
VOI, XXIII.
A Warming.

   or brofere the wiritwan fly,






 And, ohn ye patiouen toilers Seikind in sorow work mad waid For gitts of tiglest nerit
 evodise estininery, F.J.
glementabies.

by di. womprecir.



CHICAGO, OCTOBEIR 27, 1877.










 out further dificuity, and soon regained my
natural condition
What were these divarfish ereatures
"Elementaries," the Theosophs would say.





 "Elementaries,", and the question asked;,
"Do stert being as rudimentary spitis,
waiting their turn to be incarnated in awaiting their turn to be incarnated in a
human body for the parpose of their devel
opment, realy oxist pt

 is it the abolute trath ?" ?
Answer. It is not simply minion: I
know that to be the absolite truth. Question: "But what then were those
creatures which May saw
 spirits, seerting to annoy you (May) for their
own edification."
phuestion: "Can all spinits produce suche will "" Answer: "All spirits have the pouer,
but pust first learnthe faet of being abie
to produce or materiaitize them."

 consequeptly the higher material which
wough ne neessary to make an imazoo a
highe order, would not respond to his
wiln
 tures that had preyented the spirit of May
trom entering her bodid he bining moved
about as natural as ilie, set it was ony a
 creature, to feet it; but it was lits Reeling a
sumbeam ther wandthing to
could put her hand through it; the crea-

 denny vanisited. Thalla had citused it to
disappear at that thoment, to show Mat Mat
she alone haid any power over hoef own
How did the Flementary originate \%
The idea of the EElementaries including. of course, the whole tamily originated in
the same way as did the characters of Gre
 existence originated in the minds of the Ma-
gians or Matinims, the Dervishes, Fakirs,
ett. of the orient,
 through a severe course of training or de-
velogment, extending throung mann years,
consisting of fasting castigationot the body,


 brain-stimulating drugs.





 ation bis famitiar pinits up to his imagin- havingre-
gionded to his will, he will consider as real
existences.





 created them is incounhle or diminnies
ing where delusion ends and yeslity beo
gins.
 THE OLVIE INTEE NATURAL.

It seems that man has ever been prone to
think of Deity ans sepatate and apart from
nature even in our own time after the de veloppenent whieh unknown centuries have
given our race, those minds artew indeed
 and at once the maiority of mind syo soar:
ing away int infinite space suiposinity that
at some indefinite point therein, vastly yis-
 golden throne (why don't we Republicums
hine ita phain presidentian chair) siteth
the great li A Am." It is not so yery to


 was burying her deed by the thoustinds, nh the
beseeching ther ereat fia to remove he
plague from their ity, making many prom-

 ing us poor sinners that it was on accoun
of ort national sins and especilly that o
glavery that this distant masculinity o

 of this sume throned One, wete telling their
sinful listeners that it wasthe sins of the
abolitionistsin trying to destroy a "Gou-or-



 deeide who prity, best. Sonetimes the
Mussumans prayer "hits the nail on the
head, and then hehold what s shaythter he head, and then behotd what a slaughter his
divine aid and that of his holy popphet en-
ables the Turks to effect amon the women and children of the Christian indidel dogs
At other times the Chistian prayer mov his mighty arai to their aid, and le delight
fally "nnufs athe sweet odor' of the Krus thily snutsis up the sweet oodr io the hus-
sulman blour which he so divinely (i) has
enabled them to shed in behali of his "lear son." Thus it is that the worst pas-
sisons are aroused, the nost shecking bar
barities conmitted the most debering barities conmitted, the most debasing fean,
kept alive, and uttery futile proyers (?)
pronouncea, beause oit the hola which thi pronounced, beeazse oi the hold wlich this
antiguated notion of a tood outside of, and
param
 And whit is the fruth in the matter
pin such a cod oven exist? Plainly no
for in sll ages it is not the wordy for in all ages it is inot the wordy petition
the milifariou penaces, nor the twee
promises which priest and laity hav


 The fondon phape was neither removed
nor renited by the yravers of the devout,

 which we observe, is the simple and natur-
af ellibition by man of low nealy he is
till reluted to tis remute nimal kiagdom, by his infuriatetl attempts to destroy his fellow beings. And these
wars ean uever be mitigated nor pevented
By sanetimonious appeats to aryythological
 mamant in nature. And this worship nee
dige Its "means expression of our knowl
hanit
must consist in
 and in acts of fraternal lowe which shall
prevent quarrels and daputes from aris
ing Gradualy is his relic of barbarism, this old notion of a Goi paramount to nature,
dying our His voice in thumer and in the
catan is there yet in an its simplicity and natur




 Hete straw does not destroy the stars; they
are there, and will slime gaine so the
true Deity the divine in the natural, the tine Deity, the divine in the natural, the
itfonitive and wisdom of the miviverse
of the divine Arx, will become more inil more appayent to man in all its divine nat.
uralness. He wit lehold and rationally Hhing about lim, and within him. Even slow growtho theages, and which are ap
parent becaluse man's ideal is ever in dvane of his practieal, will ultimatel
be sean by him to be raily manifestation
of the Divie the of the Divine, though on a low plane of ovo
lutionary development. And
obviated and will be bed





## SLÁTEAVETING

Recent Experience of alfeed Re Wal
hacestin London.
I trast you may consider the following
experiment worthy of record in your panez
 The sitthe was at a private house in Riehmon. Two ladies and three gentle
men wee present besides myseli zhit the
medium. Dx. Monck. A shaded candle was in the room, giving tight suthcient to was
overything on the table vound which we
sati. Four small and common shoth wer on the table. Of these I cllose two, an
after carefuly
eleaning and putting amal ragzent of pencii between them, I tie
them torether with a strong eor, passed
round
 of them for an instant. Dr. Monck pitcee
nie fangers of both band on them, wite and a lady sitting opposite ree piaced on
hands an the corpers of the slates. From
hid
 asked me to name any short word wishe
to lo "Written on the slate IT named the
yord "Gool." He then asked me to sian how
 apital "G." In at very shott time, writing
what leazrd on the sate. The medums
hand were convulsively withdrawn, and

 nd perfectily legibit. The slite with
writiong on it now in ny

IS THEREA CONFLICT DARWINISM AND SPIRITUALISM? But even though its founders and elaborators, Dar-
win azd $W$ wallee, are not $A$ theists and Materialists,

 the spinit-world can be in opposititen to thin existence
of that woud The spixi-world teaches man the ex-






















 Heibert Speneer is, eonfessedly, the abbest iving ex-
ponent of evolution; and in Fiskets "Cosmice Rhiloso-





 In gpeaking of the nature of this Deific Power as
taught bs tovoution, the same work submits the fol.
 Iorm m maniffestation, we shall find thatitits intimate ess
sence may eonceivably be identifiable with the intimat.





 clusively demonstrated that,
of viev, the hypothesis of the shiterialisists is is not only
 posing spiritualistie hypothesis". "One of the great
results of the discovery of the eorrelation of forees, the Giand destruction of the central argument by whieh
Matetoriaism Hhas sought to maintain its position


 eratam of translating mental phenomena in terms o
matter and motion. $* *$ One grund ressult of the

 regara Materialismas ruled ont, and relegated into that
limibo of erudities to which we sonit tine since cont

 The foregoing excerpta, epitamizing thie teachings or Iy attest that the endlooiophy of evolution, -which in.

## cludes Darwinium,-zo far from being atheistico or ma- terialisto, is at once the death-blow to both Atheism


But Orthodoxy is largely aceppting Darwinism nowatticked the trutho of goologg and satronom whintiy
firts presentedt; tut, in like maner is gieieces when forceed so to to it it is now gratually ithcorporating Darwinisin into its constitution. At the
meeting of the Evangelieal Alliance in New York, a few yeary since, several addresses were defivered in
reconciliation of Darrwinism and orthototoxy; and volumes, pamphlets, essays, and leetures, are con-

stanty issaing, with the same enin in view, | $\begin{array}{l}\text { being strongly } \\ \text { tan (kelension! }\end{array}$ |
| :--- |

Rev. Geo. Henglow, F.L., F, F. .S., in his work, "Tvo-
lution and Religion," after expressing his beliet that
 Then the doetrine (hot the throoy) of evolution wili be

 phan and obvious interpetetation of Seripturat is the
most cengruous with the princippes of Evolation,


 rthedox Clixistanit
 Denisg; or Creation by Evolution"," the positions of
which are sustaned by the Nonconformint the or Jan of the Eagist
orthodo periodieat
Prool Jevornsicaly, thoug aceepting the doctrines of evo-
uation, jatural selection, and the descent of man from
 theological views,"
Prof. Trowbriage, of Harvard College in a recent ar-
ticle argues, hat the doctrine of Darvinism is in has mony with the survival of the spirit after pligsical Di. Jas. Siccosh unduiliuedy, assertst, that the toe
trines of evoltuion and Darvenism, true though they ana be, do not invoive the genesaical reeord or fuuda
 $\underset{\substack{\text { ereea } \\ \text { Herd }}}{ }$ Here 4 te have a number of Orthodor scientists and
treoiggians, of various shaxies of religious opinion, all
 harmony with the existence or God and the fature life.
I am eontent to take the testimony of Spritualists,
 and den Roman, cattionisi, -all and every shade of the
 cedit and accept:
aymbispig ohapaes of controverssauists-s
But, ere bididing adien to the question of Atheishi,
 Science ancerning the pernicious custom of a rancing charges of A.theism against opponents in
scientilic controverss. Prof. Youmans, in the Popula Sotithce Boatthty for July, istr, also indulges in some
timely and whoesome remarss uppon the same subjeet
 After rebutting the echarges of Atheism leveled a every important discovery in science has been de-
nounced as heretical and athieistic (Does Mr. Peebles as atheistie, and that passages from his writings have
been quoted to substantiate the harge?), the write

 jubesses, forges or destroys documents, or corrupts
 rentily attempts to steal from the publie, through an
 Yet more: it it in not the man conseious of the the gootness
of his cause who
Iights hereforere, safely and fairly concluded that whosoeve
in scientific contro very y Atheism is, if not knowingly and wilfunty, still decidTh suxtiting his book, anad giving judequent against him

 nent of a gentleman and a seholar!
Prother Peebles hiving deelared the teachings o
 eease trom all further imputations of that charaeter and thereby eecerpe the fate above adverted to,- bein
deeclared an outlay, and debarred ticom furthere treat nent as a gentlieman and scholar:


## THE bliss conspiracy.

 102z Oidinen street myeself and Miss snyder have repre. at these moek seances as the spirits which appeared at
 ed and purchased lumber from Mr. Wilizum T. Fobb
at one tume Mrr , Bliss beame frightened in May las Learse Roberts wanted to go in the cellar, ss sidid christening in a few days, it having ereated ar great
senstion, and Bliss gave nee the exact size of the joist ett, so that we eopuld slutu up thin trap; I ordered odd

 eath form; when Mr. Smiti wanted to go into the eollar Bisss tod him that IIfad reated the eellar and could
be found at the Great Western Hotel, azid he didntit know what was in it; $a$ man who had an attachment
of somedkind to makke in the eellar had a row with Bliss Beause he wouldn't iet him go there9, Mri. Smith asked
the spiritio onee if he eould go into the eeiliar, and Rliss,
 woutd not let Lotsio come to him argant ;hio was his
intended wife before she died; she bade hime gool-bye


 Severa arhicies were exsibited, and the withess said: Siyder as clara Woitit the day of the ehristenings it
was made that day by isess Siyder and Murs. Bliss this gles, ete.) were the heavenly fevels so mueth admiried
 ating the espirits
Crosse
Crossexxamimed-I have no ofter name than the one
 Was dixmissed, onse of the charges was ineticience,

 ago and stopped at the American; went trom there to
 Yernon Hotel and then Rt dixth and Wiliow, and from farniture and bedding business; when I beaame ac-
guainted with Bliss I was in the furniture business;


 If cuiminuted in an arrangement between Blis, myseif athont three years ago when Hegan going to see the
wonderful test sititings; at ©ircle $H$ Hall, on Vine street, he namel Seybert, York, Roberts, Case and others,







 takied, exceept tin the private seacese.t have heen ree
 heir hands throusgh thee aperture to shane any one puts with





 $\substack{\text { enial } \\ \text { hinder } \\ \text { hine } \\ \text { Boiss } \\ \text { Botho }}$
















































































































 treet to get flowers for a private eseancet at the dinner table we takked on the same subb

















|  |  |
| :---: | :---: |
|  |  |
|  |  |





































 nnce was closed Bliss came up and assed
Harrison for the key of the eellar that they



 it was something after eleven ocolock one
night, when
poin down Ogmen ntreet $I$







 | met |
| :--- |
| old |
| old |
| ouse |








 Bizzie to give the baty eone drons, whie
ghe did not want to give it; I told lier that














## 













































HAIR RESTORATIVE

 SMITH'S SMITEI'S


\%eligite eytuilosophical éputnal









 nacarion




 dervand says

## 



 purely phytical anatogies should not beap.
phicelto ticcount for spiritual and mental

 proeesses, and that nomaientous issues in
be credited to the fancitul similarity. Nothing ean be more striking than the
 ophy, every too and maccine of manss de de
viee, deteriorates by nse. All work of the
 is it with any exereise of mind Here, suo
refines and invigrates, Issise weakens and
 all things easy, work becomes play. Each
faculty in turrmay be so improved by use that it seems to dominate and take possess
sion of the whole mind. Aecident or sickneas, it is triue, may impair and even dis-
able the: mental faculties, or; as is more probable, mayy obsecyre or binder the out-
ward manifestation of them; ;ut in the

 by exerecise and cultivation here, as to
promise f future boundtess development in
some hacher state of ssome, highter state of belug: Practical
Spinitualism eonfirms all this by its faet and deduetions; and shows that the spipit
may cariz' with it all the mental and morais attaingents and eharaeteristics of mor- this
 old age
To Phis is but one illustration out of mainy and matter do not go on fouit feet; ;and that
the inferences drawn froin them, exlppled and injperifict as they are, may
ninwarrantable and misleading
Brocause hydrogen and oxygen united way aqueons quality, there is $n$ no reason why
the analo the analogy should, apply to the evolution losss it las heen vitaiked by something not inhereient in mere matter. Mind; our reason teils us, is the highisest thing in the uni-
verse; and the habor ifme is to show that It may have spring from ceitain aecidentat combinationst on mai-
terial atoms. But as has been often said, even Ir we conild look into the brain, and ree how one thought atowed from a cer.
tain coilocation of atems, and another thought from another collocation, it would
be no proof whatever that the movement of the atoms prodiced the thought. Thaterialism being atomistio, if we diffitr
from Brother Underwood, it is, aceording to the anti-spiritual theory, because the thoms of our brain move difterenty from
 or in ours Bhame the atoms, then, II, we
ert, olther morally or mentally, their jux-
 our setions and thoughts, good, wad, and in
different. Who's to llame for it, then? Nobody and nothing, acoerding to the logic
of extreme Materiaism! Fverything $y$ nic come from nothing, and of course munst end
in tuothing. Voila toutt as our Irench Ferm Mat $\qquad$ Form Materialization with the Mediun We reard from the Mreditro and Day.
Wreak, of London, that Tevo Thomas Cooley
 placee right under thit observation and elose
scyutiny of those present. It is refreshing co read ara aceount of sucli manifestations.
The aceoint is follow:















































ing


















 A New Departure at Bastian and Faylors The intelligent and oliging grides of the tha visitiors to theiric iercles, who gars the
medurums and friends of the Indian spirits have set aside every Wedinesday evening
as "Indian nights" "when the dusky evildren


 tofore withessed, The cabinint and the per
son of Mr. Peatiain luaving been submitted


 ress, bihe bumnded. ingat asyatawn outo
 tion she repiaited seveial times, remaining
out int the light many ssomass; then, atter have a good look at her face, fhich he saw was of the Indian features and hes, slee re
tired. The next to appear was the Chief tired. The next to appear was the Chief
Teeumseh; wlo, standing over six feetion height, showed his majestie form arrayel
in warrior
aurb to the astonished siters,, an number of timies, then vanished. The last
spirit: that of a ginl "papoose," the chitd eontrol of a a lady present wase praindy
shown, but not so strong as that of the two
The marked difference in size and shape
 iemonstrations, by our red friends, who
appear to possess stronger will and great.



Free List.
There has aceumulated a very large num-
beer of namies on our subseription list, that, or a variety of reasons, in many cases an nar eourse of husinings connected withe the cosing up of the affiaiss of the estate of the tumbent upan is to stritike very many or these names from our Hist. We do tuis re h, hand we therefore this week cease to send shall from time to time still further reduce
 it will be nexesiary to pay for it.

## Jadgment Imy

Wial soon bo here, when all the delinguaent tost that haveseen plean with and warnee proprietor of this, paper, will fini that there is indebd a day of reckoning, and, unless they can beat the sherifif on an execution
they will have to square up. While thoucash or note, theere is atill a large number who pay no heed to our earnest endeavor
to outhin an amicalle mdjutment. To this to outtain an amicable mdjutiment. To thin
that they mase business; therefore take
due notice thereof and govern yourselvees accordingly

## Plain Languuge.

We commend the three Ietters minted below, which are selected at random
from a arger numper, to the atitition of all
oir readers. We feel that the sentiments Yrom a arge number, to the attiention of all
our readers. We feel that the sentiments
thereni exprosed therein expressed will meet a welcome re-
ception and hearly approval. We can of ourception axu hiearty approval. We ean of our-
selves dol ititle, ,ut with the active sympathy and finacial sapporit of our readeriz, we
can make the Jounsar an effective instrament mander the gudanee, and care of the
Spirit-word, to advance the euuse of spirtions. Leet every reader who approves our course best eflotsts an seaure, and all too
hether we shanl bring such a migity aggre cother we shall bring suan a mighty. aggre
gation of irreeistible fores to hear upon piritaalism that it will free itself from evof all good men and women will go oi its
way bringing peaces and joy to the world
 taryer eirculation and yraation usefunness



## Clyde, O



Bis am tratifed with your treatment oi








 Cronecimati,
0

$\qquad$
Our readers will leam by the following Letter from that profound thinker and ripe
seholar, M. A. ( Oxon) of England, tiant he he
 the purpose of makikig itit more complotete
tio pone in the ranks of Spiritualism is betNo one in the rankg of Sprituaism in bet-
ter able to treat of the wide field he proter atbo to treat of the wide. .eita he pro-
poses to explore, and his book will be ani in
valuble compend and guide to Spiritual valuable compend and guide to spiritual EDToo Rencia-PHosopmat Jour












## Leeture Announcement.

Rev. J. I. Sunderiand, pastor of the announces that he is prepared to lectuve at
places in the North. west, where desired, on the following subljectss 1. True Bibis: What is it?
 has his fall been downward or upwayd?
3. Jxsus: Was he God How he came 4. TIEE Devili


 comes of them.
O. THe Berxu


## nings N Sundays.

There aro west where rational religion his ne ne had a hearing, but where multitudes of poople are. eagerily waiting for its living word.
Mr. Sunderiand would be especially glad to Meliver theses lectures in sueh conmminites.
 religions subbects, hic is salso preparea to give lecturo congen leeture before Lyeenms and in
 names.

## Laborexs in the spititualistic Vineyaud auid ether Items of Interest.

"Clocre STrvori ONE"-This valinato ways been popular, and is sespecially alappted years within the fold of the the chureh. Tl eon
the yaiss withan the fold of the eharet. .te eon-
tains mothing which need injure the feeth ings of tho sistrictest orthodox chisistian,
yet itis full of positive and indubutiable ovidence of the graud truths of spirit-cinnimat-
nion, We have reduced the price to one dollar; postage ten cents, at which pries wo
feel jostotad their way from our shelves iods wamilice Mrsis M. T. Getectrell; medieal and busizess arvogant, and tesst medium, has returnee to the eity and is located at 256 south
stegid Sta where she can be eonsulted. Gilise B. Stebbins expeetsto to at at hones further engagementist to lectrure, elosing uny by that time, a busy summer and attoman,
during whineh lie has always had good and Mr. Jaries K. Maygie, of Springfoll, H11s, an eiftor of experience, gave uas a wall this week. The money question now absorbs
his attention, and we are free to confess 1 l hass the clearest idens ánd the most plausible heory we lave yet heard.
Evilotion, Materialism and Progress, is
the titie of an abte paper from the pen of
 early date.
Our readers will observe in our advertis.
ing columns the card of Mrs. Mfrary Sever. ance. She isa Psychometristof many yeurs standugs, aun has had marked suseess. We
have personally known of someno striking ox-
 pocket paper eutter Which he hai earried
some time, tlat trietion would cuase il to throw of thight parks; the same experi-
ment triod upon similiar insisuments that had not befin carried in the pooket gave no C. E. Watking, the meaium who has sud-
 for the present at No., , West 20 eth st, New
York, where we trust his time will be fully oceupied.
Prof. B. T. Underwood says: "I am glad
you are to have a series of contributions from Fudson Tuttle, whose name and mer-
ith onght $\substack{\text { its oung } \\ \text { hist. }}$
lis.

Hri. . F, O. Hyzer, of Batimore, has eange
a revival in Spiritualimm in Brooklyn,
Sister Emma Hardinge-Britten latey do-
 Tho London Spirituculist says that Oharies H, Foster contemplates visiting Eng-
land, and that lis powers are so trongs that they can't be neutralized by opposition. Spirittaalisin is beginning to exceite inter-
est in Diblin, Ireland Brb, Stebbins deser Brb, Stebbins deserves the enthusiastic
commendation of every spiritualist, for his commendation of every" Spiritualist, for his
volume of "Poems of the Lifie Beyona." "Hhe rare beauty of some of thess poems cannot
but enlarge and enrich every mind but enlarge and enrich every mind. The BididAvDD GirA, written in India Christ, eontains many of the teachings
ussualy considered as original with lim. The ponderous size of Madame Blavat-
sky's book need not deter those intorested from buying $\mathrm{m}_{\text {as }}$ it can be reaid in sections, and contains matter ginfeult, and tin fact
impossible for the general reader to find elopewhere.
Dr. J. K. Bailey, has our thanks for a fine He has lately yeetaried at Beaver, Platinview and Viofi, and reports good success
much eneouragement in all directiona.
"The Only Hope"-The nuthor of this he is engageet in traàit; he is ia genitil, kindheartee man, withat atrange and startling
spuritual texperience. Tha pamphot may Bpiritual experience. The pamphitt may
be had ditreet trom the author, or fice Price, 30 cents.
In a private lottor accompanying another friend and corresponvent, Mm: ocrrie Q. Forster, the reports hier hatalth and that of
Masjor Forster, improving since they artivad at the Inle of Wight.
Disinoham, Maness; during January, in Philli-

"Jesis of Nazareth adver
column, is going off rapidsy.
Among the bent wititers on spiritualism
is Mrss Lovisas Andrews, of Springietd,
 the Londen Syipituadist, deseriptive of her
sittings with shade, were ailmixably writen proanctions. Why is is her pan lying iden
now? We helieve she has lost nong of her now? We helieve she has lost nono of her
interest in the great theme. Lict her reemember that the barvest is ple
the competent laborers ase fevs.
 Oct. 21st.
Dr E. E. Storer lectares evoexy sumaday in


Miss Lotie dowler it now holuang priz vate seanees at
Rrooklyn, $\mathrm{N} . \mathrm{Z}$
J. Frark Baxter will heeture and give eask


 Di. Mach has rethaned to Eonia D. . H. B. Storerer of Bo Boston, will.
te ealls to conduct funeral services.

 arier of Third and Waluuts strieets. E. V. Wirson gave a course of lectures at
Emery Fall, Buelspgost, Me,
comaneerging Tuesiay, Oct. 23rd.
A paper publishei at Haverrin, Masi, Frank Baxter. His tests were of the mosit satistactory eharaceter. Speaking of his
singing, a eritic at Haverhill says: ${ }^{\text {a }}$ Hi singing a e eritic at Haverhil, says: "Hion
voice was like the angels in heaven; no asinger here can be a matchit for him," J. H. Lewis, of Colony, Kangas, writes
that he has just finished a series of fectures in Coffee county, and finds a constant in in ing Spiritualism.
Mrss, Bothry, the materializing
meduum, from Boston, is now in the eity and is stcpping ston, the residencece of in Mr Recoulcest we now senà ti Reeollet we now sena the doumsir A Goob Trsi.-.John Pani, of Cheazo
 ance with the Bangs' sisters, White in Lowa, spinits promised wy pister and broth
orindaw, to visit themin and give them some demonstration of their presercee in the absenee of their mediums. At a recent
sfance here $I$ askea the question; if they had been to Lowa; thie answer ciame, "Yes
write and ask them," $I$ sent them a post card and asked if they had any ovidence of the presence of the spirits as promised
This is the return answer that $I$ received This is the return answer that 1 reeeived
fully eorroborating what the spirit Bell had "Bell was undoubteall hereat aboioit thre


 tieep the eame night:"

The International Revieu, for Novembe will contain Hon. John Jay's answer to the Society on "Motiey's Appeal to History" The same number will contain a Sonnet to the memory C , Motley by Bryant. Other al ticles of finterest to the pubice will be Haim critecism by a Frenchman, Chas, Gin drez, on the last S Y lon, in which Theirs ani MacMahon are deseribed from an artistt stand-point. $A$ very valuabee articee Bilam and ha . . hinn in the U.S. Nayy. General Jamess
Wilson's Critieism of Dr. Malan's scritical History of the Cival War. Horace White on the Present Phases of the Currene

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true Spritualist; besides leing the possessor of a, yen incisive, terse, compact, and
compreipnsive, yet withal plain ineicion,
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son Tutte, no writer in our ranks is better qualife


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dies principially (which they naginetize) combined witt scientific appications of the magnefic heal
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Roven
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 The sphrit th blackened by evory unkiad
word you utter. Tr you wrong others you also at the same thme
wrong yoursekt The one wha alds to his wenk wrogls, con-
 There is weath in spitithty, patit not ta the



 4 European gentloman elaims that thari 1. a


 The magn who wrong grodid out of hit stara
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 Ho. Whoultes Fielley thiths that he ean
 M. Snow. it San Francisco, Un, writes:
 Plutarch says hat A

on oarth ana good win to men.
 Exuse hit is the man who opened the Permanent
Exibition on Bunday. However, he happens aliso















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THE INDEPRNDENT VOICE
A Seance with Mrs. Hollis, at 24 Ogden The following answers to guestions were given by James Nolan, a spinit, through
the instrumentality of what is often spoten
 weing the medium:

Answin-I suppose many sinitis; as maxnetie eranantions proceci from pers.

 arred to them and witch halong, to thair pastives; they do this by examining the word and deed phototographs interbhended

 Rectit miter mian by the ard of sound, and mate has nofiting to to with the question
 personint the astrallight, and upon which, they taught, Wys impiessed or impuinted overy
thought of cet of the individual. We, the sipints, who retuin to communicate with
mortall, call this emaiaition a magnefie

 graphed appin the astral light of each per-
son, and the brain eonstitutes a matcino or
and your spirit or physicaif form playss the ass
tral light retauing oul those peeuliar things which oceur to you from dayy to day
during life-they aze assimitatered by this atmosphlere, and impressed upon the brain, you think. Sometimes yout brain, not
being in a condition to remember some-
 ara around yoly, and it may require hours, and perranys days, to briingit baekzand place the brain in sympathy wih tbat portion of
the magretio ight, but when aceomplisied yeu may remenber what has transpired
twenty or more years beffore, mhis law nct only hodd sooi with men, but with ani-
mall, roeks, lowers and trees; in fact, with everything It is from the metrory of the
rocks, or the inpressions nadeo on them
 thing: you go into a pieture gallery; there
tira picture there whieh direety attrects your attention; you at onee imprint upon
that your image; magnetic light of that pieture, youn impress
your own likeness; and if that picture should exist two hiuidired years. or longer,
a clairvorant looking at it might possibly know that you once gazed upon the same,
and acearately describe your appearance; such is the absolute power that some Mindoreaderexs ean read youirmemories just as you can prususe i book. It only requires Yeach out anid gather thoughts thate are act-
nal entities fioatiuğ upon theattiosphere of your earth, so 16 is with the magnetic this aura or magnetic light around an. pastitis, and spreadige them betore him
in vivid word pictures.
 Axsven.-The geanes aniril before the

 to the indiviaual iffe
biwars when the ghtitit is leaving the reailei. If the spiitits sudienly deprited of its oarthly body as by drowning, then
this panorama neeessarily unrolls with iniconceivabhe pelocility
netie stream from the thead reaching out tin seareh of cirtain thoughts, and when
found, it gatheres them-briugs them baekis gradualy to the oprail
 him. In further illututration of thitist thought: A question will arise in oreference to some subbject under investigation, the thought
passes irom within and travels handreds of miles whtivi it reachese a mind in sympathy
 touches that braty, or, at: fimees it passes to hundredi of people; inniliy the anewer
comeme, traveling becok until it eeaches the investigetor's mind. Sometimes pieviliasiec
curreices transippire in difterent parts of the morla at the sime time, making impressions on all minds in sympathy with tham; for
instance, a new idea or thouglit may be publighed simututaneously in a paper in Chicago,
in one inu Asia and in another in India, or nomeminere ilhe. The same peculiar thought is publiethed in all.
 while slepping with her hustband, that he
hut imporery woman-getting the name and all the cir-
coment cumstances eonnected with the case. She,
as a natural consecuence, related the dream
 Mr. Nolan says that probtably the laty was not aetually sleeping; she was in a highyly
negative eondition. The lusushand was prb. ably thinking of thiese faets when he droppea to sleep, and his thoughits eoming in oon-
taet with the ligigly sensitized faculties of the wife her sensises were by the inpzaet
made to talke cognizance of them.

Akiwne:-Only her own spirit had com-
 read from her husband's memory what had
been transpiring. $\Delta s$ Is stateduefore, spirits get vreald for a groat many things that the that you can't do yourselves. What you often been creadted vithassisting tin making
 gist in many
muxele ereait.
 Axsiver --There is in such cases a black
or darkened atmosphere turown around it
 quickly. Wheir a body is materialized the particeles composing the same are gathered together by the splits and placed one upon
the other until the desired forin is com pleted; if these are separated thoy go baet to the elements they were in before, and
we onyte gather them together agai with
grater fiftitith; and often when the form greater aiticitity; and often when the form
dsappears from view and you think $i t i$ is dematerialized, the spirits have placee
around itz a darkened
atiosshhere to shut it from the view of those present.

We tate a partieular kind of electricity, is instantly broken apart; and the same
eleetrieity that breaks it apart, attracts
 in the whase the eleetrieity bat mosacts when it was broken on the artic.
the mostrey
mportant queations Answerel by the Con trel of Mrs. Cora L. V. Rithrond, at
Growe Hall, Chicugo, Oct $9,187 \pi$.

REMARKS BY ONE THE AuDiENCE:-It
still very difficult for me to perceive how
still very dififult for me to perceive how it
is that man is developed from anterio spectes.
ANswri:--He is developed from anterio causes. Anterior species may be the pro-
pheey of man. But suppose here is a mai who wishes to try an experiment in any de partment of life, where matter may requir is a pration; as the preparation of matte
is por his future work, the
work does not coow out of the matter substance, but his thoughts. This impulse of ereative intelligence is always in operation. The intelligence behind the universe
understands the ultimate; but matter itselt may be wrought in different slapes, and
each shape aspire to a perfection of its ow kind, until by the aggregate perfection of the
whole we have the prophecy of the ultimate typeg but while these different stages are with them any organic property. What Darwin elaims that organie property i what comnects him with the past. W for his organism in the past.
Qunsion:- What about the tits man?
AAswar:-Of cuurse, in the order cirst man, but the first of anything we consider that the frst man was the di-
rect outtrowth of that stain of the progress which deyeloped him. the parth's was made, was olways in existonce Whan the time came that other existences were suffleiently developed to projeet this proper surroundings, these germs developed into
ment just as a field to day may spring up
with weeds plough that fiele, and next ya you will perceive quite a different crop. So the different stages of geologieal development on earth, have called into being germs the atmosphere. The time came wherinan was possible by this combination; and it is just as reasonable to suppose the germ in existence, of man, as to suppose that by long to perpetuate him. As one type passes say that the spirit germ emanates from the earth.
Quxsrose-Doe it not tollow that the germs
race? - ANBWER:-Very likely, There are other worlds where angels aire borin, who eome to
earth to give knowledge. It would almost

## bespeak a now creation if angels are ever to be born on earth. Quxstiov:--How

 ANswer:-Easily accounted for. Differ ences in surroundings and in soit, in tact,Sir Thiomas Burke accounted for these dif ferences in raves, owing to surroundiug climate, s
intention.

## body?

 ANsiner:-Most matter has yts it it has in ientitity foreverere, as ANswen,-We think that the spirits of
animals retain spitit identity. It is not, of course, of equìl grade with humanits, not
 belongs s, thera is a do tiser spitit-land, and their relation to the whole.

## with matereq?

A Niswern-It is a fact that spirit clothes ree of intelt nal, human, of foral, and tlit, according to yypes. When a huraan being is in any way
mishapen, imperfec, or malformed, there still is human expessifitij when, special
intelligenee existis, that ininereetion is modified. Imperfections are the. esonult on
 Answer.-We say that spirit hot bofing ana ultimate substances being eternal,
spixit must have existed before. spinit must have existed before.


 ANswER-The ancient paradise was
intermediate ground bétween heaven and ing from the earth. You will notice that in ancient religion, that these gra-
dations were admitted, and the Roman Catholic church still preserves that idea. It is ealled purgatory in the Roman Catho intermediate state representing a portion remender that Christ is said to have de seended during the period he laid in the If he was there in spirit, he could accomconl the thief into paradise, where he cond be received into spinithife, He un-
deubtedly did so. He recognized Chista as being a spirit teacher and son of God, while
theothers were revilling hima. In his pirgrimage he visited the intermediate states reasonable that the spirit can maté this visit; as in the visions of Swedenborg and
A. J. Davis, who visited scenes in spiritlife while the body was still alive Cuesrroy:-
Answer,-We consider that he was eviz oecurred under the Romish lawi. The Jews gave him up, hovever, to thie authoriwis of Rot customary wamong the Jews to crucify. Crucifixions are of Romish invenRon; the Jews were his betrayers and
Romans administerel the pumishment.
Quesroox.- What beame
 he sepalehre; it may have been re-anima ted. We have kriown persons to be re-anidays; many supposed to
the last moment revived.


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