

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
REVISED AND ENLARGED
BY H. SHARPE
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THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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JNO. C. BUNDY, EDITOR.

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NO. 8

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A Warning.

BY BELLE BUSH.

Oh, men of wealth and station!
Heed how you use your power.
For clouds hang o'er our nation
That foretell a trial hour.

When the hopes you fondly cherish
Shall in dust and ashes lie,
And like leaves be left to perish,
Or before the whirlwind fly,—

There are weary wives and mothers
Whom your gold might aid and bless,
There are love despairing brothers
Whom your luxuries oppress,—

There are little children pleading
For the precious bread of life,
And souls the wine-press treading
In agonies of strife!

Be wise, give not with scorn
These "little ones a stone,"
Lest in the near, new morning
Your power be overthrown!

For God the word hath spoken
That through the world doth run,
Who breaks it, shall be broken,
"For Justice must be done."

And, oh! ye patient toilers
Who in sorrow work and wait,
Seek not vengeance on the spoilers,
Envy not the rich or great;

For gifts of highest merit
Are not the world's to give;
We may all be rich in spirit
No matter where we live.

Bicelidere Seminary, N. J.

ELEMENTARIES.

Have They Really an Existence?—The Question Critically Reviewed.

BY DR. WOLDRICH.

Of course, you have all read those wonderful and weird 1001 Arabian nights; what stories so fascinating as these to boy or girl! When pondering over the last read tale you ask yourself the question, can such things be? Are there such beings as fairies, geni, etc.? Falling to answer the question yourself you seek your playmates and broach the subject to them; usually they will tell you another fairy tale or possibly a witch or ghost story, which they have heard; you become still more confused, and that night, when you retire to your bed, with your mind still on the fairies, sleep gradually carries you into a dream-land. You are the guest of fairies. At rich and heavily laden banquet tables, within halls of endless beauty, in the society of princes and princesses, hardly knowing which to admire most, your fair entertainers or their beautiful dwellings; costly gems are offered to you as a memento of your visit, and you are then asked to rest yourself after feasting; reclining on a downy couch, sweet strains of fairy music lull you to sleep.

Or, perhaps, not anticipating a fairy rest you do more than justice to the evening meal; a boy especially, has always a good appetite. Then after supper you cause to disappear some apples; then comes bed time; fairies, ghosts and witches still occupy your thoughts; your sleep will not be a quiet one, neither will the fairies have invited you to their feast; witches, ghosts and demons will be your dream companions.

All persons dream more or less in the sleeping state, but there are those that dream in the waking state also—day dreamers—and the difference between these is that the sleeping dreamer has visions of scenes and incidents which are not produced by his powers of imagination or his will, and not under his control; whilst the waking dreamer can conjure up to his own vision by powers of imagination or his will, images of persons, objects, scenes, etc., and have them remain or disappear at his will; they are under perfect control. In neither case have these images any existence except in the mind of the dreamer. If this day-dreaming is persisted in, a certain amount of perfection is gained; a great variety of forms can be conjured up to the mind with great facility; these forms will act and move and, become very life-like.

The day dreamer is apt to select his subjects from the realms of the supernatural, and so in every country we have fairy and other legendary stories and traditions varying in kind and quality, and adapted to the climate of the country, originating in the mind of the dreamer.

A dreamer having conjured up an image which pleases him, will recall this image often till it becomes a sort of a familiar spirit, and to the dreamer almost seems to have an actual existence; and having brought it into existence, he must also find an abode and occupation for it. Natural phenomena will aid him in these. The dreamer always seeks romantic spots to assist him in his fanciful flights and productions. A mass of water rushing over a steep precipice, dashed into spray by falling on rocks below, the basin surrounded by shrubbery and tall trees, whose branches partly overhanging the water and inter-

cepting the sun's rays, cause shadows on the cascade that the dreamer will construe into an image, human in shape. The murmur of the falling waters is to him the musical song of his image there created, and the "Spirit of the waterfall" is complete.

In the same way he proceeds to place a spirit in every rock, glen, cave, river tree, clump of bushes, or even field of grain; its occupation, to protect its abode, and those who may seek its presence to procure its good will against evil influences; the spirit is therefore a kind of protecting deity, but if offended, may also cause misfortune to come to the offenders. Then to pacify the offended spirit or deity, sacrifice must be offered.

Having, then, supplied all minor places with these protectors, whose power, of course, does not extend beyond their own domain, the dreamer becomes more ambitious; he desires to create more powerful beings, and as all the places of interest—rocks, glens, rivers, etc., are already occupied, he must also create for these superior beings—a superior place of abode; this, of course, is done with as much facility as the creation of his images, and forthwith he goes to realms in space wherein he can extend his "castle in the air" as far as he likes without encroaching upon any one; his imagination has created a vast domain which he calls the Olympus, and proceeds to populate it with Gods, demi-Gods, etc. He also finds a God which he places as monarch of the oceans and names him Neptune,—one who governs the furious waves. As the interior of the earth is by many even at the present day supposed to be in a fiery condition, the dreamer places there a powerful spirit or God, and calls him Pluto,—one who strikes with fire; and thus originates Grecian Mythology.

Not only in the Orient but also in Central and Western Europe mythology or fairy lore took firm root. Rocks, caves, waters, etc., had their resident or haunting spirit; the river Rhine having come in for its full share of undines, naiads and other water sprites.

As at this age the climate of the earth is not so conducive to the growth of fairies and other kindred spirits, America, the country of this present age, has not been very prolific in her production of such beings.

It would seem unnecessary for me to say that such beings as fairies, gnomes, etc., never had any more existence than the personages of Grecian Mythology, and yet do you know, that to-day there are persons who would foist upon you some of these very creatures as real existences!

The elementary spirit—a creature of an overwrought imagination, has been imported from the Orient into this country by the Theosophists.

What, then, is an elementary spirit? The question is often asked. According to Oriental Theosophy, elementaries are creatures or beings having a semi-material body, invisible to the natural sight and presenting about as great a variety of forms—partly human, partly animal—and sizes as the imagination could invent, and are called elementaries from their being inhabitants of the elements,—air, earth, fire and water.

As specimens, fairies are such as inhabit the air, they are quite numerous and always mean well, and indeed appear to be the most beneficent of all the elementaries. Gnomes, kobolds, etc., stunted, dwarfish, grotesque looking beings, are said to inhabit the caves and mines of the earth. Fairies also live in crystal and stalactite and corals in the earth and under the water.

Salamanders live in the fire and appear to be few in number.

More numerous are those of the water; for we have naiads, undines, syrens, mermaids, nymphs, tritons, etc.

Besides these, there are giants of the forest, living in splendid, invisible, enchanted castles that are filled with treasures, gathered there by gnomes, the gates of the castle guarded by huge serpents, dragons, or griffins, and possibly the place is also under the protection of some powerful genius.

Surely here we have all the characters necessary for the most elaborate and enchanting fairy tale.

The elementary as he has been transplanted to this country by Theosophists, is commonly conceived to be a stunted, dwarfish, semi-spiritual, semi-material being, in a rudimentary or embryotic condition, resembling the human being in form, and for the purpose of further development awaiting his turn to be incarnated in some human body to be born upon the earth.

A good part of the physical manifestations occurring at the dark circle are believed to be produced by the elementaries.

Have you ever seen an elementary spirit, is the question I have often asked of clairvoyants. The answer was always in the negative, until recently I met, what did indeed appear to be a case of elementaries. The clairvoyant who saw these is a young lady medium of this city—Miss May Shaw. When May, for purpose of giving a sitting, allows her body to become entranced in order that one of her spirit guides may take the control of it, her spirit wanders off to such places as may attract her, or where she may desire to go, being usually one of the spirit homes; when there she can feel when the spirit control desires to leave her and will then return to the earth to re-enter the body and resume her normal condition. Upon the particular occasion to which I now have reference, when the controlling

spirit left, May did not return to consciousness but fell into a death-like swoon; the usual restorative methods were applied without avail, when Mrs. Shaw, May's mother, was impressed to carry the body of May out into the fresh air on the balcony, where she soon revived and recovered her normal condition.

May then related her own experience during that time as follows: "Leaving my entranced body to the control of Hoki, one of my spirit guides, I went off to one of the spirit homes to enjoy myself. When I felt that the control was about to leave I returned to the earth, and seated myself upon the railing of the balcony, waiting for the control to leave, which he did upon seeing me. I was about to enter my body when an obstacle presented itself in the shape of three grotesque looking dwarfs, who placed themselves between me and my body, and seemed determined to prevent me from taking possession of it. I could do nothing; I felt powerless against these creatures, and concluded to wait awhile and abide results. Soon I saw that my body was being carried out on the porch close to where I was sitting; the dwarfs could not get so close to me as to get between me and my body again, and I took possession of it without further difficulty, and soon regained my normal condition.

What were these dwarfish creatures? "Elementaries," the Theosophists would say. As May assured me she had really seen these creatures, and that they were not the production of her imagination, it was determined to learn more about them.

When investigating subjects relating to Spiritualism and failing to find what I seek, or get an explanation by the usual methods, as a last resource I apply to Thalia or one of her companions. Thalia is a spirit who claims for herself, as well as her companions, that she always existed as a spirit, and for ages has felt a strong interest in the planet Earth, her mission being to conduct the new-born spirits of those people who die on the earth to their spirit homes. Thalia being much engaged, her services can be obtained occasionally only, and then but for a few minutes at a time.

To Thalia, therefore, as being the most fitting one to solve the question, was submitted the experiences of May with the "Elementaries," and the question asked: "Do such beings as rudimentary spirits, awaiting their turn to be incarnated in a human body for the purpose of their development, really exist?"

Answer: "There are no spirits of a low order, of whatever description, but what have already been in the human body. There are no such beings as you describe and term 'Elementaries.'"

Question: "Is that simply your opinion or is it the absolute truth?"

Answer: "It is not simply my opinion; I know that to be the absolute truth."

Question: "But what then were those creatures which May saw?"

Answer: "These creatures had no real existence; they were phantom images produced by the will of evil or mischievous spirits, seeking to annoy you (May) for their own edification."

Question: "Can all spirits produce such phantoms or apparitions by an act of their will?"

Answer: "All spirits have the power, but must first learn the fact of being able to produce or materialize them."

Question: "Can a spirit of a low order either assume or materialize a form representing a spirit higher than himself?"

Answer: "A spirit has no power over material (spiritual) above his own plane, consequently the higher material which would be necessary to make an image of a higher order, would not respond to his will."

Question: "Can you produce one of those 'elementaries' by your will?"

The answer came, not in words, but by the appearance of one of those same creatures that had prevented the spirit of May from entering her body. The thing moved about as natural as life, yet it was only a creation of Thalia's will, for it did as she willed it. I requested May to examine the creature, to feel it; but it was like feeling a sunbeam—there was nothing to feel; she could put her hand through it; the creature did not mind it—did not move or seem to feel it. May attempted to drive the thing away, but it remained. Finding that it would not go, May said, "Very well, then, you may remain, whereupon it suddenly vanished. Thalia had caused it to disappear at that moment, to show May that she alone had any power over her own creature.

How did the Elementaries originate? The idea of the Elementaries, including, of course, the whole family originated in the same way as did the characters of Grecian mythology. The belief in their actual existence originated in the minds of the Magicians or Magicians, the Dervishes, Fakirs, etc., of the Orient.

These Magicians, in order to become adepts in their art of magic, necessarily had to go through a severe course of training or development, extending through many years, consisting of fasting, castigation of the body, and other self-inflictions, which would reduce the strength of the physical body in order that the mind or spirit might gain the supremacy. They gazed intently for a time on dark liquids, crystals, mirrors, etc., inducing clairvoyance. They inhaled narcotic vapors, ate opium, hashish, and other brain-stimulating drugs.

No difficulty in imagining the most wonderful things, and according to the refinement of the mind or the effect of the narcotic, the result will be creatures beautiful and benign as fairies, or grotesque and mischievous, hideous and malign as gnomes of the caves, and terrible giants with their household of griffins, dragons, serpents, etc. These creatures, of course, exist only in the excited and overwrought mind, and however real they may be to the novice in magic, others cannot see them.

Repeatedly, after having drugged himself with narcotics and fixed his eye upon certain luminous objects, or turned them upward,—for these processes are essential to the control of elementary spirits, and produce no inconsiderable effect on the senses of the magician,—he is in the habit of summoning, that is bringing up to his imagination his familiar spirits, while, having responded to his will, he will consider as real existences.

Then, as the development through a series of years progresses, he actually, but unconsciously, acquires that power, which disembodied spirits have, of materializing apparitions by his will; then he can summon as he supposes, but really materializes creatures such as he wants, and they will obey his will—he is under his control, as Thalia was obeyed by the dwarf she materialized; such then are visible to others in the clairvoyant condition, and what at first was a creature produced by the power of the imagination becomes a creature by the power of materialization.

These images and forms—creatures of their own volition—have so perfectly the appearance of reality, that the mind which created them is incapable of distinguishing where delusion ends and reality begins.

I know not whether I have succeeded in proving the "elementary" a myth, but at least I hope that I have thrown some new light upon the subject to some of the readers of the JOURNAL.
Chicago, Ill.

THE DIVINE IN THE NATURAL.

BY C. W. COOK.

It seems that man has ever been prone, to think of Deity as separate and apart from nature: even in our own time, after the developments which unknown centuries have given our race, those minds are few indeed who conceive of Deity as immanent in, rather than paramount to, Nature. Say God, and at once the majority of minds go soaring away into infinite space supposing that at some indefinite point therein, vastly distant from this mundane sphere, on his golden throne (why don't we Republicans have it a plain presidential chair?) sitteth the great "I Am." It is not so very long since the thunder was thought, to be the voice of this distant personage, and even now, though he is thought to be everlastingly on that throne of his, he is supposed to move, and that in a "mysterious way," for they say he "plants his footsteps on the sea and rides upon the storm."

Early in the seventeenth century, London was burying her dead by the thousands, and beseeching their great King to "remove the plague from their city, making many promises of how good they would be if he would graciously comply with their request. Only a few years ago his chosen mouthpieces in the northern portion of our country, were telling us poor sinners that it was on account of our national sins, and especially that of slavery, that this distant masculinity of theirs had sent the war upon us, and were beseeching him to help the Union men; kill as many of the "rebs" as possible, so that victory should perch upon our banners. At the same time in the South, the mouthpieces of this same throned One, were telling their sinful listeners that it was the sins of the abolitionists in trying to "destroy a God-ordained institution" that caused the war, and were beseeching his divine aid to help them kill as many "Lincoln hirelings" as possible, and thus cause victory to perch on our banners. At this very instant the ears of His enthroned kingship are deafened by the discordant din of Mussulman and Christian prayers, and his mind (if he has one) is almost distracted in the effort to decide who prays best. Sometimes the Mussulman's prayer "hits the nail on the head, and then behold what a slaughter his divine aid and that of his holy prophet enables the Turks to effect among the women and children of the Christian "infidel dogs." At other times the Christian prayer moves his mighty arm to their aid, and he delightfully "snuffs up the sweet odor" of the Mussulman blood which he so divinely (?) has enabled them to shed in behalf of his "dear son." Thus it is that the worst passions are aroused, the most shocking barbarities committed, the most debasing fears kept alive, and utterly futile prayers (?) pronounced, because of the hold which this antiquated notion of a God outside of, and paramount to, nature,—indeed a relic of barbarism, still has upon the human mind.

And what is the truth in the matter? Did such a God ever exist? Plainly not, for in all ages it is not the worthy petitions, the multifarious penances, nor the sweet promises which priest and lady have sanctimoniously made to, and endured on account of, their mythical God, who has remitted or removed plagues, established peace, or improved the condition of humanity, but, in every instance, where these blessings, or either of them, have been gained,

ed, it has been by an intelligent study and an unwavering obedience to nature's laws. In other words, by an intelligent comprehension and a reverent worship of the "Divine in the Natural!"

The London plague was neither removed nor remitted by the prayers of the devout, but when its inhabitants began to worship the divine in the natural by leaving clean streets and clean alleys, houses well ventilated and well lighted, and people well clad and well fed, the plague disappeared. In all wars, the only evidence of Divinity, which we observe, is the simple and natural exhibition by man of how nearly he is still related to his remote ancestors, the animal kingdom, by his infuriated attempts to destroy his fellow beings. And these wars can never be mitigated nor prevented by sanctimonious appeals to a mythical Deity paramount to the universe, but only by a rational worship of that ever-living Deity—the Divine in the Natural—the God immanent in nature. And this worship must consist in knowledge of nature and her divine laws, and in letting our obedience become the expression of our knowledge. Its "means of grace" must consist in charity, in distributive justice, in reason; and its "forms and ceremonies" of scientific inquiry into every department of nature, and in acts of fraternal love, which shall prevent quarrels and disputes from arising.

Gradually is this relic of barbarism; this old notion of a God paramount to nature, dying out. His voice in thunder and in the cataract has disappeared, but the Divine is there yet in all its simplicity and naturalness. The time is fast approaching, also, when he will cease to "make bare his arm," to "rule among the nations," and to be the "God of battle," but, with reverent joy, man will both behold and exhibit the divine in the human, which is the highest manifestation of the natural. Already that searching for a God in the outer, instead of beholding the Infinite near, ever-present,—immanent in the inner; begins to get wearisome. As his voice has disappeared from the thunder, so will the old myth at length disappear from among men. But the burning of a little straw does not destroy the stars; they are there, and will shine again." So the true Deity, the divine in the natural, the life and love and wisdom of the universe, of the divine ALL, will become more and more apparent to man in all its divine naturalness. He will behold and rationally worship the Infinite presence in everything about him, and within him. Even seeming evils, which are consequent on the slow growth of the ages, and which are apparent because man's ideal is ever in advance of his practical, will ultimately be seen by him to be really manifestations of the Divine, though on a low plane of evolutionary development. And they will be obliterated and removed by that intelligent culture consequent on comprehension of, and obedience to, the laws of cause and effect.

By an intelligent and practical worship of this "Divine in the Natural," let Spiritualists earnestly add their mite to the growth of this age. The experience of the past is ours, the angels are with us, and humanity is hungering and thirsting for better things. Let us work!
Warsaw, Ill.

SLATE-WRITING.

A Recent Experience of Alfred R. Wallace's in London.

(To the Editor of the "Spectator.")

I trust you may consider the following experiment worthy of record in your paper, because it differs from cases of abnormal slate-writing of which evidence was adduced at the trial of Slade.

The sitting was at a private house in Richmond. Two ladies and three gentlemen were present, besides myself and the medium Dr. Monck. A shaded candle was in the room, giving light sufficient to see everything on the table round which we sat. Four small and common slates were on the table. Of these I chose two, and after carefully cleaning and putting a small fragment of pencil between them, I tied them together with a strong cord, passed around them both lengthways and crosswise, so as effectually to prevent the slates from moving on each other. I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck placed the fingers of both hands on them, while I and a lady sitting opposite me placed our hands on the corners of the slates. From this position our hands were never moved, till I untied them to ascertain the result. After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate. I named the word "God." He then asked me to say how I wished it written. I replied, "lengthways on the slate;" then if I wished it written with a large or small "G," and I chose a capital "G." In a very short time, writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself untied the cord (which was a strong silk watch-guard, lent by one of the visitors) and on opening the slates found on the lower one the word I had asked for, written in the manner I had requested, the writing being somewhat faint and labored and perfectly legible. The slate with the writing on it is now in my possession.
Continued on 7th Page.

IS THERE A CONFLICT BETWEEN DARWINISM AND SPIRITUALISM?

By WILLIAM EMMETTE COLEMAN.

(CONTINUED.)

But even though its founders and elaborators, Darwin and Wallace, are not Atheists and Materialists, the tendency of its teachings may be favorable to these forms of thought, as advanced by Peebles. Let us now examine this point carefully, and see what can be determined thereon. In the first place, it seems a puzzle, how a scientific principle given to man from the spirit-world can be in opposition to the existence of that world. The spirit-world teaches man the existence of certain principles in nature, upon which the evolution of the material and spiritual worlds is based.—yet those principles demonstrate the non-existence, both of the intelligences imparting them, and of the state of being from which they come to inform man concerning said principles! The spirit-world teaches Darwinism, but Darwinism teaches there is no spirit-world! How such things as the above are possible, my feeble intellect cannot compass; will Bro. P. please explain?

Again, how can that be atheistic and materialistic which is accepted and advocated by three-fourths of those possessing full knowledge (not belief) of the actual verity of spiritual existence, and without doubt of the being of the Soul of the Universe? (not the Christian's God, mind you.) Epes Sargent says, if Darwinism be thoroughly established, it will not disturb the Spiritualists in the least; if so, it can not be materialistic, since, if it were, it would certainly destroy Spiritualism,—prove it to be totally untrue, which, if Materialism be true, must be the case. The fact, that, before Darwin, Spiritualism taught Darwinism almost universally, the same being now generally accepted by Spiritualists, is full proof, beyond shadow of doubt, that it is not materialistic. A. J. Davis, having been in communion with the spirit-world for over thirty years, is positive of the existence of that world, yet he is a Darwinian; Hudson Tuttle has been a medium and clairvoyant for nearly as long a time, yet he is a confirmed Darwinian; the writer has been a thorough Spiritualist for eighteen years, as positive of the existence of the spiritual universe as of the material,—still during those eighteen years he has been a Darwinian, having been convinced of what is now termed Darwinism through becoming a Spiritualist, accepting both simultaneously; and so of millions of Spiritualists everywhere! How, then, is it possible for Darwinism to be atheistic or materialistic?

But, in addition to the Spiritualists, we have the Free Religionists, Unitarians, Broad Churchmen, and various other branches of Theists, all advocating Darwinism. Are we to suppose, that all these gifted men and women, including many of the foremost thinkers of the world, are so shallow-brained, so deficient in intellectual acumen and grasp of thought, as to be unable to detect in Darwinism its atheistic and materialistic tendencies, leaving it to the profound research and intellectual depth of Dr. Peebles to discover it? But such is the case, most likely, since we know (?) that all Darwinians are notoriously surface-thinkers, superficial reasoners!

Prof. Youmans, one of the ablest and most persistent Darwinians in America, strongly denies that Darwinism is atheistic or materialistic, instancing Herbert Spencer as a profound believer in Religion, and stating that he believes the time is not very distant when even theologians will seek the evolution of Spencer as a shelter against the rising tide of "materialism" and "atheism;" and speaking of Agassiz, he says, "He was a Theist who ascribed the universe to a Divine Mind; Darwinians do the same."—*Popular Science Monthly*, Vol. IV, page 490.

Herbert Spencer is, confessedly, the ablest living exponent of evolution; and in Fiske's "Cosmic Philosophy," a compendious digest of Spencer's system of Synthetic Philosophy, we find the appended positive affirmations of the theistic and anti-materialistic teachings of evolution:—

"There exists a POWER, to which no limit in time or space is conceivable, of which all phenomena, as presented in consciousness, are manifestations, but which we can know only through these manifestations."
"The existence of God—the supreme truth asserted alike by Christianity and by inferior historic religions—is asserted with equal emphasis by that Cosmic Philosophy which seeks its data in science alone."
"Thus we begin to realize, more vividly than theology could have taught us to realize, the utter absurdity of atheism."—*Cosm. Phil.*, Vol. II, pp. 415, 422.

In speaking of the nature of this Deific Power as taught by evolution, the same work submits the following:—"If now we inquire for a moment what may perhaps be the nature of that inscrutable Existence of which the universe of phenomena is the multifarious manifestation, we shall find that its intimate essence may conceivably be identifiable with the intimate essence of what we know as Mind."
From this masterly statement (of Spencer) it appears that while the Inscrutable Power manifested in the world of phenomena, cannot possibly be regarded as quasi-material in its nature, it may nevertheless be possibly regarded as quasi-psychical."
"Provided we bear in mind the symbolic character of our words, we may say that 'God is Spirit,' though 'we may not say, in the materialistic sense, that 'God is Force.'"
—*Cosm. Phil.*, Vol. II, pp. 446, 448, 449.

Concerning Materialism, the following is still more positive and conclusive:—"Mr. Spencer has most conclusively demonstrated that, from the scientific point of view, the hypothesis of the Materialists is not only as untenable to-day as it has ever been, but must always remain inferior in philosophic value to the opposing spiritualistic hypothesis."
"One of the great results of the discovery of the correlation of forces, is the final destruction of the central argument by which Materialism has sought to maintain its position. Henceforth the spiritualistic hypothesis may, perhaps, be still regarded as on trial, in so far as it needs much further explanation and limitation; but the materialistic hypothesis is doomed irremediably."
"Through no imaginable future advance in molecular physics can the Materialists ever be enabled to realize their desideratum of translating mental phenomena in terms of matter and motion."
"A grand result of the enormous progress achieved during the past forty years in the analysis of both physical and psychological phenomena, has been the final and irremediable overthrow of the materialistic hypothesis. Henceforth we may regard Materialism as ruled out, and relegated into that limbo of crudities to which we some time since consigned the hypothesis of special creations."
"But while materialistic hypothesis is thus irremediably doomed, it is otherwise with the opposing spiritualistic hypothesis."
—*Cosm. Phil.*, Vol. II, pp. 446, 444, 448.

The foregoing excerpts, epitomizing the teachings of Herbert Spencer and his school of thinkers, sufficiently attest that the philosophy of evolution,—which in-

cludes Darwinism,—so far from being atheistic or materialistic, is at once the death-blow to both Atheism and Materialism.

But Orthodoxy is largely accepting Darwinism nowadays. It bitterly opposed it at first, as it violently attacked the truths of geology and astronomy when first presented; but, in like manner as it accepted those sciences when forced so to do, it is now gradually incorporating Darwinism into its constitution. At the meeting of the Evangelical Alliance in New York, a few years since, several addresses were delivered in reconciliation of Darwinism and Orthodoxy; and volumes, pamphlets, essays, and lectures, are constantly issuing with the same end in view,—all this being strongly confirmatory of Mr. Peebles' Darwinian declension!

—Rev. Geo. Henslow, F.R.S., F.G.S., in his work, "Evolution and Religion," after expressing his belief that all living and extinct beings have been evolved by natural laws of generation from pre-existing forms, proceeds to remark, that "a time will shortly come when the doctrine (not the theory) of evolution will be as much recognized as a fundamental truth of science and theology as the revolution of the earth itself."

"The Bible and Doctrine of Evolution," an able and scholarly work, by W. W. Smythe, published in London, has the following significant declaration:—"The plain and obvious interpretation of Scripture is the most congruous with the principles of Evolution,"—the author endorsing the entire system of evolution of Spencer and Darwin.

Dr. Smith in a sermon in Christ Church, New York, on "Evolution and a Personal Creator," argued that though the theory of evolution, including the descent of man, should be thoroughly established, which he regarded as very probable, it would not at all militate against the idea of a personal God or the interests of Orthodox Christianity.

The same view is upheld in an able English publication by Geo. St. Clair, F.G.S., entitled "Darwinism and Design; or Creation by Evolution;" the positions of which are sustained by the *Nonconformist*, the organ of the English Dissenters, and the staunchest of Orthodox periodicals.

Prof. Jevons, though accepting the doctrines of evolution, natural selection, and the descent of man from a lower type of animal, yet says:—"I cannot for a moment admit that the theory of Evolution will alter our theological views."

Prof. Trowbridge, of Harvard College, in a recent article argues, that the doctrine of Darwinism is in harmony with the survival of the spirit after physical death.

Dr. Jas. McCosh unqualifiedly asserts, that the doctrines of evolution and Darwinism, true though they may be, do not involve the general record or fundamental principles of Christianity.

Dr. Asa Gray, in his recent work, "Darwiniana," advances various arguments to establish that Darwinism is in strict accord with his Calvinistic Christian creed.

Here we have a number of Orthodox scientists and theologians, of various shades of religious opinion, all positively and pointedly affirming, that Darwinism is not in the least atheistic or materialistic, but is in full harmony with the existence of God and the future life. I am content to take the testimony of Spiritualists, Unitarians, Free Thinkers, Free Religionists, Universalists, Quakers, Calvinists, Armenians, Episcopalians, and even Roman Catholics,—all and every shade of theistic belief, that Darwinism is not atheistic or materialistic, in preference to Peebles' unsupported statement that it is. Choose ye, O people, which you will credit and accept!

ATHEISTIC CHARGES OF CONTROVERSIALISTS—A WARNING TO BROTHER PEEBLES.

But, ere bidding adieu to the question of Atheism, I desire to submit for Brother Peebles' serious consideration the subjoined significant remarks of an anti-Darwinian, taken from Prof. Crookes' *Quarterly Journal of Science*, concerning the pernicious custom of advancing charges of Atheism against opponents in scientific controversy.—Prof. Youmans, in the *Popular Science Monthly* for July, 1877, also indulges in some timely and wholesome remarks upon the same subject, which I likewise commend to Friend Peebles and all readers of this vindication of Darwinism.

After rebutting the charges of Atheism leveled at Darwin and his adherents, and after pointing out that every important discovery in science has been denounced as heretical and atheistic (Does Mr. Peebles know that Spiritualism has been repeatedly denounced as atheistic; and that passages from his writings have been quoted to substantiate the charge?), the writer proceeds:—"Such charges are distinctly immoral, and even criminal. All civilized countries brand with ignominy the sutor or the advocate who suborns false witnesses, forges or destroys documents, or corrupts judges and juries. But the controversialist who charges his opponent with atheism stands in a precisely similar position. By making such charges he fraudulently attempts to steal from the public, through an appeal to their passions, a verdict which he has no hope of obtaining from their reason. A meaner, a more infamous stratagem can scarcely be conceived. Yet more: it is not the man conscious of the goodness of his cause who fights with such weapons. We may, therefore, safely and fairly conclude that whosoever in scientific controversy introduces accusations of Atheism is, if not knowingly and willfully, still decidedly in the wrong. We are consequently fully justified in shutting his book, and giving judgment against him. Why should not scientific men, scientific societies, and scientific journals, agree that whosoever in a scientific controversy attempts to get rid of an opponent by raising the cry of atheism should be held to be *ipso facto* an outlaw, and to be no longer entitled to the treatment of a gentleman and a scholar."

Brother Peebles having declared the teachings of Darwin and Wallace to be atheistical, and having quoted erroneous statements charging Darwin with being an Atheist, I sincerely trust that he will at once cease from all further imputations of that character, and thereby escape the fate above adverted to,—being declared an outlaw, and debarred from further treatment as a gentleman and scholar.

To be Continued.

RELIGION'S DOINGS.

Read religion's tale.

Of every distant age, and clime, and nation,
Then say what gratitude it claims for man;
Or rather, ask what crimes it has not cursed
With bigotry and persecution's rod?
Or say, when priests and prophets ruled a land
And people mourned not, drenched in bitter tears,
Wrong by their sufferings. Or ask you where
The soil was unpolliated with their blood?

THE BLISS CONSPIRACY.

(Continued from last week.)

SEPT. 28.—William O. Harrison recalled.—Since I left 1027 Ogden street myself and Miss Snyder have represented spirits; we were identified by the two Mr. Wolffs at these mock séances as the spirits which appeared at the Bliss' séances, and by others, among whom were Mr. Philip Diesinger and Mr. Walter Hubbell; I ordered and purchased lumber from Mr. William T. Fobb; at one time Mr. Bliss became frightened in May last because Roberts wanted to go in the cellar, as did Lloyd P. Smith and others; they all came on after this christening in a few days, it having created a great sensation, and Bliss gave me the exact size of the joint, etc., so that we could shut up the trap; I ordered old boards, and refused to take new; the right kind of lumber didn't come, and the trap-door was not shut; Lloyd P. Smith gave a very handsome blanket for Red Cloud and a bottle of whisky for Mrs. McCarty, which was exhibited by her to show that she drank when in the earth form; when Mr. Smith wanted to go into the cellar Bliss told him that I had rented the cellar and could be found at the Great Western Hotel, and he didn't know what was in it; a man who had an attachment of some kind to make in the cellar had a row with Bliss because he wouldn't let him go there; Mr. Smith asked the spirits once if he could go into the cellar, and Bliss, going into control of Billy the Boot-black, Capt. Hodges and Red Cloud bade Smith good-bye, and said they would not let Lottie come to him again; she was his intended wife before she died; she bade him good-bye because he was such a skeptic as to question the truth of Spiritualism; Smith finally made up with Red Cloud and crossed hands with him, and he promised to let the other spirits come back; Lottie was sometimes represented by Mrs. Bliss; I came here about eight years ago; I was Deputy United States Marshal of Northern Ohio during the war, and was regularly discharged; before going to Bliss, I was in the furniture business. Several articles were exhibited, and the witness said: This (a white tulle dress) was the dress worn by Miss Snyder as Clara Wolf the day of the christening; it was made that day by Miss Snyder and Mrs. Bliss; this (a wig) was the head-dress of Swift Water; these (spangles, etc.) were the heavenly jewels so much admired by Mr. Wolff. He then identified other articles of a similar character as having also been used in personating the spirits.

Cross-examined.—I have no other name than the one I have given; I have been called Lieutenant, Captain and Colonel; I was an officer in an Ohio regiment and was dismissed, one of the charges was inefficiency, another was for letting one prisoner escape; I can't recollect the other charge; I would have been reinstated but for the advice of Gen. Garfield and others; I went to board at Bliss' as part of the arrangement between us; prior to October, 1876, I boarded at the Barley Sheaf Hotel; I came to Philadelphia about six or seven years ago and stopped at the American; went from there to the Barley Sheaf, and then became acquainted with Bliss in Vienna street; I boarded then at the Mount Vernon Hotel and then at Sixth and Willow, and from there I went to Bliss; during this time I was in the furniture and bedding business; when I became acquainted with Bliss I was in the furniture business; when I went to Bliss, I was selling furniture on commission; I had attended spiritual meetings for years, but never saw any materializations until I saw them at Bliss'; the arrangement with Bliss was first broached at a private interview with him in Circle Hall; it finally culminated in an arrangement between Bliss, myself and Thomas Evans; first became acquainted with Bliss about three years ago when I began going to see the wonderful test sittings; at Circle Hall, on Vine street, he named Seybert, York, Roberts, Case and others, whom, he said, represented millions of dollars, as attendants at his séances; I told him that if I could control or manage them I would get a house and do the thing right; he said he had Thomas Evans had been talking the matter over, and in Franklin Square he told me that he had got a house, and the arrangement was made between us; when I went to Bliss, he had five or six boarders in the house; I carried the key to the cellar a part of the time, but Mr. and Mrs. Bliss had free access to the cellar; no one else had; I never used the cellar for any other purpose but to aid in carrying this thing on; I said not object to Bliss going in the cellar; I was interested at the time I was at Bliss' in a patent loom and was employed as a salesman; after January, if the séances paid, I was to get a percentage of the proceeds; I was to get my board and washing up to January; I am not a Spiritualist; the séances were held sometimes three times a week; sometimes I was absent, and whether the spirits I represented were personated when I was away I don't know; Captain Davis, one of the spirits I represented, rarely talked, except in the private séances; I have been recognized as two grandmothers of Philip Diesinger in one night, and taken for his uncle; I have been recognized as Theo. Parker; I represented an aunt of Mrs. Wolff; I was taken for his grandfather by Mr. Thomas; Swiftwater's hands being painted, when any one put their hands through the aperture to shake hands with him, I or Mrs. Bliss, or Mr. Bliss, would take them by the hand; I did the most of my dressing in the cellar, but sometimes in my own room; the others sometimes dressed in the back sitting room, in Mrs. Bliss' room, or in the cellar; I was always careful to lock the cellar door and fasten the door leading into the enclosure in the cellar under the trap-door in the cabinet; I sometimes dressed in the cabinet; the space in the cabinet was about 4½ by 9 feet; sometimes four of us, representing spirits, would come out of the cabinet at one time, and frequently three would come out; Bliss, after Miss Snyder came, got a little frightened at that, thinking we were doing too much, and would let only one come out at a time thereafter; Bliss very rarely represented any spirit except Red Cloud; he would not materialize, but would go in what they called a trance or under control, and Red Cloud would speak through him.

Miss Evans represented a Persian princess, Billy the Bootblack, Lottie, Mr. Roberts' daughter, and many others; Mrs. Evans has represented a woman with a baby in her arms; the baby was made out of paraphernalia there and a false face; she also represented an old woman, Captain Hodges and other characters—a great many; I was first made acquainted with her about six years ago, and have visited her for five years; Mr. Seybert had his private cabinet brought to Bliss for his private séances, and I assisted in arranging that cabinet so that the spirits could materialize outside of that cabinet and not be seen; Mrs. Bliss, who gave séances in that cabinet, which was placed in another part of the room where there was no trap door, would go there with different kinds of clothing upon her person; but at these séances Mr. and Mrs. Bliss would not let me be about the house for fear I should be recognized; Mr. Evans attended the séances as a dead-head, and was one of the great "I am's" to recognize the spirits, and went so far as to recognize his daughter as the spirit of his first wife; I did have a trunk brought to the house in Bliss' absence, and taken away again within an hour, but the trunk came there empty; I did not, in the absence of Bliss, have all these traps fixed up; I do not remember Bliss ordering me out of the house, nor of his complaining about my conduct with Miss Snyder; I did have a quarrel with him on the day his child was buried; I did say that he would have to tell my Miss Snyder came there or I would, and I would make Philadelphia too hot to hold him; about June 20th Bliss came home at 11 o'clock at night and quarrelled with his wife about a certain woman whom he had denounced as a bad character, and he

said that all of Mrs. Bliss' friends who came there were of the same kind, and I pulled off my coat and told him that if he didn't take that back I would break every bone in his body; Mrs. Bliss jumped in between us and asked me for God's sake not to expose her husband; the same night, when I was packing my trunk, she told me not to mind the drunken ———; I never said to any one that I would put up a job on Bliss, and could get \$500 for it if I could get him to Boston; I told Mrs. Rayburn that persons from Boston had told me that if they could get Bliss in Boston they would not mind spending \$500 to put him through; that he had left a wife and three children in Boston; that this woman was his wife's nurse, and that he had run off with her; that I learned from several persons; Mr. Winner asked me if it was true that Bliss had a wife in Boston, and I told him it was true, and that persons there were so incensed at his leaving his wife there to go out washing that they would give \$500 to get him there; I told Diesinger about these practices because I saw he was going nearly crazy about it, and I told him under his promise not to tell a living soul; we had been practicing these tricks from October, 1876, until August, 1877; I did not like Diesinger betraying to Megargee the trust I had placed in him; the day Bliss' child died he called me everything but a gentleman, and I told him that he had trespassed upon me for the last time.

A recess till half-past two o'clock was then taken. When the Court reconvened the witness Harrison was recalled, his cross-examination was continued, and he said: I believe Mr. Diesinger made the affidavit upon which the warrant was issued charging Bliss with conspiracy; I did not make the affidavit; I was at the magistrate's office as a witness and a conspirator; I have neither the day nor date of my first quarrel with Bliss; he said that he never ordered me to leave his house, but I say he did; that was in December, 1876; he never directly ordered Miss Snyder out of his house; he never complained of my conduct to her in his house; she came there to visit Mrs. Bliss and attend the séances; and has frequently stayed there all night; one night Bliss came running up stairs during a séance, and said there was a fire in the cellar; that everybody smelt smoke; I gave him the key of the cellar, and he went down stairs; he came up again, and said, with an oath, "Get out of here as quickly as you can," and after that Miss Snyder refused to go to the séances until Bliss went after her; when in the secret service we used to register in different names, and I have registered as Ogden; I was for a while traveling around speculating among the Indians, and learned some of the Cheyenne and Sioux languages.

Upon being requested, he repeated some of the Indian language and the war whoop used at the séances, which created a great deal of merriment in court.

Re-examined.—Miss Snyder remained at the house all night at times, because Bliss said the house was watched; on one occasion Bliss quarrelled with a man in the séance, who, on the step, charged Bliss with keeping a disreputable house, and on account of that quarrel she stayed that night; on other nights she remained because it was stormy or because she was engaged in making dresses for the spirits; Mrs. Bliss often charged Bliss with having a wife in Boston, and Bliss told me that he did not dare to return to Boston; the trunk referred to as being taken to Bliss' house was taken there by me after Megargee and the plumbers had been there and had seen the trap, and I only took my clothes away in it, and it was empty when I took it there; I called at Mr. York's to obtain information from the servants of a Colonel that Mrs. York wanted a communication from, and I ran over town getting points which I gave to Mrs. Bliss to give to Mrs. York, and at a private séance of Mrs. York I gave her information of her son, of his Colonel, and of a daughter in France.

Mr. Benj. Wolf testified—I know Mr. and Mrs. Bliss; I attended their séances, paying 50 cents and a dollar, and \$5 for a private séance; I saw there the spirits of Katie Delarue, Swiftwater, my sister, Captain Davis, and nearly all that appeared there; I was a Spiritualist and am now; since then I have seen Miss Snyder represent some of these characters and recognized her as the person who personated them at Bliss'; when I first heard of this exposure I wrote to Bliss a letter, stating that I did not believe the *Times*' report of it and that I would not believe him (Bliss) if he said it was a fraud; the next week I received a letter from my brother, who is living, as to how the séances were going on, and I showed them to persons to show that they were true materializations; I was then in Mt. Union, Huntingdon Co., and the day before I left, I received information from my mother that there was a letter for me from my brother that would open my eyes; I read the letter, and would not believe it; the next day I came to Philadelphia and went to Diesinger's, where all the conditions of covered lights, etc., were produced by my brother, Mr. Diesinger and others; after some singing, something white appeared, and then the figure of my sister, who twirled her handkerchief around as a signal for my brother and myself to come up to her; that was the signal arranged at Bliss'; she then came out, took me by the arm and my brother also, and then went away and re-appeared again; I said to her, "Let me look at your face plainly," and she put it close to my face; I had always remarked to my brother what a remarkable nose she had, it was hollow and that night I recognized it as the same identical nose which I had seen at Bliss'; I asked her to give me something to further identify her, and she repeated what she said on one occasion at Bliss' when two men got permission to leave during the séance, and that as to one of them she had said that he did not believe it, but God bless him, and she also repeated what had occurred on another occasion at Bliss', when she was personating my sister; I recognized her by her manner of making her eyeballs very large by throwing up her eyes; she also personated Mrs. McCarthy at Diesinger's with the same manoeuvre that she used at Bliss'.

The witness also said that Miss Snyder detailed circumstances, occurrences and conversations which happened at Bliss', and thus confirmed his belief in the truth of the exposures. He also recognized the heavenly jewels worn by his sister Clara at Bliss', and, continuing, said: Both myself and brother got a lock of hair from our sister Clara; that came from Miss Snyder's head, and after the séances at Diesinger's she said to me, "Do you remember the scissors you gave me to cut the hair off?" I said, "Yes, I ought to, and asked her to describe them; she told me that they were short, with round points; at Bliss' she took the scissors and went into the cabinet and commenced cutting her hair, and I remarked to the audience, "Do you hear her cutting her hair?" she gave me the hair, and some one asked me for a piece of it, and I said I would as leave part with a part of my life as part with that; all that she repeated to me at Diesinger's, and showed me where she had cut it from; I compared her hair with the piece I got at Bliss', and it was very much alike; she also told me things that I had said to my supposed sister at Bliss', which no one else could have heard unless they had their ears to my mouth; at one of the séances at Bliss', she as my sister gave me a plant, flower pot and all, and said, "Dear Brother, I have brought this plant from the botanical gardens at Washington; I want you to press the flowers to remember me; another spirit, picked up a piece of paper from the floor, and told me that was the name of the plant and on it was written, "Rhoadent"; another spirit who came out as my aunt, gave me and my brother a rosebud; I could not see that person's face; all these facts Miss Snyder related to me at Diesinger's, and then told me that Mrs. Bliss had gone out and bought the plant and left it in the alley, and Harrison went around and took it in the back way; Miss Snyder was not in the audience at Bliss' when this occurred so that she could have heard it; I recognized her as Swiftwater by her eyes and teeth more particularly; I asked her how she did it, and she opened her eyes very wide and rolled them about and let down her teeth, and they looked just like an Indian's; not being satisfied with that, they got up a special séance for me to see Swiftwater, and she halloed and rubbed my head as she had at Bliss', and which no one knew but she and I; after the exposure I went to Circle Hall, and recognized in three spirits personated there Mrs. Bliss; after this I went again to the same hall; when a spirit came out; Mr. Robert said it was Lucille Western; at another time a spirit came out and Mr. Roberts said it was Lizzie Rubeele; but it was not the Lizzie Rubeele I had seen at Bliss' and as she went off I heard her shoes creak, and that put a damper on me; I didn't want to give the Bliss

up as frauds, and I asked Bliss to give me a private sance, but he said he would give no man but Mr. Roberts a private sance; that he was afraid I would put up a job on him; those things (spangles, etc.) I recognized as being worn at Bliss' by the supposed Clara Wolf, and it was not until last Sunday night a week that I discovered that I had no dead sister named Clara; her name is Hannah; she died when one day old, and I was but two or three years old; Bliss would tell me when under the influence of spirits that the spirit Clara Wolf was present and I received it as truth; he said she had grown up in the Spirit-world; Miss Snyder produced at Diesinger's the wreath I had given Clara Wolf at Bliss'; at Circle Hall Bliss told me that he had gone with Harrison to get the iron ring; had ordered it and paid for it as a man would when a friend asked him to go along; I always paid at Bliss' my entrance fee, and I suppose I have paid altogether \$100; I believed at that time they were real spirits.

Cross-examined.—I have been a Spiritualist for four or five years; I will be twenty-seven years old in December next.

Without finishing the cross-examination of this witness, the court, at 5 o'clock, adjourned until to-day.

SATURDAY, SEPT. 29TH.—Mr. Benjamin Wolf was recalled, and on cross-examination testified: I have more than one brother; one is named Emanuel, but I have no brother Samuel; Emanuel attended the greater part of these performances with me; when I came to the city it was to attend to business and not to attend the sances; my brother wrote to me I came here and went to Diesinger's that under Bliss' influence he was to go to Diesinger's and find out what Diesinger and Captain Harrison were doing, so that Bliss could work his cards; he also wrote that he had seen at Diesinger's things which were very like what he had seen at Bliss', and were very strange; he did not want me to believe it, but when I came I could see for myself; he did not describe any spirit or anything he had seen at Diesinger's; the next day I started to come here on business uninvited by the letter; a week after I went again to Diesinger's to witness a further exposure, and Miss Snyder and Captain Harrison again personated spirits; I went on another occasion to Diesinger's, and from there to another gentleman's house, where a great crowd was gathered, and another sance was held there; one night during the present week, I attended a sance at the Times office; Miss Snyder and Mr. Harrison were there, and several others; we never were together again until I came into court; I have talked to Captain Harrison about it on the street. I went once to the Times with my father to see if Megargee wouldn't let me off from being a witness, as I wanted to go home; these sances were given in a dark room, with the lights turned down low, the same as they were at Bliss' and at Circle Hall; at Circle Hall something was put over the lights to throw a yellow reflection, and at Bliss' a blue and some other kind of colored glass was put on the lights.

Re-examined.—I first saw Miss Snyder at Diesinger's to know her as a living person; at Bliss' the light was so shaded as to throw a bright light on the audience, and a dark reflection towards the cabinet; one afternoon and evening I went to Bliss', and saw Captain Harrison talking with Mrs. Bliss; when I got to the entry Harrison went up stairs, and I asked Mrs. Bliss who he was; she said he boarded there, and was in the furniture business; I asked her what he was doing with the book in his hand, and she said he was raising subscriptions for a family that had been burned out; that he was continually doing charitable acts of that kind; at a private sance, Harrison represented a one-armed soldier, and an Indian appearing at the same time, I asked him if he killed the Indian, and he shook his head yes.

Miss Helen Snyder testified.—I know the defendants, and have for 34 years; knew them first in Vienna street; I only attended their circles at that time; I attended the circles until they removed to Ogden street, and was quite intimate with them; I was not familiar with the materializations until defendants told me in January; I told them I didn't believe in materialization; that the way I believed spirits would materialize was if you put your hands out or went towards them they would vanish; Mrs. Bliss said she believed that, and that was the difference if all the folks believed differently; after that, when talking of masked parties, she asked me if I could make myself tall or short; she asked me to part my hair in the middle, and I did so, and she said to Mr. Bliss, "Wouldn't she make a good old woman?" I wouldn't know her myself; that was all that occurred that night; on another night, in Mrs. Bliss' room, I said to her she had something she wanted to tell me, but she only laughed; Bliss said if Christy was like me she would tell you all; Mrs. Bliss then talked to me about giving private sances to Mr. Seybert, Mr. York and others, and explained to me that there were no such things as spirits, but they introduced them themselves; I then went with Bliss to Broad street to get flowers for a private sance; at the dinner table we talked on the same subject; Mrs. Bliss bought material to make a white dress, and I helped her; it was not made for any particular character and on the next Sunday, about the middle of January, I went into materialization; the first I presented was a Quaker lady, very tall, with my hair down my back; I have taken characters since then; the tall spirit was recognized as Lizzie Delarue by a lady in the audience, a Miss or Mrs. Mary Ketcham; I represented the sister of both of the Mr. Wolfs under the name of Clara Wolf; I also represented Swift Water, Mether McCarthy, Dr. Sleeper and others. As Clara Wolf I dressed in a loose white dress, belted in as a Garibaldi waist, to get into the cabinet I went down into the cellar and through the trap door; there was a box in the cellar made in a room to keep the lights from being seen outside, and the trap from being seen from the cellar; the communications between Mr. Wolf and myself occurred as he described on the stand; Swift Water's hat had turkey feathers in it, and three stars, one on each side and one in the centre; the turkey feathers were recognized in the audience as eagle's feathers. Dr. Sleeper would only come out, bow, shake hands with Bliss and go in; as Mrs. McCarthy I wore a black dress and black coat; I represented her brogue; as Swift Water I used to holloa, but I don't know whether it was the Indian language; I learned it from Harrison, and Bliss used to use it as Red Cloud; as Sister Agatha I dressed the same as Mother McCarthy, but placed a white handkerchief around my forehead; she would kneel and bless herself in Latin; I would make myself tall by walking on my toes, and short by bending over; I bought which Mrs. Bliss and I both used; the blue veil we used looked, as Mr. Wolf told me, white to them; Mrs. Bliss told me how to write to personate Clara Wolf; Mr. Bliss told me that there was only one thing to be brought to Mr. Seybert, and that was the

Virgin Mary; I asked if they could get the materials, and Mrs. Bliss said she would like to get them, but had not the means; Bliss promised to get the material, but did not; he said if they could get the Virgin Mary to appear to Seybert, he would be all right; that it would be worth a great deal of money to him, and he wanted to get some to go into the saloon business with; Bliss asked me once if I spoke the German dialect, and I tried, but could not, but I spoke the Irish dialect, and Mrs. Bliss said she would not have known me in that voice; I was then materialized as Mother McCarthy; sometimes I said I had no hands and would go back and materialize them; while dressing for Mrs. McCarthy in the cabinet I would at the aperture say that I hadn't got myself together; that it was to gain time; I used to carry fire about in my hands; Bliss got some things which I believe are burned in Catholic churches; I would close my hands upon them and shake my hands, and thus keep them from remaining in one spot; one night my hands were burned by them; that came about because I had washed my hands in the presence of the audience and then took the fire in my hands, which were soft from being washed; Bliss had asked me to wash my hands before them, to show that I had nothing upon them, and to prove that they were spirit hands; I had a scar upon my hands from the burning, which a young woman the next day saw at Crown and Race streets, where I worked at Fancy tassel making.

The witness corroborated the testimony of Mr. Wolf as to the presentation to him of the plant and flower-pot, and as to its having been purchased by Mrs. Bliss, and said that it was Mrs. Bliss who gave Wolf the paper with the name of the plant written upon it. She also said as to the christening; I stood at the cabinet door and gave the name of the child, which was James J. than Roberts Rubelee Bliss; I came out again and took Mr. Roberts by the coat-sleeve and took him into the cabinet, and he asked me what I wanted; I asked him if he would not help me out with my mediums; he took Mrs. Bliss by the hand, and I took her by the hand and brought her out; she stood along side of me, and I partly held the baby; Mr. Bliss helped me to hold it by placing his hands underneath; Mr. Roberts was godfather; either Miss or Mrs. Katie Robinson did the christening; it had been announced that Katie Rubelee was to hold the child, but Bliss made an excuse for her and said Clara Wolf would hold the child, and I personated her; after the christening Mr. Bliss told me that Mrs. Wolf had said that it was the happiest night she had ever passed; Mrs. Bliss told me one day that she had, being under the control of Rosie, told Lizzie (the child's nurse); that the Princess and Swift Water would materialize at the door of Mrs. Bliss' room that night, and that she must sit perfectly still; that night Mrs. Bliss and I passed down through the cellar, up through the trap-door, and up to Mrs. Bliss' room; Lizzie was in the room, and I, as Swift Water, went to the door and jumped and hallooed and passed on; Mrs. Bliss merely showed herself at the door, but did not speak, and we then went down the way we came up; a few minutes after Lizzie came to the sance room and told Bliss that she had seen the Princess and Swift Water materialize right at the door, and he said: "She must be clairvoyant," but she replied that she "wasn't," but had seen them. The witness corroborated the testimony of Mr. Harrison as to the supposed materialization of the Blue Flower (Mrs. Bliss), through the floor, on one occasion. As Swift Water, the witness continued: I made myself appear large by wadding an undershirt of Bliss'; I first discovered Captain Harrison on New Year's eve coming out of the cellar; he had his eyebrows blacked; I asked him why he did that, and he said only to have a little fun with me; I asked him what he was doing there, and he said nothing; I asked him if there was anything in that cellar, and he said no; he never told me anything about it until after the Blisses' had; I only appeared at the aperture as Lottie, the intended wife of Lloyd P. Smith; he would say, "My darling Lottie," "Oh, my darling, do kiss me;" Harrison would come down at six o'clock to meet me; would go in the house, and either Mr. or Mrs. Bliss would come and let me in; at night after dressed in my own clothing, Mr. or Mrs. Bliss would come up stairs and tell me that the coast was clear, and if there was anybody there they would take them into the dining-room or somewhere else; one time, after the sance was closed, Bliss came up and asked Harrison for the key of the cellar, that they smelt a smoke and thought there was a fire; whether he went in the cellar or not I don't know; but he came up stairs, and putting an oath to it, said, "Now, Nell's, the time for you to get out;" I went out, and didn't go back until he came for me to Crown and Race streets; I told him I didn't like his manner of speaking to me, and he said he didn't mean anything by it, that it was his off-hand manner of speaking, and I shouldn't take it up; I went back with him; it was something after eleven o'clock one night, when going down Ogden street, I heard a quick footstep behind me; I turned into Tenth street; a gentleman came by my side and walked with me to Ninth and Poplar, when he got in front of me and looked very closely at me; I had on smoked eye-glasses, which I put on when I heard the footstep; he then turned and walked by my side, and whistled a tune which was sung at Bliss'; that man was Emanuel Wolf; I took no notice and he left me at Sixth and Poplar streets and walked on; we neither spoke on last night of July 1, met the same gentleman on Poplar street, below Sixth; went along Poplar to Ninth; I saw that he was behind me; I went down with him to Ogden streets, and along Ogden to Tenth, and I saw him coming down Tenth; I then went down Tenth street and took a walk; I met Bliss at Tenth and Parrish streets and told him I had been trying to get in the house; he said he would go back to the house, and if the way was clear, either he or Mrs. Bliss would be on the step; I went to Eleventh and Ogden streets, and didn't see him; I went to Tenth and Ogden, and there Mrs. Bliss came to me, and said if the way was clear she would wipe her face; I saw her do that with her handkerchief and I went in the house. The witness corroborated the statement of the witness Harrison, as to her, in the character of Clara Wolf, inducing Mr. Diesinger to loan Mr. Winner some money; also as to her having obtained a promise from Diesinger not to drink; Mrs. Bliss represented Diesinger's sister Tillie, and I did the talking, as she could not speak English as well as I could; he kissed Mrs. Bliss at the aperture of the cabinet, she personating his sister; he asked me one day something about Lizzie, and I told him that it was not true; and that he must not believe what people said, and he said he would believe me before a million people; as Mother McCarthy, I, at the request of Mrs. Bliss, told Lizzie to give the baby some drops, which she did not want to give it; I told her that

a spirit doctor told me to tell her, and she said she would; as Katie Rubelee I spoke to Mr. Roberts; he said, Katie I have written to your father, but have received no answer; I said, I know you haven't; then he got a letter and said, Katie, I have got a letter from your father, and I said I know you have, and then I became weak and could talk no more.

Upon the re-assembling of the Court after the usual adjournment, the witness was recalled and testified: Those are pastiles; they look very much like the things which were burnt; I could hold them in my hands now if my hands were not wet with perspiration; when I did that it was in the spring of the year, when my hands were cold; before I used them they were lit with a match, and burned, and when I took them up they were red, like coals of fire; at the sances, when Freddy Eckert was there, Mrs. Bliss would represent his wife at the aperture, and I would do the talking; he would say, "Mary, do you love Mrs. Hutchinson?" and I would say, "Yes;" one time Mrs. Bliss told me to tell him that he would die in four months; I asked her how she knew that, and she said a doctor was attending him for heart disease; the pastiles were larger than those. [One was lit, and while it was yet a burning coal, she took it in her hand, and moving her hand about with a quick movement, laid it down without receiving a burn.] I have been present, when Mr. and Mrs. Bliss quarrelled at times; I heard her cry to him at one time to open the door of his room or she would break the door open; he opened it, and I heard her say, "I'll tell you yet in my temper; you can go to your wife and children in Boston as soon as you please, what do I care?" he said, "Don't speak so loud; do you want Ellie (meaning me) to hear you?" and she said, "I don't care if she does know it;" Miss D' Hollan I have seen at the sances; she was also materializing medium at her own place. Mrs. Bliss told me that she had caught Bliss giving to Miss D' Hollan some of their best points in the presence of Mr. Harrison; Miss D' Hollan brought a gentleman there and I represented his wife; this was an exhibition given by Mrs. Bliss during her husband's absence; Mrs. Bliss, sometimes in the absence of her husband would give exhibitions; Mr. Bliss told me that Mr. Smith had been there and wanted to go into the cellar, and Bliss said, "Now, that they are coming upon me so hard, I'll have to close the trap-door up;" I personated a Mrs. De Young, and was recognized as her by her husband; the first time I represented Swift Water, Bliss did not know that I was going to do it, and he said afterwards that when I came out he did not know me and was frightened, fearing that we had let some one else into the secret.

A red paper head dress, trimmed with gold paper and gold paper stars, turkey feathers, etc., was produced, and the witness said she had made it, and that it was an imitation of the hat worn at Bliss' by her in the character of Swift Water. Imitations of the different articles of Swift Water's costume were also produced which had been made by the witness.

The witness continued: I have at times stayed all night at Bliss' house, because it was either late, stormy, or because Bliss said the house was watched; Mrs. Bliss was at Mr. Hansell's, my employer's place, waiting for me on the morning of the exposure in the Times; she said, "I would not miss seeing you this morning for \$1,000;" I went out into the entry, and she said, "Oh, Ellie, we are exposed; the captain has exposed us; he took Emma and husband into the cellar and showed her Swift Water's clothing; Captain Davis' whiskers, and told her that you represented Katie Rubelee;" I said I didn't believe it; she said, "He took Emma to his room, and showed her the Princess' dress;" I said I didn't believe it, and she said if I did not I could bring Captain Harrison to the house, and Emma would be ready to face him; an hour after I saw her again, and she said, "Oh, Ellie, it is in three papers, and I feel like drowning myself;" I told her I wouldn't do that, and she said her husband Albert was going to tear the cabinet down; the next day I saw her again, at the same place, and she asked me if I knew Captain Harrison's address, and I told her no; she said I could bring Harrison to her and he would agree to drop the thing where it was and come back again to the house, she would think no more of it than snapping her finger; I saw her the next day, and she said Captain Harrison had taken the bread and butter out of her mouth, and she would follow him no matter where he went, and be his bitterest enemy; I saw her again, and she said that we were all going to be arrested, and I told her I feared neither man, woman nor law; she said that we could go into court and need tell nothing but the truth, and that she would deny everything, even if her head would be taken off for it; I told her not to call at my place any more, as it created too much excitement, but to meet before seven o'clock or after six o'clock; I saw her again, after that, and she said, "We had a sance last night at Circle Hall, and I was recognized as the silent doctor by his wife; I said you didn't commit yourself, and she said, 'No, I had some one else to come out for me;" all that we did at Ogden street we are going to produce there; we have it so fixed that we can't be found out; I saw her again at the same place, and she said, "Do you know where I can find Captain Harrison?" and I said no; pointing her finger at me, she said, with an oath, "You are going to act in a theatre;" I said it was a mistake, and I walked out into the hall, and she followed me; I asked her why she had talked to me in that way, and she said that it made her so mad that she thought I had something to do with the exposure, but Albert did not; that he thought I was too honorable to do that; I told her that I had nothing to do with the exposure; I used to get from Bliss for my services at the sances from 75 cents to \$1.25 per night, and sometimes Bliss told me that he could give me nothing, as they took but little money in, and they must live and pay their rent; we spoke of the attendants at the sances as a pack of fools, and Bliss said that it did them good to be deceived; I have since personated spirits at Diesinger's; Mrs. Bliss told me that Mr. Roberts had intended to let the matter drop until he saw what occurred at Diesinger's, and Mrs. Bliss said, "Ellie, I didn't think you would do that;" I told her I thought I had to do it, and she said, "No you didn't," and she also said she would be the bitterest enemy Harrison ever had; that she was wanted to find him to sue him for nine week's board; that he owed everybody; and that he had insulted them; at Diesinger I told the two Mr. Wolfs that I had personated spirits at Bliss', and I also told Mr. Roberts, but him I told in the character of Mother McCarthy.

paid, and was never told that if I was not satisfied with the exhibition I could get my money back; I became acquainted with Captain Harrison about five or six years ago; at the test circles they would tell what what was to happen, and what your life had been; Mr. and Mrs. Bliss would make these demonstrations in what they called trance conditions; I don't know what means they resorted to in order to get that information; I went out of curiosity; the Latin prayer I used I got out of a Latin book; I don't understand Latin, but a young lady laughed me the words; can read and write English a little, but will not read that paper (which was offered her), nor will I write, because I can do neither very well, especially in public; the words I used were "Patrus, fertus, spiritus, sapientis;" I don't know whether anybody understood them. [Laughter.]

Emanuel C. Wolff testified.—I know defendants, and first became acquainted with them in July, 1876, and first went to a sance in Ogden street in April last; I came in time to be permitted to attend to the lights there; the light was an arm from the wall with a globe over it, and over that a green globe, and if the light would penetrate too much towards the cabinet, we would stuff a piece of paper down between the globes. He gave the names of the spirits he saw personated there, such as Swift Water, Clara Wolf, and the others named by the preceding witnesses, and said there was always some one there to recognize them as brothers, sisters, &c.; a few fights after the exposure Bliss had a very remarkable sance at Circle Hall, on a fine street, and after it was over I met Mr. and Mrs. Bliss, and went to the Ogden street house, and talked about what a shame the exposure was; I did not believe it then; Bliss kept bothering me for money to get beer, but I told him he had enough; he and I went out, and he said to me, "I know how you stand on this thing; no one can fool you about Clara, and it would be a good idea for you to pretend that I am a fraud and a humbug, and go to Phil. Diesinger and see what they are doing there;" I then went to Diesinger's store and asked him what this meant, and he said, "I don't know, but we have been humbugged and cheated, and if you will come to my house I will show you the young lady who did it, and she has the wreath given to Clara; I have said 'Nay won't satisfy me, for I have certain tests for Clara, which, if she will give me, I will believe;" I went to Diesinger's and asked Miss Snyder, if she was the real Clara, to tell what had occurred at Bliss'; she said, "I know what you want 'right now,' and taking down her hair, showed me where she put a lock off it. He exhibited the piece of hair, and Miss Snyder being recalled, took down her hair and showed where certain locks were shorter than the balance of her hair. The witness continued: She said "And with that I'll give you the exact words your brother used when some one asked him for it, and they were, 'Don't ask me that, for I would rather part with a piece of my life;' I said, 'If you are the exact person, tell me what my brother always wanted of you as Mrs. McCarthy;" and she said, "To bring him a piece of shamrock from Ireland;" I said, "If you are the exact person who represented when the Hon. Thomas S. Hazard, my brother and myself sat upon the sofa one night;" she said that Mrs. Bliss, while under control of Rosie, called my brother into the cabinet to help the medium get strength; he went in and had stayed there but a few moments when a spirit followed him and appeared at the aperture; she also said I called you one night and asked you why you did not give that old gentleman what he wanted of you;" she said; you did not have it and if you asked your father for it he would wonder what you wanted with it; that she asked if I couldn't get Philip to give it to him; that I asked her if I called him up would she ask him, and she said yes; that I called Philip, and that she said to me loudly, "Hurry up, I don't want the other spirits to hear it, not even the big medium," meaning Mr. Bliss; that I asked Philip, and he wanted to know the amount and I told him \$2; that he said "Clara, I give you my word of honor that he shall have it before 8 o'clock to-morrow;" that she put her hands on my head and said "God bless you;" all this, as she told me, occurred, and no one but ourselves could have heard it when it occurred; the next day after it occurred I told Winner that I thought he would get the money; but I did not tell him from what source; Diesinger asked me if I was not satisfied that she was the person who represented Clara, and I told him it was none of his business, that I was there to investigate the truth of it; though I then had doubts I kept them to myself.

Continued on Eighth Page.

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Can Anything Come from Anything?

In arguing that effects may be very unlike their causes, and that there is no reason why certain chemical combinations should not produce life and mind, the poetry of Shakespeare, and the music of Mozart, as well as certain material effects, not manifested by their components, Prof. Underwood says:—

"When we see there is no parity whatever between the properties of the components and the properties of the resultant in chemical synthesis with which we are acquainted, why urge the absence of such parity between living matter and non-living matter as proof that, in the production of life, on the globe there has been something more than the material elements and something essentially different from them? If combination of material elements, under certain conditions have given rise to the properties of protoplasm, why should we have recourse to something outside of matter to explain the properties and qualities of the more complex organism—even the consciousness and thought of man."

Here there is another begging of the question; namely, that there is no reason why purely physical analogies should not be applied to account for spiritual and mental results. Now the two classes of phenomena are often diametrically different, and it is not safe to assume that certain chemical processes are analogous to certain mental processes, and that momentous issues may be credited to the fanciful similarity.

Nothing can be more striking than the exhibition of the opposite effects of repeated and continuous use on matter and mind. "Every material contrivance," says philosophy, "every tool and machine of man's device, deteriorates by use. All work of the engine more or less wears it out. Every cut made with a knife dulls it. . . . Not so is it with any exercise of mind. Here, use refines and invigorates, disuse weakens and destroys. It has even become a proverb that practice makes perfect, habit renders all things easy, work becomes play. Each faculty in turn may be so improved by use that it seems to dominate and take possession of the whole mind. Accident or sickness, it is true, may impair and even disable the mental faculties, or, as is more probable, may obscure or hinder the outward manifestation of them; but in the normal exercise of their functions, they never need mending or repair. On the contrary, all our spiritual powers gain so much by exercise and cultivation here, as to promise a future boundless development in some higher state of being." Practical Spiritualism confirms all this by its facts and deductions; and shows that the spirit may carry with it all the mental and moral attainments and characteristics of this life, however their exhibition may have been impaired or suspended at times by insanity, disease, or old age.

This is but one illustration out of many to show that the analogies between mind and matter do not go on four feet; and that the inferences drawn from them, crippled and imperfect as they are, may be wholly unwarrantable and misleading.

Because hydrogen and oxygen united may produce water, and separated may show no aqueous quality, there is no reason why the analogy should apply to the evolution of mind from matter, or even from what Huxley poetically calls "protoplasm," unless it has been vitalized by something not inherent in mere matter. Mind, our reason tells us, is the highest thing in the universe; and the labor of ultra-materialism is to show that it may have sprung from certain accidental combinations of material atoms. But as has been often said, even if we could look into the brain, and see how one thought followed from a certain collocation of atoms, and another thought from another collocation, it would be no proof whatever that the movement of the atoms produced the thought.

Materialism being atomistic, if we differ from Brother Underwood, it is, according to the anti-spiritual theory, because the atoms of our brain move differently from those of his brain, and not because there is any logical necessity either in his thoughts or in ours. Blame the atoms, then, if we err, either morally or mentally, their juxtaposition, antagonism or kaleidoscopic motions produce (according to Materialism) all our actions and thoughts, good, bad, and indifferent. Who's to blame for it, then? Nobody and nothing, according to the logic of extreme Materialism! Everything may come from nothing, and of course must end in nothing. Voila tout! as our French friends say.

Form Materialization with the Medium in View. We learn from the Medium and Day-break, of London, that Rev. Thomas Cooley and others have had a seance with the celebrated Dr. Monck; at which the most convincing and startling manifestations took place, right under the observation and close scrutiny of those present. It is refreshing to read an account of such manifestations.

The account is as follows: "I have just witnessed the most marvelous materialization phenomenon I have ever heard of or can conceive. About half-past six o'clock this evening Dr. Donald Kennedy, of Boston, U. S., with Dr. Monck, called upon me to accompany them to a hastily improvised and telegram-arranged sitting at the house of a friend near London.

First we sat—four men only, with our wits about us, I hope—for preliminary manifestations in the light, consisting of test slate-writing. Dr. Kennedy was instructed to write a question, secretly, on one slate, and then tie it over another with a bit of pencil placed between, so that by invisible power the spirit-answer might be given. This was done, the slates being tied up in a handkerchief and placed for a moment on the carpet, in the shade, under the table, all hands being visible while the writing was in audible process. The answer was pertinent to the question put, a communication to Dr. Kennedy also being added, which had in it the nature of a test, inasmuch as it bore reference to a matter of private interest and importance to the gentleman named.

After this, some writing paper was placed between the leaves of a book, and, with a lead-pencil, these were put beneath the table. Dr. Kennedy instantly placing his foot upon the volume to secure it. "Samuel," "Dr. Monck's control, then requested him to name the number of the page, and line, for an extract, and page 29 and line 10, at random, were suggested, and quickly the mystery was accomplished; Dr. Kennedy removing his foot for a moment for the book to be handed up. The extract was literally and correctly given, and a further message to Dr. Kennedy was found, consisting of fifty-six words over and above the thirteen transcribed answering to the number of the page and line desired; making, with the slate and other direct-writing yet to be noticed, one hundred and four words in three totally different styles of hand-writing, each communication being consistent as to style throughout.

And now a small bell, placed on the table, was seen to rise from and float over it, and hang suspended in space, then dip obliquely, and ring several times—we surrounding it, passing our hands above and about it, to be perfectly sure that no hair, or wire, or thread, magnet below, or fraud from any place still lower sustained it; as in wicked opposition to known laws, it acted in a manner frolicsomenely contemptuous of scientific propriety, and was sadly regardless of what might have been expected from it on score of gravitation.

Then a lead-pencil, placed on some paper, got up, sloped itself to the writing angle, and with no hand visible to guide it, wrote with considerable pressure, manifest from the depth of color, and indentation of the pencil-point in the paper, a sentence of five words. The surpassing swiftness with which these few words were written was amazing. I tore the paper, and placed it under the pencil, which latter had no sooner raised itself to the proper pitch to feel its point, than with electric speed it moved, and the sixty-eight separate movements of the pencil necessary to write the five words were effected instantaneously.

But yet another slate-writing test, was to be given. Two slates were placed together, with a splinter of slate-pencil between them; and Dr. Kennedy, resting his hand with force with Dr. Monck's upon the upper one, dictated that the word "Remember" should be written; and while so held in this manner, precluding all possibility of deception, with six eyes watchful to detect, and six ears acute to discover anything like hanky-panky, no sooner was the word given, than the sound of writing under Dr. Kennedy's hand was heard, and instantly the unpremeditated word was written.

Then, having half an hour still to spare, the two ladies of the house joined us, and we sat for materialization. The back-room, divided from the front by folding doors (one shut and a curtain partly covering the other) formed the cabinet, which was little needed; for Dr. Monck, under control of "Samuel," was by the light of the lamp—the writer not being a yard away from him—seen by all to be the living gate for the extrusion of spirit-forms from the realm of mind into this world of matter; for standing forth thus painfully before us, the psychic or spirit-form was seen to grow out of his left side. First several faces, one after another, of great beauty appeared, and, in amazement, we saw, and as I was suffered to stand close up to the medium, even touching him, I saw most plainly, several times, a perfect face and form of exquisite womanhood partially issue from Dr. Monck about the region of the heart. Then, after several attempts, a full-formed figure—in a nebulous condition at first, but growing solid as it issued from the medium—left Dr. Monck and stood, a separate individuality, two or three feet off, bound to him by a slender attachment, as of gossamer, which, at my request, "Samuel," in control, severed with the medium's left hand; and there stood embodied a spirit-form of unutterable loveliness, robed in attire spirit-spun, a meshy web-work from no mortal loom, of a fleeciness intimitable, and of transfiguration whiteness truly glistening.

But Dr. Kennedy was now invited to draw equally near and realize more closely with me the marvel of the separate identity of the spirit-form from the medium, and as we stood, looking with all our soul upon the mighty fact of spirit-birth from mortal man, Dr. Monck, still entranced, placed the lovely visitant from the inner world between us, and, affording it the support each of an arm, we advanced with our sweet spirit companion some steps further into the room. Meanwhile, holding the hand of the spirit-arm that rested on mine, I felt the wrist, palm, fingers, and finger-nails; it was in every respect a living hand, answering to my touch, yielding to pressure, hav-

ing natural weight, and substance, and all things pertaining to humanity, but it was damp and stone-cold; and the thought passed through my mind, how, like steam, first invisible, congealed, is then seen as cloudy vapor, which, precipitated, may finally take solid form in ice, this figure at my side had, by a somewhat analogous process, been rendered visible, and tangible, from the vital force, viewless and imponderable of the medium, being, under the chemistry, not yet understood of the higher life, congealed into the nebulous condition instanced of the form's first appearance, further to solidify into the lovely creature we supported and wistfully beheld.

But, not to theorize, I come now to the climax of the night's most wonderful phenomena.

When the form at last retired, I was, as an extreme favor which might cost the medium great prostration permitted to accompany it, and draw near with it slowly and cautiously, until I came again close up to Dr. Monck, as he, still entranced, stood forth full in view of all, waiting to receive back unto himself the marvelous æon, phantasm, or emanation that we must call angel or spirit. As it neared him the gossamer filament again came into view, its attenuated and vanishing point being, as before, towards the heart. By means of this subtle cord, I noticed how the psychic figure seemed to be sucked back into the body of the medium. For like a water spout à la sea—funnel shaped—or sand column, such as I have seen in Egypt, horizontal instead of vertical, the superior vital power of Dr. Monck seemed to absorb and draw in the spirit-form, but so gradually that I was enabled closely to watch the process; for, leaning against and holding the medium, with my left arm at his back, and my left ear and cheek to his breast, his heart beating in a most violent and alarming way, I saw him receive back the lovely birth of the invisible spheres into his very person, and, as I gazed for the last time on the sweet face of the disintegrating spirit, within three or four inches of the features, I marked its fair aspect, eyes, hair, and delicate complexion, and kissed the dainty hand, as, in process of absorption, it dissolved, and saw the angel face disappear and fade, as it was drawn, positively, into the bosom of the medium. Gazing thus closely, with awe and breathless interest, did I, therefore, watch the departure of our angel-friend, and through the living gate and avenue of the medium's very self, did I, with feelings indescribable, mark the steps of her progress to regain, through the living organism and body of Dr. Monck, her home in the viewless spheres.

A New Departure at Bastian and Taylor's

The intelligent and obliging guides of the above named gentlemen, wishing to gratify the visitors to their circles, who are the mediums and friends of the Indian spirits, have set aside every Wednesday evening as "Indian night," when the dusky children of the forest may have the preference and privilege of using the forces to materialize and show themselves. Last Wednesday we were present, and we must say that for strength of form manifestations, those produced by the red natives on that occasion, exceeded in power anything we have heretofore witnessed. The cabinet and the person of Mr. Bastian having been submitted to a close examination by a committee, a number of "pale face" spirits appeared, after which the Indians were given full sway. The first one to materialize was Snowdrop, a young squaw, the guide of Mrs. James Clark. Decker in her showy dress, she bounded light as a fawn out of the cabinet, going close up to the sitters, peering into their faces, then returning quickly to the medium. This manifestation she repeated several times, remaining out in the light many seconds; then, after allowing the writer to come forward and have a good look at her face, which he saw was of the Indian features and hue, she retired. The next to appear was the Chief Tecumseh, who, standing over six feet in height, showed his majestic form arrayed in warrior garb, to the astonished sitters, a number of times, then vanished. The last spirit, that of a girl "papoose," the child control, of a lady present, was plainly shown, but not so strong as that of the two others.

The marked difference in size and shape between the last two spirits was a good test. As a whole the circle was a success. These demonstrations by our red friends, who appear to possess stronger will and greater materializing powers than the whites, promise to be the attraction Wednesday nights, at Bastian and Taylor's séance room, 180 East Adams St.

Free List.

There has accumulated a very large number of names on our subscription list, that, for a variety of reasons, in many cases unknown to us, are marked free. In the regular course of business connected with the closing up of the affairs of the estate of the late editor and proprietor, it becomes incumbent upon us to strike very many of these names from our list. We do this reluctantly, but justice to all parties demands it, and we therefore this week cease to send the paper to a number of these names, and shall from time to time still further reduce the number. Those, therefore, of this class, who fall to get the paper after this issue, will know that in order to obtain the paper, it will be necessary to pay for it.

Judgment Day

Will soon be here, when all the delinquent heat that have been plead with and warned to do tardy justice, to the heirs of the late proprietor of this paper, will find that there is indeed a day of reckoning, and, unless they can beat the sheriff on an execution, they will have to square up. While thousands have settled up honorably, either by cash or note, there is still a large number who pay no heed to our earnest endeavor to obtain an amicable adjustment. To this headless class the administrators would say

that they mean business; therefore take due notice thereof and govern yourselves accordingly.

Plain Language.

We commend the three letters printed below, which are selected at random from a large number, to the attention of all our readers. We feel that the sentiments therein expressed will meet a welcome reception and hearty approval. We can of ourselves do little, but with the active sympathy and financial support of our readers, we can make the JOURNAL an effective instrument under the guidance, and care of the Spirit-world, to advance the cause of Spiritualism divested of all extraneous connections. Let every reader who approves our course send us any new subscribers as his best efforts can secure, and all together we shall bring such a mighty aggregation of irresistible forces to bear upon Spiritualism that it will free itself from every hindrance and with the love and respect of all good men and women will go on its way bringing peace and joy to the world: I am much pleased with the JOURNAL under your management, and predict for it a larger circulation and greater usefulness than ever before. The time has fully come when honest mediums and intelligent, and sincere Spiritualists, should protect themselves against impostors, worthless vagabonds, and brainless mission hunters, who properly belong in jails and lunatic asylums. Fraternaly, A. B. FRENCH.

Clyde, O.

I am gratified with your treatment of Bliss in the last number of the JOURNAL. Now that the testimony is complete, and establishes the "proof palpable" of his guilt, he should be disabled in such manner as to make him incapable of practicing imposture again. It will do more to win the respect of the world of mankind toward the grand truths of spirit-communication, to hold such rascals up for public reprobation, than all the white-washing platitudes of apology that pulpit or press could utter. What an infernal scam he is. But suppose we had organized a spiritual church, and Bro. Bliss had been in full communion and fellowship, don't you see how his sanctity would have performed the whole batch of communicants? No! Let us keep hands off of a church. We can watch and pray and drag these rascals from their cellars and trap doors into open day without the sanction of a bishop. I feel like congratulating you on the success of your management of the JOURNAL. I read it with more interest now than I have ever done before, and wishing you thrift, health, and happiness, I remain your friend and brother. N. B. WOLFE.

Cincinnati, O.

As a true Spiritualist, a lover and, if need be, defender of mediumship, though not of every medium, and as one, who believes that our cause can best take care of itself and can never be endangered by this or that, or all media, I thank you for the able editorial on that miserable scam Bliss. Above all, must I add more thanks for the standpoint you maintain as regards the marriage-vow. Spiritualism's ranks have too long been defiled by media of the Bliss kind! Away with them! Thankfully, J. T. HOFFMAN.

Chicago, Ill.

Postponement.

Our readers will learn by the following letter from that profound thinker and ripe scholar, M. A. (Oxon), of England, that he has concluded to postpone the publication of his book announced in our columns, for the purpose of making it more complete. No one in the ranks of Spiritualism is better able to treat of the wide field he proposes to explore, and his book will be an invaluable compend, and guide to Spiritual literature: EDITOR RELIGIO-PHILOSOPHICAL JOURNAL.—SIR:—I have to thank you for some courteous notices of my forthcoming work. In doing so kindly, allow me to say that the date at which I hoped to have the volume ready must be postponed for some time. When I projected the volume, I intended it to be merely a reprint of some already published essays. I was led to abandon this design, however, and to re-write many, if not all my papers, with a view to make the book a complete introduction and guide to the literature of Spiritualism in modern days. This involves so much more reading and preparation that I am compelled to delay my book.

Moreover the demands made upon me by a busy life necessitate the spreading of private work over a larger surface of time; a necessity further enforced, I regret to say, by a period of ill-health, and consequent unfitness for work, during my one considerable vacation this year. The delay shall be no more than is necessary, and I am relieved from much regret by the consideration that there is no immediate necessity for producing the work, though the subscription list shows that there will be a large demand for it when I am enabled to publish it. Again thanking you, I am, Fraternally yours, M. A. OXON: London, Oct. 1st.

Lecture Announcement.

Rev. J. T. Sunderland, pastor of the Fourth Unitarian Church of this city, announces that he is prepared to lecture at places in the North-west, where desired, on the following subjects: 1. THE BIBLE. What is it? 2. MAN: Is he a fallen being? If so has his fall been downward or upward? 3. JESUS: Was he God? How he came to be worshiped as such. 4. THE DEVIL. 5. GOD: What do we know about him? 6. PROOFS OF IMMORTALITY. 7. HELL AND HEAVEN: or will the God of the future world be a God. 8. REVIVALS: Their philosophy and what comes of them. 9. THE BETTER RELIGION COMING. These lectures will be given singly or any number of them in course, on week even-

ings. No engagements can be made for Sundays.

There are hundreds of places in the Northwest where rational religion has never had a hearing, but where multitudes of people are eagerly waiting for its living word. Mr. Sunderland would be especially glad to deliver these lectures in such communities. His address is 127, 35th street, Chicago.

In addition to the lectures on the above religious subjects, he is also prepared to give a popular lecture before Lyceums and in lecture courses upon the subject: "What people call us! or the un-thought-of mine of history, poetry, fancy and fun in people's names."

Laborers in the Spiritualistic Vineyard and other Items of Interest.

"CLOCK STRUCK ONE."—This valuable book by Rev. Samuel Watson, D. D., has always been popular, and is especially adapted to those who, like the author have been for years within the fold of the church. It contains nothing which need injure the feelings of the strictest orthodox christian; yet it is full of positive and indubitable evidence of the grand truths of spirit-communication. We have reduced the price to one dollar, postage ten cents, at which price we feel justified in believing hundreds will find their way from our shelves into families where they will be productive of great good.

Mrs. M. E. Gatchell, medical and business clairvoyant, and test medium, has returned to the city and is located at 256 South Halstead St., where she can be consulted.

Giles B. Stebbins expects to be at home in Detroit about Nov. 15th, ready for any further engagements to lecture, closing up, by that time, a busy summer and autumn, during which he has always had good and sometimes large audiences.

Mr. James K. Magle, of Springfield, Ill., an old investigator of spirit phenomena and an editor of experience, gave us a call this week. The money question now absorbs his attention, and we are free to confess he has the clearest ideas and the most plausible theory we have yet heard.

Evolution, Materialism and Progress, is the title of an able paper from the pen of the eminent scholar and seintist, Prof. J. R. Buchanan, which we shall publish at an early date.

Our readers will observe in our advertising columns the card of Mrs. Mary Severance. She is a Psychometrist of many years standing, and has had marked success. We have personally known of some striking examples of her power. Prof. Crookes is said to have found upon experimenting with a vulcanized rubber pocket paper cutter which he had carried some time, that friction would cause it to throw off bright sparks; the same experiment tried upon similar instruments that had not been carried in the pocket gave no result.

C. E. Watkins, the medium who has suddenly acquired such a reputation as a channel for independent slate writing, is located for the present at No. 9, West 29th st., New York, where we trust his time will be fully occupied.

Prof. B. F. Underwood says: "I am glad you are to have a series of contributions from Hudson Tuttle, whose name and merits ought to add many subscribers to your list."

Mrs. F. O. Hyzer, of Baltimore, has caused a revival in Spiritualism in Brooklyn, N. Y.

Miss Emma Hardinge-Britten lately delivered an able lecture on Capital and Labor at St. Jose, Cal., an abstract of which we shall soon publish.

The London Spiritualist says that Charles H. Foster contemplates visiting England, and that his powers are so strong that they can't be neutralized by opposition.

Spiritualism is beginning to excite interest in Dublin, Ireland.

Bro. Stebbins deserves the enthusiastic commendation of every Spiritualist, for his volume of "Poems of the Life Beyond." The rare beauty of some of these poems cannot but enlarge and enrich every mind.

THE BHAGAVAD GITA, written in India hundreds of years before the birth of Jesus Christ, contains many of the teachings usually considered as original with him.

The ponderous size of Madame Blavatsky's book need not deter those interested from buying, as it can be read in sections, and contains matter difficult, and in fact impossible for the general reader to find elsewhere.

Dr. J. K. Bailey, has our thanks for a fine list of trial subscribers from Minnesota. He has lately lectured at Beaver, Plainview and Viola, and reports good success and much encouragement in all directions.

"The Only Hope."—The author of this pamphlet lives at Middleville, Mich., where he is engaged in trade; he is a genial, kind-hearted man, with a strange and startling spiritual experience. The pamphlet may be had direct from the author, or at this office. Price, 30 cents.

In a private letter accompanying another for publication received from our kind friend and correspondent, Mrs. Carrie G. Foster, she reports her health and that of Major Foster, improving since they arrived at the Isle of Wight.

During November C. B. Lynn lectures in Stoughton, Mass., during January, in Philadelphia. Will receive calls for December in New England. Permanent address Sturgis, Mich.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Our fated bark is on the waves Where ftful winds are blowing, And tho' we drift o'er countless graves, They hinder not our going; For o'er the tide we safely glide Across the dark old river, Where sighs and tears, and griefs and fears Shall vanquished be forever!

Dr. D. Ambrose Davis.

"Lifts more than making fancies, Not a game of idle chances, But it steadily advances Up the rugged steep of time; Till man's complex web of trouble, Every sad hope's broken bubble, Hath a meaning most sublime." —Little Dot.

REMARKABLE REVELATION.

The Spirits Reveal a Murder—A Strange Incident.

The Chicago Journal correspondent at Omaha, Neb., relates a curious story of how a murder was brought to light, which was committed in 1857. Mr. Melton, of Pennsylvania, started for California at that time with \$12,000 to \$15,000. His last letter was from Missouri, and no response could be obtained from him by his friends. The friends went to Nebraska where he said he should go in his last letter. Suspicion pointed to a Mr. Welman as the murderer, and he was accused of it. Men went to see him about it; his wife, a refined lady, acted strangely, responding to every question that the dead will come to life. The sheriff the next day repaired to his house, but he and his wife were missing, and could not be found. In a few days Welman returned to his cabin alone saying that his wife was in the insane asylum. The officers went a second time to arrest him, and found, strange to say, that he was dead, and stranger still, his wife was watching his corpse. She said she had got well and been released from the asylum in Missouri, and come home. There was a great deal of excitement in the neighborhood at the time, but finally subsided. But it was renewed a short time since on account of the solution of the mystery surrounding Mr. Melton's death. Mrs. Welman had become a trance medium after the death of her husband. Spiritualists testified to her genuineness and power. The correspondent was directed to attend a seance, and with a friend did so, and the following is the result:

ACCOUNT OF THE SEANCE AND MURDER.

The time was about four o'clock p. m.; the place Welman's log cabin; modernized considerably from what it was some years ago, perhaps. Mrs. Welman sat at a small table, upon which was placed a slate, such as is used by school children except this one had no frame. She is a tall, spare woman, with black, glittering eyes and regular features. She was very plainly dressed. Seating ourselves near the table we waited a few minutes, when she announced herself in communication with the spirits, or with an unseen world: "Did any one kill James Melton?" was my friend's first question. Very readily the answer came. It was "Yes." "Who?" was next asked; and there was a pause. But soon the answer was given on the slate. The woman's fingers trembled a little as she wrote "Alexander Welman." After the momentary surprise had passed, the questions went on briskly. "Was he murdered for his money?" "Yes." "What was done with the money?" "It was buried." "Where?" "In the earth." "Has it been found?" "Not all!" "What was done with Melton?" "Buried under a rock."

In response to an inquiry, the manner of his taking off was revealed at some length. Not to make this letter too long, it may be said that the unlucky man was murdered while eating his supper in his wagon by a sudden blow on the head with a billet of wood in the hands of Welman. After a few more questions we left the cabin and went up the road two or three hundred yards to the scene of the murder. It was a wild spot. The trees seemed ghastly in their solemnness. The rocks were huge and ungalny. An unnatural STILLNESS BROODED OVER ALL.

Two or three men were standing about, and on being questioned they told us that the woman's singular revelations had been fully verified. The skeleton of a man had been found under a large rock, which was pointed out, and had been identified, by a seal ring, as that of Melton. In the hollow of an old tree near the rock, about

A DOZEN TWENTY-DOLLAR GOLD PIECES WERE FOUND.

One of these, shown us, bore date 1844. Search is being constantly made in all directions for the balance of the money, though it may be that Welman made way with all save that already found. The settlers declare Mrs. Welman blameless in the water, and as her husband is dead, no criminal proceeding can be had. It is claimed that she had no knowledge of the crime till revealed to her by the spirits.

A Toronto Presbyterian Minister Converted to Spiritualism.

The Rev. John Marples, the well-known Presbyterian minister of this city, and lately a missionary down in the Muskeoka district, has just sent in his resignation to the Presbytery, and for the future will no longer have any connection with the Presbyterian body as a clergyman. His reason for taking this step is his firm conviction that Spiritualism is a reality—an opinion which he would not be at liberty to hold or preach, if he continued in the ministry of the Presbyterian Church in Canada. Mr. Marples will, in the course of next week, deliver a public lecture on the subject, in which he will state the process of his conversion to Spiritualism. He has arrived at this decision after long, anxious, and patient investigation of the whole matter, and is now so convinced of its truth as to give up all prospects of advancement in his church in consequence of his convictions. Mr. Marples, however, totally disavows all belief in many things which some Spiritualists claim to be necessary part of their science. He simply maintains that between the world of spirits and that on which we live there exists an intimate connection, and that this intimacy, if kept up as it can be by mediums, tends to make a man a better Christian and more sympathetic with his fellows. He holds that there is a Spirit of God, a Spirit of Angels, a Spirit of Man, and a Spirit permeating Nature—of magnetism or electricity to speak materialists—Toronto Leader.

We take particular pleasure in welcoming the above named gentleman to the ranks of Spiritualism. As a divine in the orthodox church, he stood preeminently high as a scholar, and was universally esteemed for his many excellent qualities. In one of his letters to us he says: "I have been requested by the Spiritualists here to organize them into an association. We are now in that work. Several subscriptions have already been furnished, one \$50; one \$25; one \$30; one \$12. Others have signified their intention to give. If any gentleman be disposed to contribute to this movement in favor of Spiritualism here, he can send to F. P. G. Taylor, Esq., Wellington Place, Toronto, Ontario, Canada."

DR. SLADE.

Seance in a Wood.

"Alpha" writes from the Hague to the Medium and let me give you the simple recital of what took place. Some days ago Dr. Slade let me know, by Mr. Simmons, that he felt impressed to try a seance in the wood at the Hague. Now you must know this wood is a public park, some two miles long, and say a quarter of a mile wide; filled with beautiful trees, and is a most cherished resort for the Hague public in summer.

Well, last night at ten o'clock Dr. Slade, two friends of mine and myself, went to the said wood, with a slate, and on our arrival we obtained from one of the adjacent refreshment tents a common table and four chairs. Armed with these most peaceful weapons, we passed into the wood for a distance of about three hundred paces. The night was splendid, the moon shining, and through the trees we could distinctly observe the lanterns on the town side, and hear the rattling of the passing carriages along the road. Well, after walking some three hundred paces, we put the table under two large elms, and gathered around it on our chairs. At Dr. Slade's request, we all put our hands one on the other. Very soon raps were heard. Slade took the slate with one hand, and begged one of us to hold it, too, with him. We could see each other very distinctly. Very soon "Oswosso" manifested himself taking away the slate, and on putting our hands all on the table, the slate was projected through the aperture in the piece of black cloth which had been hung between the two trees, under which we sat. We were touched by hands very often, and each slater was kissed by "Oswosso" on the hands when we asked, and held them under the table. We could distinctly see the feet of the mouth when the hand which held the slate was withdrawn from under the table. Slade's hands were all the time grasped by ours, so that no mistake was possible.

The United States are still ahead. Rev. Samuel Watson and Dr. J. M. Peebles, and others, held a seance in the open air—moonlight night—with Mrs. Miller, and spirits materialized so as to be seen by all present, standing near the medium.

From the Hope's End to Abraham's Room.

The surest way to heaven seems to be by way of the gibbet. A colored gentleman, hung in Georgia, a week or so ago, for the ghastly murder of his child, said that "he was going straight to his Redeemer," and just before he was lifted on his feet, he announced much sublime confidence that he would "shortly see God's face." And this man had beaten his little child ferociously, and held him in the fire until he was dead. Another Negro, hung in Ohio, a few days ago, was swung off while repeating, "Oh, I see Jesus!" the last word of the sentence, on its third repetition, being only half-spoken when the halter choked him off. If dying declarations are of any value, the gallows makes the best of all landmarks to guide the pilgrim on the road to eternal bliss.—Sunny South, Aug. 28, 1877.

"How to be saved" receives at least six hundred answers from the various religious denominations of the day; but the most unique was given by a little girl in a Sunday school. When the lesson cards were passed around to the classes, the cards that came to the infant class had this text: "What shall I do to be saved?" Selecting as the first member of the class to put the question to a bright little girl of only four summers, who, also by the way, had just recovered from a severe attack of the croup, the teacher earnestly inquired:—"What would you do to be saved?" The child preserved silence for a moment, as if in deep thought, and then her face brightened. She had it. "I would take syrup and alum!" was the reply, naively ventured. Really, there is less difference between "Syrup and alum" and the blood of Jesus," than that existing between man and the monkey. The little girl was as nearly correct in her conclusions as nine-tenths of the ministers of the Gospel.

Flowers Brought.—A subscriber writes: We had a flower seance last night, and were presented with 13 different flowers or plants with their roots and all about the size of a walnut with the hull on; 3 roses, different colors; 1 Smilax; 1 Begonia (so control said); 1 Pink; 1 Lily; the Begonia is most beautiful indeed, red in color and waxy consistence. My wife has given a great deal of attention to flowers and says the Begonia is different from anything she ever saw, and there is nothing in Vick's Catalogue like it. There were also brought four varieties of Geraniums; two of these, with the most beautiful leaves I ever saw. We never saw or read of anything like them; one had an angle worm in its dirt and roots. The control said sometime he would give us a lecture on the flowers, and that Spiritualism always had to be left for a time at least in mystery. Our nearest neighbor don't know any thing about this seance, none present but the regular circle.

We are acquainted with the writer of the above and believe him to be an honorable, high-toned gentleman, entirely above suspicion. The medium is unknown to the public and engaged in business.

B. A. Thompson, of Philadelphia, writes: The Bilas affair will stir up an interest in Spiritualism that will be unprecedented. I find in all cases that the opponents to Spiritualism are ignorant of its philosophy, and the theologians, trying to believe what happened eighteen hundred years ago, without a living witness, are really denying their own Bible by ignoring the Spirit, and scientists, equally as bigoted, will not investigate. I cannot close without offering my humble testimony to the fact that the JOURNAL is progressing, better all the time.

L. S. Hart, of Valparaiso, Ind., writes: D. M. Bennett and B. F. Underwood admit that the phenomena called Spiritual actually take place. We therefore invite them to rise and explain their theory of the cause of the phenomena. We believe in a general fund of intelligence in the universe, and believe in the matter, but we do not possessively know of any intelligence in the universe outside of the animal kingdom; therefore, Bennett and the whole crowd of the rock-throwers, fanatical Materialists must produce some other cause for the intelligence manifested, or creep into their holes, and there die, as they have lived. These intelligent manifestations claim to be the spirits of human beings, and if they are not what they claim to be, then the whole machine is a failure.

Brief Mentions. J. Clark, of Philadelphia, Penn., writes: The JOURNAL's style is ripe and eloquent. M. P. Rosecrans, of Clear Lake, Iowa, writes: "I am pleased with your paper, and must congratulate you on the general tone of the same." A. S. Baker, of Danby, Vt., writes: "I have taken the JOURNAL ever since the issue of number one, and have been well satisfied with its bold, outspoken condemnation of every kind of human depravity that had ever been committed." Wm. H. Holmes, of Salt Lake City, Utah, writes: Dr. York is unique as a speaker, voice full of expression, bearing down on all shams, and building up again with morality, virtue and progressiveness. He is on his way to the East, and you may be certain that in all the large centres he will do excellent work." Uriel Jones, of Baltimore, writes: "Allow me to express my appreciation of the improvement made in the JOURNAL."

Orson Brooks, of Denver, Col., writes: I write with an overflowing heart of joy and thankfulness. My poor wife, Phoebe Elizabeth, after eight months or more, of insanity, from a long year's use of "Hall's Cilian Hair Dye," on the 27th of September, A. D. 1877, peacefully passed away to the "higher life," in the sixty-first year of earth-life, beloved by all who knew her for her gentle kindness of heart and charities. Especially was she venerated in her church (Episcopal), and sincerely mourned by its members. Now, Brother Bundy, comes the glorious consolations of our religion and its philosophy to my lonely heart. Twenty-eight hours after the spirit left the body, and many hours before burial, she sent me in writing, through Mrs. Fowler here, the following verbatim communication: "My Dear Husband—This poor befogged brain is clear enough now; and I see, feel and know that I have made the change, and entered into that rest which has been promised those who suffer. I knew there than many supposed I did before I came here. I will come back to you, Orson, again, and tell you of the beautiful world and your happiness on being released. I thank you for your kind attention and patience to me."

Dr. W. L. Jack, of Haverhill, Mass., writes: Brighter than ever shines the dear JOURNAL with its gems of truth and valuable information, full of true, inspiring thought. It is better than ever. My wish is that its circulation may continue to spread. I find it a favorite here in the East among our people. It was my pleasure to hear J. Frank Baxter last Sunday in Armory Hall, Boston, and must say that he is a most excellent and interesting speaker. He is an excellent singer and performer on the organ, and one of the very best and finest of men.

Mrs. H. Morse, of Battle Creek, Mich., writes: I have carefully read your editorial, "Retrospective—Prospective—Definite," and do think it an able and truthful statement of the past and present outlook of matters pertaining to Spiritualism. I am rejoiced to know the JOURNAL has fallen into such able hands. It is better than ever before, and I find many who have never before taken any interest in it, are now subscribing for it. Every where I find the interest in Spiritualism increasing, and I have more calls for lectures and circles than I can possibly attend to.

M. C. Gale, writes: There is a general awakening up in the minds in our vicinity, which we hope will not be quieted again. The opposition has been great, but there have been a few who banded themselves together to see if there was any way by which they could get in rapport with the angel world, and thereby bring some relief to bear against the superstitions and ignorance of our little priest-ridden community. Angels have smiled on our feeble efforts, and to-day we have a little heaven, with which we hope in time to be able through the strength given us by the angel world, to do something in the vineyard of progress here. There have been several mediums, but few of them have done the house work they are called upon to do. Some will come forth to obey the call from the Spirit-world to do a work that will never be forgotten. We shall have more to write at some future time, which we hope will encourage others to persevere and unfold their spiritual gifts, which we feel there is much need of at this time. We feel that each one has a work to do right here, and that the time should not be delayed or put off any longer. If we can not be bearers of the heavy burden of what, we call Spiritualism, it is our duty to lay it down, if not for the weaker workers in this great field. How few there are that understand our principles; how few bring out that which the angels most desire.

Extract From a Personal Letter to the Editor.—I trust, however, my increased debility has only been a process of acclimation, and that by the approach of the lecture season, I may possibly be able to resume the duties of the rostrum. Invitations have been pressing that I should do so, and I am anxious to comply. I shall therefore most certainly speak here and elsewhere, if by my condition will at all warrant it. The JOURNAL is splendid, editorially, typographically and philosophically. It is just what we want, an extension of our views, and a general broad advance to a more correct appreciation of intellectual spirituality. We shall leave here to-morrow for the Isle of Wight, en route for France, in search of a milder and more genial temperature. It has been exceedingly damp and cool here the past few weeks—which militates very much against our restoration to health. We have both been on the invalid list more or less, ever since our arrival here. I see you have filled your list that most estimable minister of the angels, Mrs. Hollis. I find that she won golden opinions on this side of the Atlantic, during her visit some years since; and many wishes are expressed for her return. But, indeed, it could not well be otherwise, as I conceive. Both my wife and myself esteem her as a lady, and admire her as a medium beyond expression. Besides, you have still the beautiful and highly gifted Cora Richmond with you, a man whom our rostrum furnishes no superfluous. She, too, excels as the general mind in England, as a philosophical and beautiful speaker, her inspirations reaching, as they often do, the very apex of sublimity, and her soul utterances, falling upon the ear like the sound of distant music upon the waters, untidely entrance the senses, whilst they convince the good judgment of the listener. Possessed of these two, together with the beautiful and truthful Annie Lord Chamberlain, the trustworthy Bastian and Taylor, of whom I propose to speak in another letter, with other a sterling set, surely the JOURNAL is Chicago blessed indeed. What more can be desired in the way of opportunity for "spiritual investigation"?—Thos. Gale Foster.

Prof. Silas Arthur writes as follows from Minnesota: Since I have been with Thos. Cook we have done some very good, both spiritually and financially. Mr. Cook is enabled by the music to make deeper impressions upon the minds of the people, while I am more inspired than ever before. Mr. Cook has about completed a tour of the State and has made many valuable friends and acquaintances, and we shall after the meeting of the State Convention, go over the same ground and visit the same places he has during the past year.

Spiritual Meeting.—The Spiritualists of Saranac, Ionia Co., Mich., held their Annual Grove Meeting in the beautiful grove on the bank of the fine old Grand River, on the 15th and 19th of August. The meeting was called to order on Saturday morning at 9 o'clock, by Spencer L. Shaw, of Saranac. Wm. Hicks, of Lakeland, Mich., was elected President; Mrs. M. E. French, of Rockford, Secretary; Mrs. E. W. Selzer, of Otsego, Mr. Perrine, of Bowne, Mr. S. L. Shaw, of Saranac and Dr. E. Woodruff, of Grand Rapids, Committee of Arrangements; Wm. Cahoon, of Saranac, Mrs. Dr. Cole, of Saranac, E. J. Wilkins, of Otsego, Committee on Finance; Dr. Peck, of Ionia; T. H. Stewart and Capt. H. B. Brown, were the principal speakers. In concluding the report of the meeting Mrs. M. E. French says: "The meeting was very harmonious. The people in Saranac and vicinity owed much to Bro. Shaw and family, for their untiring zeal in contributing financially from abroad. Bro. Shaw's daughter, and son-in-law favored us with excellent music."

He Seems to be Swimming in Light.—Estes of St. Joseph, Pa., (I forgot his other name), of Iowa, a Missionary of Chicago, and a great many others, perform such miracles as Jesus and the apostles did over eighteen hundred years ago. The power is often connected with some peculiarity of constitution. Thus Estes is a mind-reader. You cannot hide the smallest article, but he will promptly go to it and get it if you let him take your hand and put it to his forehead. He has taken hundreds of times. Example: A man had a nickel in an envelope, hung the envelope on a nail behind a map that was suspended from the wall. The man had hung three months ago, one could see the envelope. Some time after, Estes happened in the room. As usual the subject came up (not being known that Estes is a mind-reader he goes many times a day). He hid behind the map, and saw the nickel. He hid anything he would hide. Every person left the room except himself, while he pretended to hide something, and called us all back. Estes took his hand to his forehead and went direct to the map, put his hand behind it and took out the nickel. Similarly I have tested him. He says when he goes to hid things he seems to be swimming in light, and sees nothing till he touches the hide's hand, when he feels the direction and the

article and its whereabouts instantly, it being the only thing he sees. He does not pretend to use his eyes, but gropes like one in the dark, with arms extended. By a dozen rubbings, one a week, he has positively cured some of the most obstinate cases given up by consultation of physicians after years of treatment.—C. J. in Common Sense.

Sometimes the hand of the operator is taken hold of by spirits, and he is led directly to the object. From the fact that the above named gentleman "seemed to be swimming in light" when searching for anything, we infer that he was partially under spirit control.

You Are Measured.—An exchange says: Money is not a necessary condition for spiritual insolvency. This new word, with the phony of thought which it has called round it, has been projected through a brain racked with care and overwhelming burdens. The man who works hard in the coal mine, in the field, in the factory, or counting-house, has a more luminous and fertile mind than the idle vagrant who smokes expensive cigars, eats fine dinners, and is too indolent to walk to the enjoyment of his sensual pleasures. Work is itself a species of inspiration, hence all men of genius are hard workers. It is said of Robert Burns that he was an adept at various kinds of agricultural handicraft. On one occasion he was binding and stooking a row of sheaves in the harvest-field while a companion was familiarly employed on the next row. A hot competition ensued, and the result was a drawn match. His companion thus addressed the poet: "I think you are far shiner this time, Rab?" "That may be," replied Rab, "but I have made a sang sin' we began at the tap o' the rig!" Notwithstanding his severe toll; "sang" had been composed which might not have come into existence if the poet had been in a state of listless indolence.

When you reach Spirit-life your exact worth will be seen. Perhaps, then, though simply a common laborer on earth, you may find yourself above the one who domineered over you, and then he will learn, too, that a little kindness to his subordinates, would have brightened his own spirit. Many-servant girls will find themselves in the Spirit-world superior in condition to those who ruthlessly consigned them to the wash tub and scrub-brush.

Wm. Phillips, Clackamas, Oregon, writes: I presume it would interest your numerous readers to learn that Dr. James Keck, of Illinois is now in this vicinity, residing for the present in the town of Milwaukee. Yesterday, Sept. 30th, at Harmony school house, he gave us, perhaps, his first public lecture in this State. There was a large attendance to hear him. The Doctor's well timed remarks in showing up the errors of the remnants of paganism, made some of the devotees of old theology wince. Two of them left the room, and declared they would never again enter to be opened again to a Spiritualist; but I guess they will live over it. The Doctor is a fluent speaker, basing his arguments on the facts and principles of nature, and I would suggest to our friends throughout the State, and Washington Territory, to hear him for themselves.

A Mysterious Angel.—Mysteriosa is a woman's way. Several weeks ago, a lady with a bright face and pleasing manner, elegantly dressed, arrived in Columbus, O., and after breakfasting at hotel, went to a station house to apply for a lodging. She was given a cell on the first floor, and immediately began to brighten the lives of the poor prisoners. She made a decisive onslaught on the cockroaches and the bed bugs by scrubbing her cell again and again. When the woodwork was as clean as soap and water could make it, she hung pictures on the walls, and every day she has bouquet of fresh flowers: She has books in her cell, and sometimes she takes a short walk, but whenever there is anything to be done for any prisoner she is ready to do it. When a drunken woman is brought in and laid on the floor the strange lady rushes herself during the night in bathing the poor creature's head, rubbing her hands and feet, and bringing her to her better self. The expenses to the city of keeping this ministering angel in its prison is not great; she lives on bread and water. Truly, such a lady must have an angelic nature, who will submit to such privations and discomforts in order to lighten the conditions of others. Verily, her reward shall be great and though poor here, she will be rich in spirit-life. Those who pass through life making no sacrifice for others, who are supercilious and proud, will find themselves in their proper situation sometime in the future. Don't pay to be mean.

Spirit Plagiarists.—It is evident that the Spirit guides of Dr. Slade are not as scrupulously conscientious as they ought to be, but appropriate the thoughts of others to their own especial use, with a recklessness that is really astounding. J. Simmons, the Doctor's partner, comes forward in the Medium and Daybreak, and alluding to his plagiarism, says:

When I read the statement that the article, sent to you by Dr. Slade, was copied from the writings of K. Graves, I was not in the least surprised, from the fact that such instances are by no means uncommon with him—not only when sitting for the independent scribe-writing, but when his hand is brought out in an automatic way. On such occasions the quotations are often copied from writings that he has never seen, and in language with which he is entirely unacquainted. Under such circumstances shall we hold him accountable for not giving credit to the original author? That he knew the article was copied from Mr. Graves' writing I do not believe, any more than I believe he knew what was being written on the slate, when sitting for physical manifestations, when sentences, paragraphs, and in some instances entire poems were found written in Greek, and recognized as copies with which the person sitting was familiar. After the Doctor had finished writing the article in question, he came into the room where I was sitting and submitted it to me, saying that he did not recognize the controlling influence; that, instead of his hand writing rapidly, as it usually does when controlled by his guides, he merely copied the contents from the beginning to the end. This, doubtless, would be all the explanation that he would be able to make. His guides can answer for themselves. To my mind the quotations afford stronger proof that they emanate from an intelligence separate and apart from him, than would be the case if the matter written was original, because it follows that this intelligence must have examined the subject in order to be able to produce a copy. This could not be charged to Dr. Slade, where the quotation is taken from a language he does not understand.

On this side of life, plagiarism is looked upon as disreputable business. If a spirit desires to benefit the world, why not give an original essay, instead of presenting one with which the reading public is already familiar.

A Sold Photographer.—Mr. Henry J. Newton, of the photographic branch of the Am. N. Co., has been notified in a recent number of the World to the apparent genuineness of some "spirit" photographs in Kitchell's gallery, Brooklyn, has since been informed by Mr. Kitchell that the whole affair was a conspiracy between him and Hartman, the medium, who "operated," and that he was to receive \$50 for his share in the deception. Mr. Newton gives the following explanation of the way in which the so-called spirit-photographs were produced: "The plates were prepared and the pictures taken; the plates were first photographed upon to represent spirits, which were then coated with diluted albumen and left to dry. When the sitter took his place one of the plates was prepared was again coated with collodion and immersed in the nitrate of silver bath as usual, and, when sensitized, was exposed, and developed in the ordinary way." Mr. Newton still believes in spirit-photographs, however.—New York World.

Swedenborg asserted that spirits often wish to be seen in a small plane, such as are seen in spirit-photographs. So strong was the desire that they actually moved their hands towards the coveted article. It is ascertained that these spirits had been trades people who had defrauded their customers in earth-life, and thought it allowable. This remarkable seer and medium probably never was controlled by a distinct savings bank president, or he would have been influenced to steal larger things, and feel that it was all right.

The London Spiritual Magazine alludes to: "Evilized mediums." "A minister killed his wife" frequently heads an article nowadays in our daily papers. There are no wills ever made in spirit-life, like those of earth.

Revenge, when carried out, acts like a poison on the spirit. It never pays to be revengeful. The spirit is blackened by every unkind word you utter.

If you wrong others you also at the same time wrong yourself.

The one who adds to his wealth wrongly, constantly becomes poorer in spirit.

Singer was wealthy on earth, but extremely poverty-stricken in spirit-life.

There is wealth in spirit-life, but not in the same sense as on earth.

Men, devils and gods was the subject of 'an address by Mr. Volckman, before the London Dialectical Society.' Quite a comprehensive subject.

The war in Europe is like a tempest in nature; terrible to pass through, yet resulting in some good—perhaps.

Each one who passes to spirit-life, finds him self in possession of an estate of good or bad deeds.

A writer in the Spiritual Magazine calls man a moral animal; when otherwise, he is, perhaps, an immoral brute.

A European gentleman claims that there is a magnetoscope which produces a correct delineation of character.

It is said that the acorn contains a likeness of the future oak. Within the child are the possibilities of the future man.

God does not deviate from the laws of nature; if He did so, it would presuppose a want of wisdom on his part.

Every kind word, as it brightens the lives of others, also, in like proportion, brightens your own spirit.

The man who wrongs another out of his hard earned possessions, instead of adding to his own wealth, actually depletes the same.

He who aids others assists himself in like proportion, and the more he truly gives, the richer his spirit becomes.

Mr. J. William Fletcher has been elected honorary member of the Dalton Association of Spiritualists, London.

In spirit-life, instead of inheriting the possessions of others, you simply fall heir to your own acts, whether good or bad.

When you shall have reached the Summer land the recording angel will settle with you, and you will be compelled to make reparation for every act of injustice.

It is said that the vibrations of repentant sin, or those of deep thankfulness, will be conveyed upwards by the spiritual telephone, and the response spoken and heard below.

A Lie, no matter whether a man has persuaded himself that he is doing right in telling it, is a lie still; and sooner or later a lie will come home to the man that tells it.

A Spirit wisely says that when a person is angry, the aura surrounding his spirit becomes darkened, and, if often repeated, the darkness becomes quite permanent—difficult to remove.

A dark atmosphere overshadows Turkey in consequence of the war and bloodshed on her soil. Only in proportion as the people there become purified, will that dark cloud vanish.

Mr. Warren Hidden, of Constantinople, Turkey, relates of Spiritual phenomena among the Turks long before Spiritualism was known in this country.

Miss Fairlamb is a materializing medium in England. Cassary and Peka, two well known little spirits, appear at the same time in her seance.

One good test of the genuineness of Miss Fairlamb's mediumship, of England, was given when she was distinctly seen clothed in white, and two spirits standing by her side.

The wise men and the philosophers are the only ones who can always afford to kick up their heels and have pun; gravity was designed for the phooids, and is their strongest hold.—Josh B. Lings.

An old lady was engaged in prayer for her wandering boy to return. One who noticed her in the spiritual state, saw a line of light rise from her brain, and falling down upon her boy far away, he immediately started for home.

The Indianapolis Journal irreverently asks: "Can' any one tell why it is that the soul of a young and pretty woman is more dear to the average deacon than that of a squint-eyed woman with a wart on her nose?" We give it up.

The Indian Mussulmans make an appeal for assistance to all classes. They say: "Oh, Hindoos! your charity has ere this been extended to other creeds and races, over oceans which the orthodox among yourselves would not cross."

Rev. Thomas Kelley thinks that he can lecture in one place and that Dr. Monck, the medium of London, can give at the same time in another place his lecture without previously knowing a word of it. He thinks that would be super-seding the telephone.

H. Snow, of San Francisco, Cal., writes: "Most sincerely do I rejoice in the renewed brightness of your own especial instrument of good—in the JOURNAL; for, certainly, the RELIGIO-PHILOSOPHICAL JOURNAL now stands at its very best in its history."

Plutarch says that Aristotle, being asked which was better, valor or justice, answered: "We should have no need of valor if we were all just. The Spartan king saw what so many Christians fail to see, that universal equity is the road to the abolition of all antagonisms—the reign of 'peace on earth and good will to men.'"

The Daily Graphic says: "The clergymen of Philadelphia make a good point in rejoicing over the downfall of Morton; the embezzles, because he is the man who opened the Permanent Exhibition on Sunday. However, he happens also, unfortunately, to be the man who was converted last winter and had made all arrangements to join the Congregational Church last Sunday."

Nardou, the French playwright, said: "I admit that I believe I owe my best pieces to invisible and supernatural collaborators. I write in a state of balneation; in it I see an imaginary theatre where the actors dictate the dialogue to me. Their acting gives me the plot, which is transplanted from the imaginary stage to the boards that mean the world." That is my whole secret—my entire art."

Rev. F. F. Edmunds, of Vienna, Ohio, as reported in the Cortland Gazette of August 30, expatiated on the sin of Sabbath-breaking in a manner decidedly amusing. He accounted for depression in the iron business and in the cheese business by the fact that rolling-mills and cheese-factories employed their hands on Sunday. Said the speaker: "My impression is that, unless a new order of things is instituted in cheese-making with reference to the sanctity of the Sabbath, there is in reserve such a financial crash in the cheese business as will compel the great Western Reserve to feel that there is a God of Sabbath."

road strikes, also, be considered a result of Sabbath-breaking by the companies. Who can set limits to the follies of superstition?

Did a Mathematician Make the Universe?—Several years ago the known Satellites of our solar system appeared to be as follows: Earth, Mars, Jupiter, Saturn, Uranus, Neptune.

1 2 3 4 5 6 7 8 9 10 11 12
This series of terms looked like an imperfectly developed law of geometrical progression in which the constant multiplier was two. Two small moons (as it is a small planet) should be attending on Mars, 12 more circulating about Uranus, and 31 more around Neptune. The satellites of our system would then appear thus:

Earth, Mars, Jupiter, Saturn, Uranus, Neptune.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22
Two small moons attending on Mars have just been discovered by Professor Asaph Hall, of Washington. This discovery makes the law completely verified up to Saturn inclusive. We have now to look diligently for the remaining 19 moons of the planet Uranus.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS... at the lowest rates, and on reasonable terms...

Table listing various books for sale, including titles like 'Mental Cure', 'The Family Wash-Blue', 'Indigo Blue', 'Watches & Jewelry', 'Asthma', 'Medical Students', 'International Hotel', 'Deformities', 'Fashions', 'Hafed, Prince of Persia', 'Earth-Life and Spirit-Life', 'Strange Visitors', 'Incidents in My Life', 'The Voices', 'The Bhagavad-Gita', 'Ayer's Hair Vigor', 'Rush's Nerve & Bilious Remedies', 'Clairvoyant Healer', 'Psychological Practice of Medicine', 'Underwood-Marple's Debate', and 'R.P. Hall's Galvano-Electric Plaster'.

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Miscellaneous. BARLOW'S THE FAMILY WASH-BLUE. INDIGO BLUE. WATCHES & JEWELRY. ASTHMA D. LANGELL'S ASTHMA AND CATARRH REMEDY. MEDICAL STUDENTS Will read at BENNETT MEDICAL COLLEGE a finer building, better accommodations, larger faculty, longer session and lower fees than elsewhere in the Northwest. International Hotel, Cor. Seventh and Jackson Sts., ST. PAUL, MINN.

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THE INDEPENDENT VOICE.

A Seance with Mrs. Hollis, at 24 Ogden Avenue.

(Reported for the Religio-Philosophical Journal.)

The following answers to questions were given by James Nolan, a spirit, through the instrumentality of what is often spoken of as the "Independent Voice."—Mrs. Hollis, whose residence is 24 Ogden avenue, being the medium:

QUESTION.—What is memory?

ANSWER.—I suppose many spirits, as well as myself, have often told you that magnetic emanations proceed from persons, animals, flowers, rocks,—from everything having color, sound or odor; that by these emanations those who are clairvoyant, can tell the temperament and peculiarities of individuals, and many things that have occurred to them and which belong to their past lives; they do this by examining the color of their magnetism, and the thought, word and deed photographs interblended therewith. Clairvoyant physicians can tell disease and its various characteristics, by both the color, odor and special appearance of the same. Dogs, particularly blood-hounds, and animals of different kinds, can follow directly after man by the aid of sound, and also through the instrumentality of odor.

You may think that this statement which I make has nothing to do with the question under consideration—memory; but it has. In ancient times men called a certain light surrounding, and emanating from, every person, the astral light, and upon which, they taught, was impressed or imprinted every thought or act of the individual. We, the spirits, who return to communicate with mortals, call this emanation a magnetic light. The two constitute one and the same thing. From another view, it is considered that all the acts of life are photographed upon the astral light of each person, and the brain constitutes a machine or instrument upon which the magnetism in your spirit or physical form plays; the astral light retaining all those peculiar things which occur to you from day to day during life—they are assimilated by this magnetism, the same as you breathe from the atmosphere, and impressed upon the brain, you think. Sometimes your brain, not being in a condition to remember something that has occurred, you cannot bring that thought from this light or magnetic aura around you, and it may require hours, and perhaps days, to bring it back and place the brain in sympathy with that portion of the magnetic light, but when accomplished you may remember what has transpired twenty or more years before. This law not only holds good with men, but with animals, rocks, flowers and trees; in fact, with everything. It is from the memory of the rocks, or the impressions made on them, that the geologist very frequently gets his ideas and knowledge. Another peculiar thing; you go into a picture gallery; there is a picture there which directly attracts your attention; you at once imprint upon that your image; upon the astral light, or magnetic light of that picture, you impress your own likeness; and if that picture should exist two hundred years, or longer, a clairvoyant looking at it might possibly know that you once gazed upon the same, and accurately describe your appearance; such is the absolute power that some persons possess who are clairvoyant.

Mind-readers can read your memories just as you can peruse a book. It only requires the magnetic emanation of your spirit to reach out and gather thoughts that are actual entities floating upon the atmosphere of your earth. So it is with the magnetic emanations of one person reaching out to this aura or magnetic light around another, gathering thoughts and acts in his past life, and spreading them before him in vivid word-pictures.

QUESTION.—It is often related of a drowning person, that all the acts of his life pass before him like a dream. What induces this?

ANSWER.—The scenes unroll before the mental vision then, as if on a sheet of paper; for, as we have said before, this peculiar magnetic light surrounds each one, and thereon all things are impressed that relate to the individual life. Always when the spirit is leaving the body the incidents of its earthly career are recalled. If the spirit is suddenly deprived of its earthly body as by drowning, then this panorama necessarily unrolls with inconceivable velocity.

QUESTION.—What about the first man?

ANSWER.—Of course, in the order of creation, we must not only account for the first man, but the first of anything. Now we consider that the first man was the direct outgrowth of that stage of the earth's progress which developed him. The primordial germ or germs from which his form was made, was always in existence. When the time came that other existences were sufficiently developed to project the proper surroundings, these germs developed into men; just as a field to-day may spring up with weeds; plough that field, and next year you will perceive quite a different crop. So the different stages of geological development on earth, have called into being germs exposed to the sun's rays and the action of the atmosphere. The time came when man 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 periods of struggle, the links are kept alive to perpetuate him. As one type passes away, it gives place to others. We don't say that the spirit germ emanates from the earth.

QUESTION.—Does it not follow that the germs in existence may hereafter produce a different race?

ANSWER.—Very likely. There are other worlds where angels are born, who come to earth to give knowledge. It would almost

depend on the medium, and who answers these questions, here gave an explanation of an incident, where a wife had dreamed, while sleeping with her husband, that he had improperly associated with another woman—getting the name—and all the circumstances connected with the case. She, as a natural consequence, related the dream to her husband, and he was compelled to acknowledge that it was true in every respect. Mr. Nolan says that probably the lady was not actually sleeping; she was in a highly negative condition. The husband was probably thinking of these facts when he dropped to sleep, and his thoughts coming in contact with the highly sensitized faculties of the wife, her senses were by the impact made to take cognizance of them.

QUESTION.—Did not the spirits impress her with the vision?

ANSWER.—Only her own spirit had control of her. Spirits are credited with many things they never do. She was probably in a semi-trance state. She actually read from her husband's memory what had been transpiring. As I stated before, spirits get credit for a great many things that they do not do. Spirits assist you in many things that you can't do yourselves. What you can do, they leave you to perform. I have often been credited with assisting in making a pot boil or kindling a fire when not within a thousand miles of the place. Spirits assist in many directions, but they get too much credit.

QUESTION.—In reference to the dematerialization of the spirit form,—apparently sinking into the floor and then reforming again—what is your explanation?

ANSWER.—There is in such cases a black or darkened atmosphere thrown around it. It does not actually dematerialize. If it did, it could not be brought back again so quickly. When a body is materialized, the particles composing the same are gathered together by the spirits and placed one upon the other until the desired form is completed; if these are separated they go back to the elements they were in before, and we only gather them together again with greater difficulty; and often when the form disappears from view and you think it is dematerialized, the spirits have placed around it a darkened atmosphere to shut it from the view of those present.

QUESTION.—By what means is the metal separated from the phenomenon of placing a solid iron ring upon the arm of the investigator while holding the hands of the medium?

We take a particular kind of electricity, and strike, as it were, the iron ring, and it is instantly broken apart; and the same electricity that breaks it apart, attracts the particles together again, or unites them; if you should keep that ring for fifty years, and then break it, it would break exactly in the place the electricity had crossed when it was broken on the arm.

THE ROSTRUM.

Important Questions Answered by the Control of Mrs. Cora L. V. Richmond, at Grows' Hall, Chicago, Oct. 9, 1877.

(Reported for the Religio-Philosophical Journal.)

(Conclusion of last week's address.)

REMARKS BY ONE OF THE AUDIENCE.—It is still very difficult for me to perceive how it is that man is developed from anterior species.

ANSWER.—He is developed from anterior causes. Anterior species may be the prophecy of man. But suppose here is a man who wishes to try an experiment in any department of life, where matter may require preparation; as the preparation of matter is a prophecy of his future work, the work does not grow out of the matter or substance, but his thoughts. This impulse of creative intelligence is always in operation. The intelligence behind the universe understands the ultimate; but matter itself may be wrought in different shapes, and each shape aspire to a perfection of its own kind, until by the aggregate perfection of the whole we have the prophecy of the ultimate type; but while these different stages are necessary, they have not necessarily linked with them any organic property. What has preceded man is a prophecy of him. Darwin claims that "organic" property is what connects him with the past. We claim that matter has only been prepared for his organism in the past.

QUESTION.—What about the first man?

ANSWER.—Of course, in the order of creation, we must not only account for the first man, but the first of anything. Now we consider that the first man was the direct outgrowth of that stage of the earth's progress which developed him. The primordial germ or germs from which his form was made, was always in existence. When the time came that other existences were sufficiently developed to project the proper surroundings, these germs developed into men; just as a field to-day may spring up with weeds; plough that field, and next year you will perceive quite a different crop. So the different stages of geological development on earth, have called into being germs exposed to the sun's rays and the action of the atmosphere. The time came when man 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 periods of struggle, the links are kept alive to perpetuate him. As one type passes away, it gives place to others. We don't say that the spirit germ emanates from the earth.

QUESTION.—Does it not follow that the germs in existence may hereafter produce a different race?

ANSWER.—Very likely. There are other worlds where angels are born, who come to earth to give knowledge. It would almost

bespeak a new creation if angels are ever to be born on earth.

QUESTION.—How account for the different races?

ANSWER.—Easily accounted for. Differences in surroundings and in soil; in fact, Sir Thomas Burke accounted for these differences in races, owing to surroundings—climate, soil, food, scenery, and ultimate intention.

QUESTION.—Is the spirit before the material body?

ANSWER.—Most assuredly. We have a spirit, and yet it has identity forever, as matter has its identity forever.

QUESTION.—Do you think that the lower types of animals retain spiritual identity according to their crude bodily existence?

ANSWER.—We think that the spirits of animals retain spirit identity. It is not, of course, of equal grade with humanity, not having the same powers, but existing in a kind of life. Every flower has its spirit, according to the grade of life to which it belongs; there is a flower spirit-land, and animals have their spirit life in degree to their relation to the whole.

QUESTION.—In relation to spirit clothing itself with matter?

ANSWER.—It is a fact that spirit clothes itself in suitable form to represent its degree of intelligence; we mean, whether animal, human, or figural, and that, according to types. When a human being is in any way distorted, imperfect, or malformed, there still is human expression; when special intelligence exists, that imperfection is modified. Imperfections are the result of external causes.

QUESTION.—In reference to the existence of spirits?

ANSWER.—We say that spirit not being less than other substances in the universe, and ultimate substances being eternal, spirit must have existed before.

QUESTION.—Not necessarily in a human form?

ANSWER.—Necessarily in any form that gives expression to the human spirit.

QUESTION.—Christ says of the malefactor crucified with him, "This day thou shalt be with me in Paradise." Please explain his meaning?

ANSWER.—The ancient paradise was intermediate ground between heaven and hell, where spirits were admitted after passing from the earth. You will notice that in ancient religion, that these gradations were admitted, and the Roman Catholic church still preserves that idea. It is called purgatory in the Roman Catholic church. The heaven, paradise, was that intermediate state representing a portion of earth and a portion of spirit-life. You remember that Christ is said to have descended during the period he laid in the tomb, and preached to the spirits in prison. If he was there in spirit, he could accompany the thief into paradise, where he could be received into spirit-life. He undoubtedly did so. He recognized Christ, as being a spirit teacher and son of God, while the others were reviling him. In his pilgrimage he visited the intermediate states, and accompanied the spirit there. It seems reasonable that the spirit can make this visit; as in the visions of Swedenborg and A. J. Davis, who visited scenes in spirit-life while the body was still alive.

QUESTION.—Was Jesus crucified by the Jews or the Romans?

ANSWER.—We consider that he was crucified by the Romans; since the crucifixion occurred under the Romish laws. The Jews gave him up, however, to the authorities of Rome who ordered him crucified. It was not customary among the Jews to crucify. Crucifixions are of Romish invention; the Jews were his betrayers and the Romans administered the punishment.

QUESTION.—What became of Christ's body?

ANSWER.—It is possible his body may have risen physically, after being laid in the sepulchre; it may have been re-animated. We have known persons to be re-animated after lying apparently dead for three days; many supposed to be dead have at the last moment revived.

(Continued from Third Page.)

OCTOBER 1ST.—Mr. Emanuel C. Wolff was recalled and testified; I identified Miss Snyder as the person who represented my sister, Clara Wolff, at Bliss's; by her representations at Diesinger's of Billy the Bootblack and Mrs. McCarthy; I am firmly positive that she is the identical person; I was present at the christening at Bliss's; Jonathan M. Roberts and daughter; Lloyd P. Smith and wife; Col. Case and wife; Mrs. Thayer, the floral medium; Mrs. Powell, the floral medium; Miss Annie Bolwer, Mr. and Mrs. York, Henry Seybert, Miss Page, myself and mother were there, and others; Miss Katie Robinson, under spirit influence, acted as christener, and pronounced a benediction which lasted five or ten minutes.

The witness detailed the circumstances of the christening as already given, and also corroborated Miss Snyder's statement that she had sent a message to Mr. Coleman, as he was leaving during a seance, to the effect that he did not believe it, but God bless him. He then said I made a present of a silk handkerchief to Clara Wolff; at the seance as much as \$22 a night were taken in. He corroborated Miss Snyder as to the circumstances of following her from and towards the house, No. 1027 Ogden street, and said: Mrs. Bliss gave a seance during the absence of Mr. Bliss, and I acted as master of ceremonies, but Mrs. Bliss told me Bliss was in the house; I have a sister Clara living; she is twenty years of age; I have no sister of that name dead; after the exposure in the paper I went to Bliss' house and said to him, "This is a shame," and I asked him "how it came about," and he said that Capt. Harrison had put up a job on him; I told him that he ought to have telegraphed Mr. Roberts at once, and before he tore down the cabinet, the cabinet had then been nearly all torn down; in a corner of the room was a hole which Mr. Brayburn was fixing up by putting in pieces of board; I said how did you cut the joists, and Bliss said he had to cut it cat-a-cornered; I said I would like to see how it was done, not that I believed he was a fraud, for I knew better; Bliss, Brayburn and myself went into the cellar, and when saw where the joists had been cut; they said the joists had been turned

around; there was no partition there; I could not see the trap, but there were a number of boards. In the cellar, and Bliss said the partition had been there, but the boards were wide apart; I said you ought not to have torn these things down, and he said: Let us put them back the way they were; but they did not, and went on with the work; there was a hole in the joist in which I could run my finger; the hole in the floor was in the cabinet, where the test condition was, and they finished flooring up by nine o'clock that night; after that I saw Bliss, and he said he wanted this thing to go up to the highest court in the land, and the time would come when I would be glad to come back to him; I asked him if he could tell me what my brother always wanted, of Mrs. McCarthy, and he said, I can't tell that; I asked him if he could not, how could this young girl, Miss Snyder, tell them; he said he couldn't tell; Clara Wolff, the spirit, advised me to stop drinking and to stop smoking, and I did it; Bliss said he expected to go to jail for three months, if convicted, and that that would be the very thing for the development of him as a lecturer; that he would lecture all over the country and his wife would materialize; he also said that he was ready to go to jail for Spiritualism or anything else; that the spirits would not let him stay there—they would take him out as Peter was taken out; I said, "Bliss, I believe that, too; they'll take you out through the wall," I must confess I believed it, too.

Cross-examined—Bliss told my brother that he (Bliss) was just too anxious for the day of his trial to come; my brother asked him to give him a private seance, but Bliss said he would give no man but Jonathan M. Roberts a private seance; Bliss said that he expected to go to prison for three months, and that was just what he needed—rest for his development as a Spiritualist speaker; I can do exactly what the mediums at Circle Hall are doing, but mine is trickery; I went to a seance as a New York reporter, and took the names of those there; that was Thursday night, August 23rd; there were other reporters there, and I did it to frighten them off; I had full faith in Bliss then, and I told some of them there that I was going to do it; I thought the newspaper reporters were putting too many lies in the paper, and that they did not know how to tell the truth, and I would take a true report of what occurred and publish it in every paper in the country; the persons whose names I took gave their permission to publish them; this was a remarkable seance; I have the report here; I first saw Miss Snyder on the following Monday night, August 27; as Clara Wolff I had known her since April, but not to speak to her; I found out that Harrison represented Billy the bootblack at Bliss's by his voice and a test at Diesinger's; I never saw him in the seance circle at Bliss's; the people got so disgusted at Bliss, because Clara Wolff came all the time and got there, that at last they would not let her come at all; I kissed the supposed Clara Wolff at Bliss's; I intended to send to the papers the report of the seance at Circle Hall, but I got such a dose at Diesinger's that I did not feel justified in doing it; on the Tuesday night of the exposure I told Bliss that I was so angry that I could kill Captain Harrison, and I and four others would give \$500 if they could give such a seance as Bliss did; Bliss stands just as high in my estimation as he ever did; I have no feeling against him, but am sorry for him; he ought not to have played with my feelings as he did; on the day of the funeral a lady went into the cabinet for materialization, and said she saw a big Indian, and I went in also to see what would come to me, but nothing did; one evening being left alone, I caught hold of the cellar door and it came open; I went down into the cellar and came to a wall; I heard something, but did not see anything; I told Roberts that, and he asked me if I had a candle, and I told him no; I only went to the part of the cellar that night near the stairs, and there was something by the wall, but I could not tell what it was; after the publication in the papers I said to Bliss, let them bring forth this smart young woman, Miss Snyder, and let us know what it is about; Bliss said yes, and that he didn't know who she was or anything about her; when I first saw Miss Snyder at Diesinger's she was introduced to me as Miss Smith, but in a few hours I was told who she was; on last Tuesday Mrs. Hunter and Mrs. Hutchinson were standing outside of the Court House; I always make fun with Mrs. Hunter, and she don't like me very much, because at Bliss's I would always ask her for money, when I knew she dead-headed; she said: "There's money in this; we are going to get \$300 or \$500 out of it; it was said all in a joke, and I never said anything about the Young-Men's Christian Association giving us the money; my father took exceptions to my having anything to do with it; I never said that I would have to get out of it in order to get on the right side of my father; at the time I saw the hole in the floor Bliss said he was preparing to move; Bliss said that when he came home from camp-meeting he found the cabinet locked and he had to burst it open; that he found trap doors fixed there and had kicked them in, and that he believed Captain Harrison had fixed them.

The lock of hair which Miss Snyder, as Clara Wolff, gave to the witness, was offered in evidence.

To be Continued.

Letter from Cairo, Ill.

EDITOR JOURNAL.—One of your correspondents pays a just and beautiful tribute to the memory of Alfred B. Safford, one of Cairo's best men and citizens, and while I cheerfully endorse all his (or her) kind expressions, I at the same time desire to correct some errors in regard to this community. Your contributor says that his friend sent him a Cairo Bulletin in which "one entire page, almost, was dedicated to memorials to our departed brother, but not one word from the Spiritualists or Christians. 'Egyptian darkness' must truly reign there etc."

This is all incorrect, for the Bulletin did contain an article (a memorial) from the church society, and from seven or eight other associations containing Christians. No organized society of Materialists published a memorial, because, indeed, there is no such society here. That none of these memorials gave any hope or intimation of a "future life for our lost friend," is, alas! too true, and many of his warmest friends have been surprised and shocked at this peculiarity of style. Why it was adopted with this good man, I know not, but surely he merited an advocated a continued existence, and in my opinion is enjoying it now. I am no apologist for the Christians, but when your correspondents misstate them, I desire to set them right. He also very unnecessarily abuses the Spiritualists, while they are entirely guiltless of the charges brought

against them. Their "In Memoriam" of Mr. Safford appeared in the Boston Banner of Light, of Aug. 18th, that paper being preferred to our locals because of its large circulation, and because it would convey to so many Spiritualists the sudden tidings of their fraternal loss, and the glad hope of immortality for one more of their host.

As to the "spirit-pictures," and beautiful curiosities in the home of Mr. Safford,—perhaps they are, and perhaps they are not there. I would suggest that your contributor confine himself to something within his knowledge, and not write up Cairo or its religions or societies without first knowing something of them. You can see by the accompanying Bulletin the memorials so criticized, and also the names of committees, among whom are our best citizens.

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