectures at Armory Hall, Boston, October 7th, 14th, 21st and 28th.

A. J. Davis, when last heard from, was at the Poland Spring House, South Poland, Me. R. W. Hume would like to make engagements to lecture, and for that purpose may be addressed, P. O. box 158, Long Island City, N. Y.

Five hundred and twenty columns first-class reading matter for forty cents.

Mrs. Anna Kimball, trance medium, has arrived in Brooklyn, N. Y., and taken up her abode at 59 St. Felix street.

C. B. Lyon will lecture in Cleveland, Ohio, during September; in Ballston, N. Y., during October; in Stoneham, Mass., during November.

Abby N. Burnham is speaking in Stafford, Conn. She will lecture in Stoneham, September 30th.

Let every member marching under our flag bring in a volunteer for the "three months service"—and forty cents.

We do not, with the lamented Seward, expect to end the war in ninety days; but we want 40,000 three months recruits at forty cents each, trusting they will all enlist for life as "regulars."

J. Frank Baxter speaks Sunday, 23d, at Armory Hall, Boston; September 30th, New Haven, Conn.; October 7th and 14th, Haverhill, Mass.; October 21st and 28th, Stoneham, Mass.; November 4th, and Tuesday, November 6th, Willimantic, Conn.; Thursday, November 8th, and Sunday, November 11th, Stafford, Conn.; November 18th and 25th, Harwich Port, Mass.; December 2d, 9th, 16th, 23d and 30th, Philadelphia, Penn.

Mrs. Suydam, fire test medium, is in Boston.

J. Frank Baxter receives a lengthy endorsement from the Banner of Light. He is undoubtedly a most excellent medium. He should take a turn out West.

Bastian and Taylor's seances are well patronized. Full-sized materialized forms appear at each seance. Mr. Taylor will give private sittings.

See our "General Order" for a Fall campaign, on this page.

Dr. J. K. Bailey appears to be doing a good work in Minnesota, as indicated by the comments of the press of that State. The Farmington (Minn.) Press of July 4th, 1877, says:

"Dr. Bailey's Sunday lecture, on 'Matter and Spirit,' was no common slush, but a scientific exposition of the forces of nature. The St. Charles (Minn.) Union, of Sept. 10th inst., contains the following local.

"Dr. J. K. Bailey, of New York, commenced a series of five lectures on the subject, 'Spiritualism Examined,' at Crook's Hall on Sunday evening last. These lectures have been attended by large and interested audiences. Dr. B. is an able exponent of the spiritualistic philosophy."

And the Times, of same place, Sept. 21st, gives Bro. B. the following notice:

"Dr. J. K. Bailey, of New York, has, during the week, been delivering a very interesting course of lectures on the subject of Spiritualism. He has been listened to with marked attention by a large and appreciative audience. Mr. Bailey is a gentleman of ability, a pleasant and interesting conversationalist, and has made many friends here during his stay. We are not a Spiritualist, yet we believe in hearing all sides with an attentive ear."

We understand that the Doctor was re-engaged to speak on Sunday, Sept. 23d, at the same place. We are always glad to note these favorable indices, in behalf of our good cause and its promulgators.

Mrs. Louisa Shepard of Geneva, Ohio author of "Dialogues for Children," and an efficient, generous worker for our cause, is visiting in the city this week.

Capt. H. H. Brown reports a fine meeting at Plainville, Mich., on Sunday the 15th.

Bliss is reported as complaining that they find but very few sympathizers/only one coming to the front; and yet he lives in the city of "Brotherly Love." Why don't the steady going drab coats ornament the front? We give up the conundrum.

Hon. R. A. Dague, editor of the Sentinel at Osceola, Iowa, is spending a couple of weeks in this city. Mr. Dague's visits to Chicago are always looked forward to with pleasure by his many friends. He publishes a wide awake paper and manages to scatter liberal thought in quarters where otherwise it would never reach.

"Isis Unveiled," by Madame Blavatsky, is already an assured success, as the enterprising publisher in a private letter informs us that the first edition is sold in advance of publication. The work is to be in two octavo volumes or over six hundred pages each, and will be ready in a few days. Price \$7.50. Orders received at the office of this paper.

We publish in this number of the JOURNAL an interesting article from our esteemed friend, Bro. Childs, of Philadelphia, who so long and ably conducted a department in this paper. He stands high among the Spiritualists of America as an earnest laborer, and able writer. We hope to present our readers with articles from his pen very often. The closing of the Philadelphia Department, in no way affects our relations or abates Bro. Childs' zeal in behalf of our readers and the cause so dear to his heart.

Giles B. Stebbins.

The people of DeRuyter have, many of them, enjoyed a rare treat in the discourses delivered by Giles B. Stebbins, of Detroit, at the town hall during the past week; on the religions of the world and the progressive development of the human race. Mr. Stebbins is a ripe scholar, a gentleman of large culture, and his lectures have possessed an interest and character which, in the largest towns and cities, have commanded the attention and admiration of great numbers of the intelligent classes who have heard them. We have seldom had an opportunity of hearing in our place such lectures given gratuitously to the public, and we are gratified to know that those who have listened to them, whilst perhaps not adopting all his views, have nevertheless appreciated the same in a spirit of liberality, and unite in pronouncing them of unusual interest and ability. -New Era, DeRuyter, N. Y.

Mrs. Richmond was greeted by a very large audience again last Sunday evening. She was listened to with great interest. Her next lecture will be—"Treatment of life, as seen by John in the Apocalypse; what does it mean interpreted by Spiritualism?"

Thirteen weeks for forty cents.

Business Notices.

Dr. Price's Cream Baking Powder is the only kind made by a physician, with special reference to its healthfulness.

SEALED LETTERS ANSWERED BY R. W. FLINT, 55 Clinton Place, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered. 21-33U.

MRS. JENNIE POTTER, of No. 136 Castle St., Boston, is a very fine test, business and medical medium. Our readers who can visit her in person should do so, her residence may be reached by either the Tremont Street or Shawmut Av. horse cars. Those at a distance may enclose a lock of hair with two dollars, and register the letter.

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

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Dr. Price's special Flavoring extracts are not made-up from chemical poisons, but natural flavors, grateful to the most cultivated palate.

"EUREKA" is the sentiment of countless sufferers who find the balm of relief, and the fountain of their health and strength, in AYER'S SANSAPARILLA. It is the most potent of all the alteratives to purify the system and cleanse the blood. It possesses invigorating qualities, so that it stimulates the faded vitality and purges out the corruptions which mingle with the blood, promoting derangement and decay. We are assured by many intelligent physicians that this medicine cures beyond all others of its kind, and we can fortify this statement by our own experience.—Athol (Mass.) White Flag.

Doubt and Faith.

How many of us when suffering from chronic diseases as being recommended to try some foreign remedy, almost exclaim with the sick king, "Are not Abana and Pharpar rivers of Damascus equal to all the waters of Jordan?" and we fail to accomplish a cure. The Turkish Bath, Medicated Vapors and Electric agencies used by Dr. G. C. Somers and Mrs. Somers, at the Grand Pacific Hotel, Chicago, have been instrumental in restoring to health thousands of people, who had followed the usual course, would be to-day in their graves. These are the finest baths in the West and for the treatment of chronic and nervous disorders and the diseases of females, have no equal.

Clairvoyant Examinations from Lock of Hair. Dr. Buttersfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Buttersfield, M. D. Syracuse, N. Y. CURES EVERY CASE OF PILES. v21n452

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

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

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From the beginning, hers is marked as the most remarkable career of success, such as has seldom if ever fallen to the lot of any person. MRS. MORRISON, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by her Medical Control, and taken down by her secretary. The original manuscript is sent to the correspondent.

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

Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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Remedies sent by mail to all parts of the United States and Canada.

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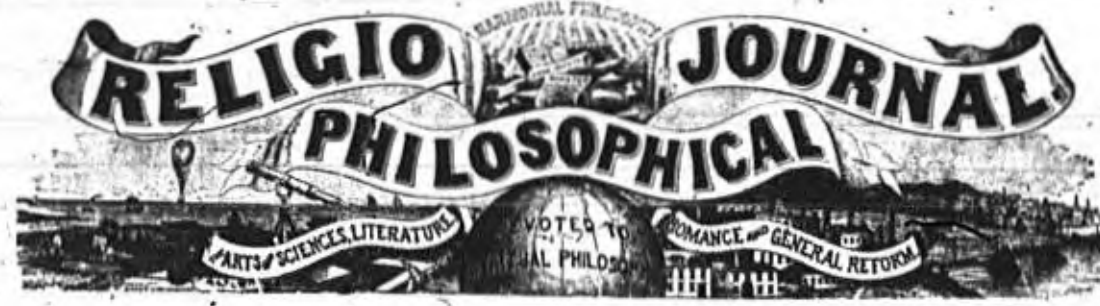
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Having struggled twenty years between life and death with ASTHMA, I experimented by compressing roots and herbs and inhaling oils. I fortunately discovered a sure cure for ASTHMA and CATARRH. Warranted to relieve any case of Asthma instantly, so the patient can lie down to sleep. By mail, \$1 per box. Address D. LANGELL, Ohio St. Astor House, N. York, or Apple Creek, O. Sold by all druggists.

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Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIII. JNO. C. BUNDY, Editor. CHICAGO, SEPT. 29, 1877. \$3.15 IN ADVANCE. SINGLE COPIES EIGHT CENTS. NO. IV.

PROGRAMME FOR THE FALL CAMPAIGN TO OUR SUBSCRIBERS AND FRIENDS, GREETING!

We are happy to be able to state that commendations come to us from every direction. Not only from intelligent Spiritualists, but also from the large and respectable class of Liberals and Free Thinkers, who having thrown off the yoke of superstition and credulity, are investigating Spiritualism; and from those yet within the fold of Orthodoxy who feel the emptiness of creeds, and that faith alone is but a broken reed. All these different classes have come to look upon the RELIGIO-PHILOSOPHICAL JOURNAL as an honest, trustworthy, independent organ, intent only upon the thorough exposition of the Science, Philosophy and Ethics pertaining to Spiritualism.

There come up to us from sources that must be heeded, demands for us to aid those who know what this paper is, that they may place it in the hands of others yet ignorant of its merits and of the grand truths it tries unselfishly to inculcate. We are willing to make any sacrifice consistent with safety to our enterprise to aid in extending our circulation. In the pursuance of this object we shall not offer any premiums. We have always set our face against the premium plan as wrong in theory and unjust in practice.

Neither are the class of people to whom we appeal composed of those who delight in such premiums as are often offered by papers of great literary and religious pretensions. Our people would laugh at the publisher who would so misinterpret them as to offer as a premium brass jewelry, prize packages and last and most demoralizing of all, the inevitable chromo, which is now tendered as a premium in many places to each purchaser of a lemonade.

We depend upon the merits of our publication, the good sense of the intelligent class who are attracted to it, and last but not least, the earnest efforts and hearty good will of those who co-operate with us in obtaining subscribers.

In order to leave no one with an excuse for not being familiar with our paper who may have the slightest desire to read it, we now make the following offer:—

From September Twenty-fifth, until December Thirty-first, 1877.

We will send the RELIGIO-PHILOSOPHICAL JOURNAL

to every new subscriber, THREE MONTHS, FOR FORTY CENTS. For THREE DOLLARS we will send the paper Three Months to ten new subscribers provided the money and names are sent at one and the same time.

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, see 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!

We take the liberty to give a few extracts from different sources, showing the standing of the RELIGIO-PHILOSOPHICAL JOURNAL, where best known and by those well calculated to judge.

OPINIONS OF THE PRESS AND PEOPLE.

A few Selections taken at Random from Thousands.

Extract from the Valedictory of Dr. H. T. Child, Editor of the late Philadelphia Department of this Paper.

I am glad to know that the JOURNAL is in good hands, and will go on in its mission of spreading the gospel of Spiritualism over the world. I shall be glad to know that all my friends continue their subscriptions, and that many others take the paper. Spiritualists should realize more and more the importance of sustaining their well established and reliable papers, that we may not only know how the cause is progressing, but that others may be interested and enlightened thereon.

The Religio-Philosophical Journal, of Chicago, Ills., starts out with its issue for September 15th upon a new volume—XXIII—under the able and efficient leadership of Col. Jno. C. Bundy, assisted by J. R. Francis, and other able writers and correspondents. We wish this beacon-light of the cause in the West a prosperous future, and feel sure that its conductors will ever (as in the past) be found working for human good and the advancement of liberal thought and spiritual unfoldment among the people.—Banner of Light, Sept. 15, 1877.

The Seer of Walnut Grove, says:

He has so organized the motive power by which the JOURNAL is, as it were, crested, that it has a life of its own. He falls, but another is ready to take his place. While the same general direction will be maintained, Col. Bundy will infuse a new life into the JOURNAL. He is full of energy, and determination, and knows no failure. A vigorous, terse, and practical writer, he will, of course, by his personality, impress himself on the paper. Thus it is evident there can be no interruption in the continuity or excellence of the JOURNAL. Bro. Jones has not left us. He has declared his powers trebled by death. He will not forsake the great object of his life. He must be rejoiced by the grand declaration with which Col. Bundy introduces himself to his new sphere as editor. Every reader of the JOURNAL will rejoice at its ringing notes, which show that the right man stands at the front.—Hudson Tuttle, Berlin Heights Ohio, March, 1877.

Listen to the "Voice of Angels."

When reading the editorials of this spicy exponent of Spiritualism, we are almost struck with awe, and at the same time unqualified pleasure, at the manly, independent vigor with which its erudite and able editor, not unlike his noble, generous-hearted, and fearless predecessor, grapples the bull of superstition and ignorance by the horns, and with the death-dealing blows of the sledge-hammer of truth, reason and common sense, compels the incorrigible, self-conceited monster to slink away. May the glorious old ship, the JOURNAL, on whose battle-flag fly at her "main" is inscribed, "Truth against the world," have a long and brilliant record in crushing error beneath the iron heel of truth!—Voice of Angels, Boston.

Andrew Jackson Davis, in his soul-stirring letter to us published in this paper last May, says:—

"You will never permit the enemy to enter the stronghold which the builder has left in your keeping. You must not weaken in your capacity as a warrior against imposition in our ranks, against the vast army of sectarianism in the world round about. And you will have the respect, good will, and pecuniary support of all the worthy in Spiritualism. Within a few weeks past, Mr. Davis writes as follows:—

"I am glad to note the improved tone and increased power evinced by the RELIGIO-PHILOSOPHICAL JOURNAL. May grand success constantly attend your enterprise."

A Leading Scientific Materialist Manifests his Mind.

Prof. B. F. Underwood, the widely known lecturer and most scientific, cultured and candid Materialist in America, in a late letter to the Boston Investigator, says:

"In Chicago I looked in upon Col. Bundy, the able and enterprising publisher and editor of the RELIGIO-PHILOSOPHICAL JOURNAL.—Since Col. Bundy has had control of the JOURNAL it has, in my opinion, improved fifty per cent. With no faith whatever in the spiritualistic philosophy, of which the JOURNAL is a representative, I yet read its vigorous, wide awake editorials and spicy communications with much interest and satisfaction. Col. Bundy is admirably fitted to conduct a paper. He has taste and tact combined with a large amount of firmness and decision, together with business experience and talent, and very fair literary attainments."

A Christian Spiritualist Commends us.

Rev. Samuel Watson, D. D., an honored and beloved minister in the Methodist Episcopal Church for thirty years and now editor of The American Spiritual Magazine gives us the following tribute:—

"I congratulate you on your management of your paper, it is very much improved."

Prof. S. B. Brittan, than whom there is no more able erudite or critical mind within the ranks of Free Thought, writes:

"I am pleased to witness the great improvement you have made in the RELIGIO-PHILOSOPHICAL JOURNAL. It gives evidence of careful editorial labor, discrimination and an improved digestion of the various materials that make up the weekly report. I look upon its present as a resurrection state to a higher life and enlarged usefulness."

Col. Wash A. Danskin of Baltimore, writes, under date of June 2nd, '77.

Thos. Gales Forster is in my office nearly every day; he thinks, as I do; that an enlarged sphere is awaiting your well directed efforts for the improvement of the RELIGIO-PHILOSOPHICAL JOURNAL. You have a wide field, and I trust you may reap a rich harvest.

We might continue these extracts and publish commendations and favorable criticisms from most of the Spiritualists and Free-Thinkers in this country, and England, did space permit. We have given enough to indicate the general sentiment. We regret the necessity of inserting so much of a seemingly personal nature; but it is so identified with the paper as to be unavoidable. As the humble instrument employed by the Spirit-world to aid in the elevation and advancement of the race; our only ambition is to do our level best.

Let your Friends and Acquaintances get Acquainted with the Merits of the RELIGIO-PHILOSOPHICAL JOURNAL

The paper will be discontinued when the time it is paid for has expired. We shall, however, confidently look for a renewal of thousands after they have given the paper a trial.

If each old subscriber will devote one hour to increasing the circulation of this paper, we shall double our list in 30 days.

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Voices from the People.

ANGEL VOICES.

Heavenly Arc, the maid of Orleans, declared our trial that she had done nothing but what she had been ordered to do by spiritual beings, angels and saints, and that the voices of such were soft and good.

Soft and good are the angel-voices. Whispersing to us from angel-land. When'er I hear these my heart rejoices. As if I were then on the angel-strand. Meeting the loved ones gone before. Safely passed over death's dim shore.

Sweet is the voice of one long departed. A deeper tone than to earth belongs. Bringing peace to the broken-hearted. Melodious joy from celestial songs. Calling us up to our home above. Drawing us there with the voice of love.

When I hear the voice I feel a thrill. Beating with mine, and a mystic thrill. Falls on my soul, with a shudder and start; But again in a moment all is still. And I hear my name by the spirit's voice. And those accents loved make my heart rejoice.

Soft and sweet are those angel greetings. Tender and true is the spirit's hand. Not of the earth are such heavenly meetings. Bright forecasts of the Summer-land. He who enjoys them is dead to earth. His soul approaches the second birth.

Life in all phases is fixed and eternal. And waits but conditions to kindle its flame. Nor monkey nor ape shall evolve to the human. Since each in all ages remaineth the same; But whence it arose—'tis had a beginning—Or where on the journey we pilgrims have been.

The blackboard of God has that problem upon it Unanswered as yet by the children of men! —Dr. D. Ambrose Davis.

NOT A SOUL LOST.

A Proposition to Smother Girl Babies.

However low, however sinful, however fallen, however degraded a man or woman may be, there is still underlying all the sin and shame, and remorse, and sorrow and degradation, the living principle, and the germ of the Infinite, which needs but the breath of the Eternal Spirit—and he will breathe upon it sooner or later—to cause it to burst forth and blossom into the lustrous flower of immortality. It may be through suffering or sorrow, or shame, or remorse; but nevertheless, if not in this world, yet in the Spirit-world—if not today, or this year, or this century, yet at some time or the other, it shall burst forth, and every human heart shall mount to God—shall rise up and up through the sphere of progression—shall rise into the state of angelic existence and progress to such heights of glory, and to such unutterable bliss as no human language can possibly describe.—W. J. Colville, Inspirational speaker.

And when we consider the number of criminals now living and committing depredations all through life, exhibiting depraved traits of character, we can not estimate the number now struggling to rise in the Spirit-world. Take, for example, the depraved woman, Margaret, of New York, who was found to be the ancestor of nearly 1,000 criminals, in four or five generations, and remembering that she is only a drop in the bucket, figures fall in estimating the number in Spirit-life now struggling to rise, or who have settled down in their depravity not believing it possible to better their condition. That the world is rightly balanced it is difficult to believe, when a prominent lady comes forward with a proposition to better humanity by smothering girl babies. She says: "We can settle the woman question, and how? Why, by tenderly smothering every female child that shall be born for a year to come, and every third female child in the years hereafter. No trouble. Only to press a pillow for two minutes on the little face, and the helpless innocent is spared all the miseries of this life. Women do not disturb society and inconvenience mankind because they like to do so, but because they are here and cannot help themselves. Wrong would it be? So is war wrong; and yet, ever since Christ came sovereignly calling themselves the Most Christian King, the Most Catholic King, the Defender of the Faith, Popes claiming to be the Vicars of God on earth, Republics choosing the motto 'In God we trust,' have made war continually. And which is worse—to kill in one battle 60,000 men with all their sins upon their heads, leaving their families starving, their homes burned, their land devastated, with famine and disease and demoralization to follow—or to send in one year 60,000 girl-babies straight to heaven, rescuing them from a life of unpaid toil and vain struggle, lonely, anxious, aimless, unloved, jeered, and ending perhaps in vice and misery? Yes, China and Hindostan are kinder to their superfluous females than Christian Europe and America, where millions of women live to wish they had been flung down baby towers in helpless infancy. And the writer is one of them."

Mankind must remember that this life is essential for discipline. We care not whether existence be that of a king, president, minister, editor, hod-carrier, seamstress, or anything else, the discipline gained will be of value throughout all eternity. War often proves no more of a calamity than earthquakes, hurricanes, volcanoes, or grasshoppers, etc. The material conditions are now gross, and to each individual life they are essential. They make an impression upon the soul that endures forever, and when only one half of existence is fully realized. We are not placed here without an object, and when we consider that not a single soul can be lost, each one can exult that he lives.

THE SPIRITUAL BODY.

Its Characteristics Defined.

The spirit body as set forth by Mr. S. D. Main, a medium, has many interesting features. The spirit body stands in relation to the soul the same as the physical does to the spiritual, but answers many more purposes. The spiritual body is the perfection of the material. Three principles form the entire man—body, spirit, and soul. There is a law in nature called attraction and cohesion, by which atoms are attracted to atoms, and thus by accumulation of elements they render themselves visible in the form of mountains, rocks, etc. The particles of material food are possessed of spiritual substances, which ultimately, by the law of attraction and cohesion, form part and parcel of the spiritual body. The spiritual body draws nutriment from the material; and as the waste exhaled from the physical, must be supplied with fresh elements, so the spiritual must be supplied with the requisite elements of its nature. However, the spiritual must be sustained by a more subtle power, which is a necessity of existence. When

the material body has accomplished its object it returns to associate with other particles of matter; but man still possesses body and soul, spiritual. Matter may fade and decay, but it is absolutely impossible for the outer expression to become separated from the divine principle within. The spiritual body will never be detached from the soul as long as the eternal eyes shall roll. What power could it be? It is indestructible, and if man could lay it down in spirit-life it would remain there for ages and never be dissolved. As when you stand before a mirror and see your image reflected therein, so when you stand upon the shores of spirit-life, your thoughts and actions will mark your individuality. The spiritual body varies in hue from a sable blackness to a brilliancy so bright and luminous as to resemble the sun at noonday. According to the development of each individual soul, so will his garments assume an indication of his advancement. The spiritual body is so finely adapted for its purpose that if the man be swayed by any great emotion it reflects the inner action externally. If his aspirations be earthly, his garments will assume a darker hue; but if his desires be pure and holy, he will appear more beautiful in consequence. From sphere to sphere as you advance, your garments will indicate your progress. You may appear sanctimonious here and enjoy a season of prosperity, but when you step from the material body all will be revealed. If you would hide, and long for a cloak to cover the blemishes of the spiritual body, it will be all in vain. In the presence of your garment you will not dare to look up. If your garments are dark as a raven's wing you must by slow and painful processes seek to render them more beautiful. When you visit the air-house and the gin-palace you breathe an atmosphere which is attracted to the spiritual body. You may not perceive evil resulting therefrom, but it will strike you with terror when you thoroughly cognize the perfidious influence which pervades these dens of iniquity. How often steady, well-meaning men who have bid fair to become useful members of society have become utterly ruined, and the fair promises of their life become blasted by spiritual contamination. However, if you visit places where love and sympathy reign, where each soul is laboring disinterestedly for the good of his fellows, you will receive a more brilliant and beautiful, and receive an elevating and uplifting influence. Then when you feel the blissful consciousness that you have done your duty, you will have great reason to rejoice; though you have not shaken empires or conquered nations, you will occupy as bright a place as though you had had twice as much power. Then lay aside selfhood; let not your right hand know what your left hand doeth; shut the material atmosphere. Let the sympathetic impulses of your souls go out to poor, suffering humanity, and thus by performing kindly deeds you purify your spiritual nature, and when you pass to spirit-life your soul's aspirations will ascend in gratitude to the Great Eternal, and you will rise buoyantly on the spiritual atmosphere into higher regions of light and glory.

A HAUNTED HOUSE.

No rest for the Wicked—The Spirit of a Murdered Man Returns. It appears from our friend, G. W. Lawson, Esq., that Portland, Oregon, has had a genuine haunted house. It appears that three coopers had the house to live in and they could not stay there for noise at nights and from having the bed clothing jerked off of them by some unseen power. Mr. Lawson visited the place about 3 P. M., and went all over the house, but could see nothing out of the way, and up stairs he stopped by an old bedstead the men had left there, when all at once he was struck with an axe twice about his left knee, and twice on the back of his head. He cried out with pain and would have fallen but was caught by some of his companions. At a circle in the evening the matter was explained. The ghost said he had been killed near there in 1852, by two wood choppers and in the manner Mr. Lawson was struck, one having him down by the leg, the other sinking the axe up to the handle, just as he felt it in the back of the head and neck. They robbed him, he said, of \$800, and then took his body and threw it into the burning, lurid pit of a large fir tree that was being burned down-right under where that room had since been built. He said he could come to that place and connect himself to earth again by means of his ashes there in the ground. He didn't want his murderers hung; he said they are suffering enough.

Singular Premotion of Death.—On Tuesday, Aug. 17th, Roscoe Hurd, of West Lebanon was drowned. The Great Falls Journal says: "Mrs. Hurd had been spending a few weeks at Ogunquit for her health, accompanied by her daughter Ella and Roscoe, the youngest son, fourteen years of age. Last week Mr. Hurd had a very singular dream. He seemed to see Roscoe all day from the rocks and in the waves. So vivid was it that he could not get rid of the impression, and last Saturday went down to the beach to see if all were safe, and when he came away cautioned them over and over again to be careful. At 5 o'clock Tuesday afternoon this terrible dream had its fulfillment. Roscoe had fixed a comfortable place for his mother to lie down on the shore; cheerily saying that he would be back soon, he went in bathing with a small boy ten years old. While playing on the rocks he slipped, and an undercurrent quickly took him beyond human help.

The Devil Worship in India.—It appears from Prof. Monier Williams, that in India and Ceylon, there exists a class who worship the devil. Although a belief in devils, and homage to devils, or spirits, of all kinds, is common all over India, yet what is called "devil worship" is far more systematically practiced in the South of India and in Ceylon than in the North. Curiously enough, too, it is commonly believed in Southern India that every wicked man contributes by his death to swell the ever-increasing ranks of devil legions. His evil passions do not die with him; they are intensified, concentrated, and perpetuated in the form of a malignant and mischievous spirit. Moreover, the god Siva is constantly connected with demoniac agencies, either as superintending and controlling them, or as himself possessing (especially in the person of his wife Kali) all the fierceness and malignity usually attributed to devils. When Mr. Williams' fellow travelers and himself were nearly dashed to pieces over a precipice by some restive horses on a ghat near Poonee, they were told that the road at this particular point was haunted by devils, who often caused similar accidents, and they were given to understand that they would have done well to conciliate Ganesa, son of the god Siva, and all his troops of evil spirits, before starting. Of all gods Ganesa is, perhaps, the most commonly conciliated, not because he is said to bestow wisdom, but simply because he is believed to prevent the obstacles and diseases caused by devils. Homage is indeed said to be rendered to the good God, or Supreme Spirit, pervading the universe, but he is absolutely perfect to be the author of harm to any one, and does not need to be appeased. Devils alone require propitiation. Indeed, it ought to be mentioned that all evil spirits are thought to be opposed by good ones, who, if duly propitiated, make it their business to guard the inhabitants of particular places from demoniac intruders. Each district, and even every village, has its guardian genius, often called its mother. If small-pox or blights appear, some mother (especially the one called Mari Amman) is thought to be angry, and must be appeased by votive offerings. There are no less than 140 of these mothers in Gujarat. There is also one very popular male god in Southern India, called Ayyanar (Hariyana), son of Siva and Vishnu, to whom offerings are made, and who is constantly erected. A remarkable point is that these guardian spirits (especially Ayyanar) are supposed to delight in riding about the country on horses. Another remarkable circumstance connected with the dread of demoniac agencies is the existence in the South of India and Ceylon of professional exorcisers and devil-dancers. Exorcising is performed by persons supposed to be possessed by devils in the form of demons. The exorciser assumes a particular dress, goes through various

antics, mutters, spells, and repeats incantations. Devil-dancing is performed by persons who paint their faces, or put on hideous masks, dress up in demoniac costumes, and work themselves up into a veritable frenzy by wild dances, cries and gesticulations. They are then thought to be actually possessed by the spirits and to be compelled to perform the rites of the dance, with clairvoyance and a power of delivering oracular and prophetic utterances on any matter about which they may be questioned. There seem to be also an idea that when smallpox, cholera, or similar pestilences are exceptionally rife, exceptional measures must be taken to draw off the malignant spirits, the supposed authors of the plague, by tempting them to a veritable feast of dance and music. In times of sickness and calamity, the Singaleses, having no living protector to appeal to, betake themselves, like the Hindus, to the appeasing of devils; to the worship of idols borrowed from the Hindu Pantheon, whose temples often stand near their relic-dagobas.

Mrs. A. V. Andrews, M. D., of Denver, Iowa, writes: "This morning after daylight, I was thrown into a clairvoyant state by the spirits, and saw a number of ancient spirits of this earth; and they were telling him to write, as they communicated the history of this world in far back ages, especially of the people who inhabited the American continent prior to any history we have of it. I seemed to go back to those ages with Mr. Davis and see the people as they then were; and I found them to be superior to our people of today in every thing, and the younger people held the middle aged, and aged people in great reverence. A spirit said to me, 'Andrew Jackson Davis is the medium we have selected to write this book.' I have never had the pleasure of meeting Mr. Davis, and have never read but one of his works, but he saw him this morning, he has a pure and good influence around him, and I do not wonder every one loves him.

Jesus on the Stage.—The reconciliation of the Bible and the Stage, says the Echo, has been much talked about in our own country, but we do not think that any Englishman has been visited by the brilliant conception of reconciling the Church and the Music-hall, or of utilizing the amusements of Cremorne and Rosherville for evangelistic purposes. A Paris correspondent declares that, amongst the other strange amalgamations of religion and vulgar theatricalness, which are provided for the uncultured believers in La Salette and Lourdes, the proprietors of the crowded summer theatre of Strasburg have recently put upon their boards a number of religious scenes pastiche. Three set pieces—1. "Jesus-Christ couronne"; 2. "Laissez venir a Moi ces enfants"; and 3. "Jesus-Christ crucifie, d'apres Thorwaldsen"—are nightly exhibited amidst great applause to great crowds of devotees. The dramatic Biblical representations are preceded and followed by Offenbach performances, and other productions of the customary cafe chantant character. The figure of Christ in each of the three compositions is represented by a well-known female of corpulent proportions, and the only attempt to sever the sacred from the secular part of the evening's programme is effected by the rigorous prohibition of color from the former. All the figures in the Biblical compositions are clothed in white, and scrupulously chalked from head to foot in order to give them a more cold and sculptural appearance. The "believing" Press and the "believing" public-house are to be followed, it seems, by the "believing" cafe-chantant. Only the "Jesus soul," using Mr. Carlyle's phrase, could conceive such an amazing method of ignoring a religious atmosphere in the midst of the pleasures of the populace.—Medium and Daybreak.

Another View of Materialization.—In regard to an article just read, the hypothesis is entirely wrong. It is a question of the power of the medium to concentrate the constituent parts necessary for the formation of a materialized body—not that the constituent parts are taken from the medium's body. Think for one moment of all the material or physical manifestations; think of a child medium sitting in a circle—its hands being held by its companions, and besides the medium, objects in the room are carried, wifted around, instruments are played by spirit hands while those of the medium are still held by individuals on either side. Again, a medium is tied, electric wires are applied to his hands; these wires are attached to a plate, and on this plate are hands showing every movement made by the medium. A light is turned on and besides the medium is held by the full sized figure of a lady, and at the same moment the medium in propria persona. This lady, that is shown beside the medium, is of larger proportions than the medium herself; how then could the materialized spirit deducting its strength and materialism be greater than the subject drawn from? Innumerable proofs can be found, verifying the falsity of the hypothesis upon which the article is based. In all probability, the person writing it may have heard, or seen, at least, believed the statements regarding the materializations taking place last year in the east. Among the numerous investigators, scientific and otherwise, anxious to learn the truth of the phenomena displayed, the person writing this article may have been one; if so, how can he explain or prove the correctness of his deductions or hypotheses? He has not the material, and he is to the spectator was drawn from the medium when not only one but oftentimes two, three and sometimes more than that number of materialized spirits were seen at the same time.

We find the above among some old manuscript. No name is attached; and as many may entertain the same views, we desire at this time to refer to them. The writer should bear this fact in mind, that the materializations at circles are often a mere shell. Many times only the front part of the body is materialized, and then the back is never shown. When a clairvoyant sees a spirit they are surrounded by a delicate film, without which could not be seen. Intensely that film, or render it more material, and then you have a fully materialized spirit, visible to all.

Brother Bowen, who publishes that weekly miscellany of shop-made religion, dry-goods and profitable puffery called The Independent, made a remark to a Sun reporter which is so cool that really we feel creeping shivers running down our back. Hearken unto Bowen: "I am more avaricious than most men. I want my dividends on my investment every day, and I receive them here. I think I have done good in this world before this, but I reap most enjoyment from the dividends of my investments. I have labored against slavery, I have helped schools and churches and charities, but I struck a joy-giving benevolence when I opened Roseland Park."

It was Bowen who sold out his editorial columns to Jay Cooke & Co to push the sale of Northern Pacific bonds which the credulous parsons, trusting theological professors and weak-minded but pious widows who read the Independent, bought up, and pretty soon, like the unfortunate shoemaker, found that they had lost their little all. "Joy-giving benevolence!" That is rich.—Boston Herald.

A Strange Incident.—In the legendary history of Frier Bacon, as well as in an old play written by Robert Green, a dramatist in the days of Queen Elizabeth, it is recounted that having been summoned before the king, the friar was induced to show some of his skill before his majesty. He was to wave his hand (his wand, says the text), and presently was heard such excellent music, that they all said they had never heard the like. Then there was heard a still louder music and four apparitions suddenly presented themselves and danced until they vanished and disappeared in the air. Then he waved his wand again, and suddenly there was such a smell as if all the rich perfumes of the whole world had been there prepared in the best manner that art could set them out. Then Roger Bacon having promised a gentleman to show him his sweetest music, he called a boy, in the king's apartments, and every one of it rode on a kite on a board with a vating-ladle in her hand. The proud gentleman, although he recognized the maiden who disappeared as suddenly as she had appeared, was enraged at the humiliating spectacle, and threatened the friar with revenge. What does the magician do? He simply answers: "Threaten not, lest I do you more shame; and do you be bold to say you have the kite again!" —Madam H. P. Blodgett, in The United States.

Death of the God in India.—The many investigations into the affairs of India, now going on, show that the freedom and immunity from religious coercion which English supremacy has superinduced in that country is playing havoc with the old deities. The people must for some time have been inwardly alienated from their gods, so long served and sacrificed to without returning the quid pro quo of health and wealth, and now that the bands of their gods are broken, right and left, and the priesthood are at their wits' end to find new gods to prop their falling influence. If any clever American wants to be made a god of, and have a temple, now is the time—let him go, say, to Nepal, with a mysterious medicine. For that there are not other promising regions, Nepal, now Nepal has been swept clean of gods, and the temples are apartments to let. It may be remembered by some that Prince Rumbahadur, whose queen, finding her lovely face disfigured by small-pox, poisoned herself, cursed his kingdom, her doctors and the gods of Nepal. He had her doctors flogged, and the right ear and nose of each cut off. He then drew up heavy artillery before the images of the gods, and after accusing them of having obtained from them twelve thousand goats, several cows, sweetsmeats, and two thousand gallons of milk under false pretenses (not even in return saving his wife from disgrace and death), he had the guns opened upon them, and after six hours' cannonading the deities of Nepal were all reduced to fragments, which no horses or men could put together again. The power to dishonor deities that make the return for favors and sacrifices received was then possessed by a prince or two; now it is the privilege of the whole population, and though the destruction is not quite so summary as that of Rumbahadur, it is going on steadily.

The world is full of sick, dying, and dead Gods and that fact is fully recognized by many ministers of the gospel. Rev. E. P. Powell, says the most painful feature of our generation is that Christendom has lost faith in its gods—in all three of them. The Holy Spirit first lost its personality with all thinking minds, although many still look on the Holy Ghost as a peripatetic deity, largely under the sway of revivalists or emotionalists. Then the lovely Jesus quickly took his place, the only place he ever claimed as Prince of Peace among men. And now at last the vast anthropomorphic God—the vast Being whose abode was heaven, and whose fate created, governed matter—is dead. It seems as if Christendom had been pushed into chaos by natural science. Matter has risen up against spirit. Giants will be born. The battle described by Milton in heaven, for the glory of God is not so fertile of grand councils and expedients as this struggle of matter to dethrone spirit. W. T. Harris, of St. Louis, the great mathematician of the United States, says that unless this Saracenic inroad can be met there will be no God. Martineau says "matter assumes to write Hamlet, and substitutes a molecular plebeian for the divine monarch." So far the outlook is great in the fortress. Old gods make good cornerstones for modern houses and good ornaments for modern museums. But any god that can die ought to die—in time. Any god that lives cannot die. The eternal and infinite are indestructible. Created gods are anomalous. The creator God only exists. At present the question is, Have we a God—a God above assault? The problem of the day is to find a live God.

Spirit.—In August number, in an article on "Spirit," we had to individualize spirit as a "living principle," because those two words conveyed the life-idea better than the use of the words "living force" or "living substance." Spirit, we consider, is a substance so infinitely refined, that neither the 18,000 diameter microscope of Dallinger nor the electric light beam of Tyndal can give the image—yet that it exists is a fact. In May last there flashed on us the law of life and how developed in the germ; but, as life was before our birth, and will be after our death, and we would be badgered for revealing it, possibly our usefulness as exponents of truth and power to "a gain-saying and rebellious generation," and act of the churches, be mocked, we are at present silent.—London Spiritual Magazine.

Only a few spiritual lessons are learned from earth-life. While on earth we deal with material things practically. Spiritual lessons are given to us, to make us understand that our good and bad deeds will follow us to the Spirit-world. Dr. J. L. York as a Lecturer.—Bro. Cooke, of Puget Sound, Oregon, writes: Having been engaged in reporting the Grover investigation held in Portland, for the Daily Oregonian, since Dr. York left our coast, I have had no time to say a word to the thousands of readers of the JOURNAL. Glad to hear that you are in such elegant quarters, right in the "heart" of the city of the hub of the Universe.—While your brave, true, and large souled Ingersoll, has been dealing with the old against old Orthodoxy, in San Francisco one of the bravest and ablest men resident on the Pacific coast, has been again electrifying the people of Victoria, Puget Sound and Oregon. We had heard of this strong man, but had never seen him—only a shadow in his compilation of poems. I refer to Dr. J. L. York, of San Francisco. Having heard him, we take delight in telling our readers just what we think of him as a lecturer. He is eloquent and his audience becomes perfectly entranced during the delivery of some of his lectures. He wields a Damascus blade and challenges any one to meet him upon the rostrum, who is desirous of discussing the great questions now agitating thinking people. You will find Dr. York a genial, good souled man, who strikes terror to the heart of Catholicity in his able address on "Romanism and the Public Schools," yet the people of the East call for this able man whom we here have dared to meet in person. We are proud of him, and will welcome him heartily home again at the end of his three year's sojourn in the east-land.

All praise to Dr. Thomas, the only brave Methodist in all your county. If Prof. Swing could only see as Thomas sees, he would talk to some purpose. Swing might just as well go the whole orthodox ticket; the Grover isn't half-way right. Come to the land of eternal calm, where you can sleep at night covered by two blankets, where no hard storms ever beat; no thunder and lightning; no cries of a riot or mob, or strikers are heard, and where all men make all they can, and none ever starve. The JOURNAL looks brighter than ever before.

The Misses Bangs.—We are glad to learn that these two estimable young ladies are creating some excitement in Iowa. The Marshal (Iowa Times) says: "Their performance as strictly private, but we may be permitted to say that they are of such character as to amaze and confound the beholder, and were we to recount them, the incredulous would say we had become infatuated. We simply speak of it now as an item of news. These young ladies have possessed this wonderful power from their infancy, and are known throughout the world as mediums possessing miraculous power."

James Monroe, author of the Interpreter and Translator, writes: "I have been much interested in reading the articles by Mr. Coleman, in reply to Mr. Peebles. They must attract the attention of many thoughtful readers to the JOURNAL, and I believe it is fortunate for the cause of Spiritualism, and indirectly for the paper, that Mr. Tuttle and Mr. Peebles disagreed, for by that means the truth has been placed before the public. The JOURNAL cannot fail while it has contributors as able as Mr. Coleman, Hanson and myself. I think many others whose articles appear in its columns. The London Medical Examiner says that an Orthodox bigot by the name of Collier is getting up a sensation against the physicians, Robert Dick Owen's "Medical Physiology" for selling that book which has been before the public these forty years. The proposition will help the sale of the proscribed volume, and thus evil is over-ruled for good," as in the case of the war against Dr. Charles Knowlton's "Fruits of Philosophy." 120,000 copies of which have been sold since it was prosecuted. Dr. Chas. Knowlton's pamphlet will soon be for sale at the "Medical Examiner's" lowest price.

The currency of Spirit-life: "Good deeds."

Theodore Parker thinks that Christian Spiritualists can best deal with church bigotry. Satan.—And Satan stood up and provoked David to number Israel. The Lord.—And the Lord moved David to number the children of Israel.—2 Samuel 24. If reincarnation be true, where did the soul originally come from? "The world, the Devil and Tom Paine," belongs to an orthodox hymn. There are 60,000 Roman Catholic priests in France. F. Lawrence, of La Veta, Colorado, claims that there are valuable mines in his section which if opened would prove immensely rich. We would say to Bro. Daniel Bacon, of Boise City, Idaho, that we know nothing of the Keeler referred to. The Orthodox of Melbourne pronounce Peebles one of the devil's imps! Where are his horns, etc., necessary for a young and prosperous devil? The clergymen of Australia prayed to have J. M. Peebles removed therefrom. Finally he went voluntarily.

It is supposed by the reincarnationists, that little Ernest Hutcheson, the musical prodigy of Australia, is Mozart reincarnated. If reincarnation be true, how shall the mother know when she caresses her child, that he was not formerly a desperado? God is unchangeable; so is space. God is infinite; so is space infinite in extent. God embraces within his being all things; so does space. Man's notions are called good or evil, beautiful or ugly, moral or vicious, etc., just as they affect the feelings of the individual. If evil is undeveloped good, why does it work diametrically opposite to that which is considered honest, upright, and virtuous? The dress of spirits correspond to the interior nature; if perfectly pure, the dress will be white. If tainted with impurities, the dress will be dark. Epes Sargent, for thirty years a Spiritualist, never knew of but one instance where a Spiritualist became insane? Spiritualism is well calculated to prevent insanity. The notorious John Bunyan, a spirit of course has through a medium of Melbourne, Australia, written another "Pilgrim's Progress." Restless is, one character: Faith another. Is it nonsense to suppose that, because the spirit has not had earthly experience it could not comprehend all the spiritual lessons which earth-life is intended to impart? W. H. Harrison, a prominent Spiritualist of London, says: "With all our long acquaintance with the movement, we do not know of a single Spiritualist in Great Britain now incarcerated for insanity."

There does not exist in the world a single manuscript of any portion of the Old or New Testament which is an original autograph, consequently we have only copies or translations of the original. The spirits of little children are often allowed to remain in the sphere of some person they are attracted to, a certain length of time each day, and thereby they get an experience of earth-life otherwise unobtainable. The Sentinel, of Minnesota says: Prof. Cook, State lecturer, promulgated his spiritualistic and scientific ideas in a well-filled lecture on three different occasions this week. He has a glib-tongue and his earnest manner of delivery ensures him the close attention of his hearers. In France and England the witches were supposed to ride uniformly on broomsticks; but in Italy and Spain the Devil himself in the shape of a goat used to transport them on his back which lengthened or shortened according to the number of witches he was desirous of accommodating. Two young girls in a fit of religious enthusiasm, have drowned themselves in the miraculous well at Marpingen, in Rhenish Prussia. The miraculous power of the well—a recent Ultramontane discovery—gave rise a short time ago to a popular delusion, which necessitated the interference of the police.

Empedocles declares that he passed successively through the form of a girl, a boy a shrub, a bird and a fish before he became Empedocles. A prominent Spiritualist lecturer declares he heard a quarrel between his mother and father three days before he was born? Both have good memories. Take notice, those who are holding circles for development, that when rap first occur, they are always faint and weak, sometimes appearing to rise direct from the medium, and frequently the medium will feel a shock as the rap is made. Finally the raps occur without the medium feeling any peculiar sensation. One of the most remarkable prophecies of modern times is that of Cazotte, a Frenchman. This extraordinary man at a feast attended by ladies and gentlemen of nobility and distinction, prophesied to some ten of those present the precise nature of the death which each of them would meet. All of his predictions were realized. In answer to the question, "If reincarnation be true, how is it that none of us can recollect having animated other human bodies anterior to those we now inhabit?" occupy Allan Kardec's reply: "With out the veil which hides uncertain things from his view, man would be dazzled like one who passes suddenly from darkness to light."

Mrs. Mary C. Branson speaks of her father, Seth Hinshaw, as having promised to return and communicate, and give tests. Though he has been twelve years in spirit-life, she has received nothing from him which she regards as proof of his identity. He can not find the proper medium and conditions; that is the only reason. Theodore Parker says: "The great work of mankind on earth is to live a manly life, to use, to discipline and enjoy every limb of the body, every faculty of the spirit, each and every one of them, in their proper place, duly co-ordinating what is merely personal, and for the present time, what is universal, and forever."

The Scare Nearly Over.—The tenets of the various evangelical churches are constantly being softened in their nature. Hell and the devil were once the stock in trade of the churches. Devils fought with God in heaven. Milton's angels battled heroically with the sons of God. Such statements no longer scare the people. Mrs. Richmond in writing to the Medium and Daybreak, London, says: "Among those mediums doing a great work in Chicago, none are more appreciated than Bastian and Taylor, who reside there; and none, especially in personal tests and the direct voice, more than Mrs. Dr. Billings (Mrs. Hollis). Nirvana, as used by the Buddhists, means: Happy state, the excellent external, place of bliss where there is no death or decay. The end of suffering, the home of peace, the other side of the ocean of existence, the shore of salvation, the harbor of refuge, the medicine of all evil, the transcendent, the tranquil state, the truth, the infinite, the inseparable, the everlasting.

Catechism for Children.—"Who made you?—God. Who redeemed you?—Christ. Who sanctified you?—The Holy Ghost. Of what were you made?—Of dust. What kind of a heart have you by nature?—A heart filled with all manner of unrighteousness. What will become of you if you die in your sins?—I must go to Hell with the wicked. What kind of a place is Hell?—A place of endless torment; being a lake that burns forever with fire and brimstone." This catechism was published by Robert Carter & Brothers, N. Y. It is a sweet morsel for innocent children.

Brief Mention.—C. F. Green, of Natrona, Penn., writes: "I think the JOURNAL is a splendid paper." Edward B. Fielding of Houston, Tex., writes: "Allow me to congratulate you for the marked improvement in the JOURNAL." C. W. Cook of Warsaw, Ill., writes: "Permit me again to congratulate you, and all true Spiritualists, on the great improvements manifested to every mind, in the JOURNAL. The JOURNAL talks to Spiritualists. It should incite us to greater spirituality, to lead nobler lives, and to earnest and associative effort in the discovery and application of truth to the needs of our time." Dr. Thomas Lewis, of Brooklyn, N. Y., writes: "Spiritualism in Brooklyn is making great progress."

