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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXI. CHICAGO, DECEMBER 30, 1876. NO. 16

To One Gifted with Second-Sight.
RESPECTFULLY DEDICATED TO MISS LOTTIE FOWLER, BY MALCOLM TAYLOR.

A glorious gift is yours, my friend,
A glorious gift is yours!
A sense does not on light depend,
Nor lowering lid obscures.

An eye that in the darkest hour
Perceives the soul's pure gem,
That deep in human dust does cover
Fit for Love's diadem.

You smile to see the blossom bloom
Beneath the chilly snow,
And view beyond apparent gloom
The sun's irradiate glow.

You scan the past's dark, winding maze,
The present's pale pervade;
And pierce the future's veil to gaze
On coming light and shade.

You watch the dimpled cherub dream,
And smile in guileless mirth,
Then flit away, like stray sunbeam,
To pass the second birth.

You mark the aged spirit weak,
A weary of the storm,
With years of patient waiting meek,
Go out from its frail form.

You know the secrets of the heart.
You read the silent mind,
And penetrate the inmost part
Of man, the truth to find.

But best of all you can discern
The dear ones gone before,
Who oft, in constant love, return
To those they loved of yore.

And oft in visions do you wend
Where Life's pure fountain pours—
A glorious gift is yours, my friend,
A glorious gift is yours!

O prophet soul! your part, your power,
To bring blest things;
By angels given in loving power,
To those who suffer wrongs.

Such sight is earned too doubly dear,
For them no sleep is given;
Those piercing eyes must look as clear
Through well, as well as heaven.

DARWINISM.

My Book-Reviewer Reviewed.—The Decline of Darwinism—Shakespeare not the Outcome of Sunshine—Monkeys not the Makers of Men and Women.

BY J. M. PEEBLES.

ED. JOURNAL:—The extensive review appearing in your JOURNAL November 11th, of my late publication—"The Conflict Between Spiritualism and Darwinism"—received at a late day my careful attention. And knowing your willingness to give both—in fact, I may say all parties a fair and impartial hearing, I tender the following as a running criticism upon my Darwinian reviewer's review.

In the opening paragraph he says: "This is Mr. Peebles' first attempt to grapple with a scientific subject in a scientific manner." Granted—but I give full assurance that it shall not be the last.

Objecting to my calling Darwinians "Surface thinkers," my reviewer declares that the "great Darwin stands without a peer." This passage would excite only laughter in London. Charles Darwin is only a laborious fact-gatherer, and any ordinary man with good eyes can do that. Scientific greatness consists far less in picking up facts than in deciphering and so arranging them as to draw therefrom legitimate deductions.

In this latter, Mr. Darwin is a failure. He also fails in his generalizations, and in his attempts at logic. Thomas Carlyle, after recently pronouncing the Darwinian doctrine, the "gospel of dirt," states that he had known "three generations of the Darwin's—all ordinary men!" It was from calm deliberation that I denominated this class of men surface-thinkers. They are such. They deal with matter, with fossils, with shells, and with the surfaces of things generally. If they could be induced to study Prof. Danton's "Soul of Things," they would possess far more knowledge, and manifest much less arrogance.

My reviewer's effort to press A. R. Wallace into his service, really amused me. I have the honor of this gentleman's acquaintance and friendship. He is an evolutionist, but not a Darwinian. I know the rock on which they split. These are among Alfred R. Wallace's published words: "No advance whatever has been made for a considerable number of years in detecting the time or the mode of man's origin." "As man's mental and moral nature, as his capacities and aspirations are so infinitely raised above the brute, so his origin is due to distinct and higher agencies than such as have effected their development." Upon this point then, I leave my reviewer sitting at the feet of a master in science!

If not the *Magnus Apollo*, I had considered my reviewer as the best ideal of a fair-minded critic. That this opinion was too hastily formed will appear more and more evident as we pass along. "If," says this reviewer, "Spiri-

tualism is true"—but why this "If"? It is not spirit communion an established fact! He then adds: "It is an adjunct of that theory"—(Darwinism.) How belittling to Spiritualism!—think of it, Spiritualism an adjunct!—that is, an inferior adjunct of Darwinism, which teaches the descent of men and women from monkeys!

Again he says: "We object most seriously to Mr. Peebles arraying Spiritualism against science." That is just what I have not done. But I have arrayed Spiritualism against Darwinism squarely, and I feel abundantly competent to maintain my position. Darwinism is not a science, but a conjecture—a baseless hypothesis. Hence, Huxley says: "I accept Darwin's hypothesis, provisionally, in exactly the same way as I accept any other hypothesis."

EVOLUTION DEFINED.

"Mr. Peebles draws," says this critic, "a sharp distinction between Darwinism and evolution, but in what it consists he fails entirely to tell." I did not "tell," because I presumed something upon the general intelligence of readers, and especially journalistic reviewers. Let me briefly hurriedly state them: that evolution implies pre-existing God-stems, souls, forms, cells, monads, types, physical matter and spiritual substance; all these, and more, to be evolved from; and further, that a superior force, which I denominate *Divine Spirit* acting upon, evolved therefrom the various forms, and individualized entities that people worlds and measureless spaces. These typical forms, each and all, follow their legitimate lines of progress. They leap no organic chasms. The acorn, however choicely planted and cultured, never produced an orange-tree. The serpent is always serpent, though, under favorable conditions, improving in size and serpentine qualities. The monkey is always a brutal monkey; and man, standing upon the apex of the pyramid, is always man; though, by the law of evolution, ever unfolding mentally, morally and spiritually.

DARWINISM DEFINED.

Passing minor differences, Darwinism proper, teaches that out of a protoplasmic realm of sea slime there came "one or a few forms," "simple organisms producing complex organisms; and that "light individual differences sufficed for the work, and are, probably, the sole differences which are effective in the production of new species." (Animals and plants under domestication. Vol. 2, p. 123.) Darwin further teaches, in substance, that from marine-slime, from the larvae, or grubs of existing ascidians, (low hermaphrodite creatures, resembling tadpoles in shape) there came a "group of fishes, as lowly organized as the lancelet," and from these, reptiles, birds, animals, monkeys, men! Briefly told, lower species produced higher species—the grub being distant fathers of the monkey—and the monkey, fathers of the man! These are the veritable words of Mr. Darwin. "The Simiadae then branch off into two great stems, the New World and the Old World monkeys, and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded." This is putting the theory into a nutshell.—When Mr. Darwin's theory proceeded from monkeys, then monkeys and men constitute one species, for only one and the same species can propagate and perpetuate their offspring. The above is Darwinism. I am an evolutionist, but not a Darwinian.

OUR DESCENT FROM HAIRY BRITONS.

This reviewer's cold assertions, that my "authorities belonged to the past," that I "do not appear to comprehend the Darwinian theory," that I "betake myself to metaphysics, out of harm's way," etc., are bits of cheap impudence, utterly unworthy any candid reviewer of books. How true, that only the few can rise above prejudice—above the pet theories they may have adopted to cherish and cuddle.

"Mr. Peebles will admit," says this writer, "that we are descended from the Anglo-Saxon and hairy Britons." Exactly so—but what is that to do with the question? The Anglo-Saxon savages were Paris and portions of the human species, and I believe in the "descent," or more properly, the ascent and unfolding of the human species. But Darwinists believe in the "transition" that is, in the transmutation of one species into another—tadpoles into apes—apes into men! This is my reviewer's position. And again, "how," he very blandly asks, "Does Mr. Peebles know there are any soul germs?" In the same manner, that this reviewer in winter time knows there are oak-germs in the scorns of the forest, awaiting the spring-time conditions of growth and development.

Among other fault-finders and scolding accusations of this book reviewer are the following: "Mr. Peebles treads the well-worn path of his predecessors;" and his for is in "quotations from them." It is true that I quoted from my scientific predecessors, and it is further true that the quotations were correct, and that I gave those authors full credit. This I deem a much more honorable method than to prig; or in any way, take the carefully gathered facts and hard-earned theories of others; and manipulating, condensing, and varying the language, claim them as my own. Beers can understand.

DISTINCTION BETWEEN PLANTS AND ANIMALS.

Producing arguments and treating of the line of demarcation between plants and animals, I quoted from Prof. Wyville Thomson, who, after giving general reasons, says: "This, then, is the broad and practical distinction between the vegetable and the animal kingdoms." My reviewer, referring to this matter, not only makes Prof. Thomson stultify himself, but

exhibits a most daring, unscrupulousness by breaking into the middle of, and appropriating a certain number of lines in one of the Professor's passages, thus ignoring the context, and wrenching away the true and full meaning of the paragraph. The theory must be a desperate one, that can resort to such a trick. Plants do not lift their roots out of the soil and traverse fields and forests as do animals; do not build up their structures as do animals; nor do their organisms have, or admit of a nerve-reflex action.

DISTINCTIONS BETWEEN ANIMALS AND MEN.

Specifying some of the distinctions and demarcations between animals and men, I said: "The greatest of living linguists, Max Muller, declares that 'Language is the true barrier between man and beast.' Aristotle said, 'Animals had voice, but man alone had speech.' Huxley assures us that 'Brutes have feelings, but not conscious trains of thought.' 'Man alone uses tools for high and noble purposes.' 'Man alone cooks and seasons his food.' 'Man alone is capable of moral and spiritual improvement.' 'Man alone understands and makes use of fire.' 'Man alone tames and uses animals for service.' 'Man alone employs the language of moral thought and reason.' 'Man alone seeks to consciously comprehend himself, and the capacities of his being.' 'Man alone can appreciate the abstract ideas that relate to moral law and moral duty.' 'Man alone believes in God, a future conscious existence, and the soul's eternal unfolding.'"

This reviewer, grappling with only one of the above specifications,—that of language—pronounces (that prince of living linguists and lexicographers) Max Muller's position, an "old hackneyed objection." Modest—is he not?

It really puzzles me to comprehend how any one understanding the science and the common facilities of languages, and especially a professional reviewer, could so blunder as to confound the various sounds, expressive of the emotions of animals, with the intelligent language of Caucasians. "Is not the roar of the lion," he inquires, "understood by all the animals of the jungle?" He is not. If it was a lion, probably I could tell. No doubt the roar of the lion is heard by all of the animals of the forest; and it is the rumbling of the thunder. But who would think of denoting thunder a language? He also refers to "bleating lambs;" to "ants and bees;" and he might have added the gruntings of hogs—awake or asleep! And these,—*these emotions*—constitute language—do they? If so, please inform us how can they be improved into nouns, verbs, adjectives, and classified as in human speech? And further, can this reviewer help us to some of the primitive roots of this brute language? The truth is, there is not an instance on record of any animal speaking, or even attempting to learn to speak in logical language. Sound is not speech.

A SHEPHERD DOG THAT TALKS.

This reviewer continues—"When Mr. Peebles says, (pp. 29 of his "Conflict Between Darwinism and Spiritualism") man only arranges ideas, and then logically expresses them," he contradicts the experience of every one who has observed the ways and habits of animals." This is a bare assertion; and mine to the contrary, is quite as authoritative! But he adds—"The writer has a shepherd dog, that if Mr. Peebles will take the pains to watch for an hour, will convince him that at least one animal can arrange ideas, &c. a reason, and logically express them." To the above, I have to say, that I have carefully "watched" that very "shepherd dog," and I know him to be a very mean dog—a dog that his master scrupulously beats—a dog so devoid of all gratitude that he'll actually growl at the hand that gives him bread;—and a dog, that so far as I've observed, has never arranged a train of ideas, nor "logically expressed the same." If this famous shepherd dog will stand up, however, and confess to smittings of conscience for the meat he has stolen; and then solemnly and distinctly say, "I am a dog;" it will be convincing proof to me that he is not a dog. But willing to be convinced, I suggest that the master begin at once to Darwinianize and educate this shepherd dog up to this crucial test—that is, to the distinctive and logical expression of ideas!

RACIAL DEFERTS IN SPEECH.

In the opinion of this reviewer, "Mr. Peebles makes a mistake when he says, p. 29—the 'babes of the lowest tribes of Australians and Africans, transported to England and brought up in that country; speak excellent English;" for the defect in their organs of speech, says this writer, "can never entirely be overcome." It is my reviewer—not *me*—that makes the mistake, and a most egregious one it is! I have spent months in Australia. And while seeing and conversing with these black-skinned Bushmen, English residents in Melbourne have pointed me to their servants (the Australian natives), who, taken into their families when children, and there growing up, speak as good English, so far as enunciation is concerned, as Englishmen themselves. I make this statement without fear of contradiction from any intelligent source! It is knowledge on my part, gained from travel; and I insist that no man shall put his ignorance, or any man's hear say into the scales as against this direct knowledge of mine. The Indian who squats in a wig-wag of poles and planks and looks out upon the world through a knot-hole, should not measure the wider vision of others by his own; nor presume to criticize works upon typographic or geographic.

GOD, METAPHYSICS, AND IMMORTALITY.

So determined is this reviewer to disagree with me upon every point presented in my late publication, that he even faults me for resorting to the "broad way of metaphysics." I plead guilty. And inasmuch as metaphysics relate directly to mind and the different methods of reasoning I could not as a reasoner well dispense with them. And further, I confess, to a lurking belief that metaphysics are just as much superior to physics as mind is superior to matter; intelligence to epem-salt, and plumed birds to the crumbling shells that held them for a season. Metaphysics embraces the higher departments of mental and moral science.

And then again, my reference to God so troubled this reviewer, that he very innocently inquires—"How, does Mr. Peebles know about God?" Possibly in the same way that thinkers and scientists know about space. And is not this latter a necessity? I do not now call to mind any writer of eminence that has dispensed with God. True; this Divine Presence may be known and spoken of under different names. Jesus denominated it "Our Father," Proclus, "Causation;" Zimmerman, "Intelligent Force;" and Tyndall, "Potency." There is in matter, says he, "the promise and potency of every form of life." Strauss writes of the "Universe;" M. Comte of the "Divine Humanity;" and Spencer learnedly about the "Unknowable," to convince us that we do not know that we know anything of the "Unknowable." Herbert Spencer's conclusion by the way is comparable to Dr. Struther's who stoutly argued that "Because one or two individuals had died from the impaction of cherry-stones in the appendix *verruiformis*; therefore there was no God." Precious little respect can I have for this Godless, Christian, irreligious, and I may add, blatant Darwinian materialism, that would annihilate God, ignore moral responsibility, and blot out immortality; and all for the purpose of showing that some slushy sea-slime became Shakespeares, and that a few old Asiatic monkeys became the fathers of immortal men! England's best thinkers are rapidly turning their minds towards metaphysics, "without the aid of which," said John Stuart Mill, "science can not stand upon solid foundations."

DARWINISM A SHELLY SHELLY THEORY.

It is becoming more and more evident that the ablest men of the world, whatever their past inclinations were, now feel that the protoplasmic sea-slime theory of Darwin is utterly inadequate to account for all of the phenomena that have been produced; amongst which, are intelligence, will, moral power, and the graces of Caucasian civilization. To state the matter squarely, Darwinism has not for a foundation even one demonstrated principle of philosophy or science. It is a scheme—a bundle of assumptions connected only by conjectures. Even Darwin himself admits that "The great chasm between man and his nearest allies can not be bridged over by any extinct or living species." (Descent of Man, Vol. I, pp. 200.) His pupils pretend to bridge this chasm.

Darwinism is a theory;—and a theory sufficiently shallow to put the effect before the cause—the stream before the fountain; and to make the lesser, without the addition of any new element or principle, produce the greater.

Darwinism derives entity from non-entity—the unconditioned from the conditioned—motion from inertia—consciousness from unconsciousness—moral reason from blind instinct—spirit from matter, and Caucasian men and women from long-tailed apes.

Darwinism now on the decline, is old and grayed with folly. It was taught, in one of its latest, by Democritus, and his ambitious pupil, Theophrastus. "When I listen to the language of Darwinian evolutionists," says Max Muller, "I almost imagine I am listening to one of the ancient hymns of the Veda, and that we shall soon have to say again, in the beginning there shall be the golden egg!"

Though Darwinians differ considerably among themselves, none of them should suppose for a moment that their theory is original, unless mode of presentation constitutes originality. Neither should they feel that in any way, it solves the mighty problems of existence—Ascidians and one-nostrilled lampreys can not become men; nor can matter become mind: Iron is not intellect—nor on the way to it. Phosphorus though in the brain does not think. Physical matter is not the man; but the garment the man wears. As an evolutionist, I admit that the physical particles of matter, (through diverse methods under the actions of spirit) have come up through the lower kingdoms, mineral, vegetable, animal—but these physical particles and atoms, however shaped, do not constitute the man—but the temple the man carries in for a season! On the other hand, Darwinism stripped of all useless verbiage, teaches that man,—essential man—man, body, soul and spirit, was fathered by and proceeded from monkeys! I am not a Darwinian—my reviewer is.

Finally, in as much as this gentleman, judging by his review of my "Conflict Between Spiritualism and Darwinism," is both an extreme specialist and debater, I cordially invite—*ye, insist*, that he reply to this review of mine, adding such proofs of Darwinism as he may deem pertinent, putting thereto his full signature. My rejoinder shall be forthcoming.

J. M. PEEBLES.

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*This forty page pamphlet of Mr. Peebles' entitled, "The Conflict Between Darwinism and Spiritualism," is for sale at this Office; price 20 cents.

Pulpit Narrowness.

Among the sermons printed in our issue of yesterday was one preached by a clergyman of the Methodist denomination in this city upon the recent Brooklyn calamity, which, in this day of thought, and knowledge, and freedom from superstition, must have caused a shock to every one who read it. Stated briefly, the theme of this sermon was the bold declaration that the burning of the theatre and the roasting of the victims gathered within its walls was a visitation of God. The reason for this visitation is to be found in the astonishing statement: "Would it be said that a gracious Providence had nothing to do with the fact that Talmage's church was burned just an hour before the morning service, thus preventing great destruction of life?" Of course, but one inference can be drawn from this remarkable juxtaposition of events, namely, that Talmage's church was burned without desecration of life, because his congregation is composed of good people, and that the Brooklyn Theatre was burned, while it was crowded, because the audience was made up of sinners or bad people. But why, if both these configurations were visitations of God, was it necessary to burn Talmage's church at all, since the people are good; and why, in the second place, if it be wrong to go to the theatre, were 1900 of the bad ones allowed to escape and 800 to be burned? It will not do to answer this question by specifying it as one of the Divine mysteries. If this clergyman has authority to assume that God personally visited this calamity upon the theatre, he certainly will not strain his authority by assuming to explain why any discrimination was made. Again, if he assumes that the salvation of Mr. Talmage's people was owing to the interposition of Divine Providence, how will he explain the loss of life in the Santiago Cathedral during the hours of service, the horror of the Holyoke Church disaster in New England a year or two ago; the killing, maiming, and mangling of hundreds of Sunday school children in New York recently, and numerous other similar disasters to people engaged in the very service of worshipping God while He was showering His wrath down upon them?

The intelligent readers of *The Tribune*, however, and the intelligent public everywhere, will hardly care to meet this clergyman with serious arguments. His statement will only be met with a sorrowful protest against their narrowness and want of charity. The kind of doctrine which he advances would have been believed by the superstitious laity of past centuries, but intelligent Christians are rejecting them more and more every day. As people become acquainted with the ordinances governing the universe, with the principles of science, with the laws of health, with the inexorable regulations of Nature in fire and storm, and all natural phenomena, with the penalties that inevitably await the violation of these laws, and the failure to adopt precautions and proper remedies, they recognize the inevitability and immutability of Nature in all her operations, and the question at once asserts itself, Why did God give man his intelligence, his senses, his instinct, his brain, except to appreciate these laws, to understand them, and to obey them? They recognize that the Great First Cause works through general laws, and that the minor laws of the universe are made apparent to man, and the necessity for obeying them-enforced by the penalty of pain, whence it is that under similar circumstances there would have been the same loss of life in the Brooklyn Theatre if the audience had been composed of saints! The same theory which would assume the calamity at Brooklyn to be a visitation of God must assign the same cause to all calamities,—to the destruction of life by lightning, tornadoes, explosions, cyclones, shipwreck, the plague, cholera, and all epidemics,—to the decimation of an army by war, or the destruction of an individual by disease which he has incurred by his own imprudence. (This would place upon the throne of the universe a being breathing fire and slaughter, and characterized by qualities of hate, wrath, and vengeance, surpassing even the attributes of the most wrathful gods of mythology. In one respect it is to be regretted that such a doctrine should be preached from the pulpit at this time. It is mischievous, because thousands of people know it is fallacious, and, being fallacious, it only tends to throw doubt upon other doctrines. If a public teacher of religion will deceive in one thing, may he not deceive in others? Would it not be more prudent and discreet for such teachers to keep abreast with scientific knowledge and the progress of human thought, and to know the feelings and convictions of the people whom they seek to instruct, before they advance superstitions of past ages?—Chicago Tribune.

That Suit.

The suit of Victoria C. Woodhull, against S. S. Jones, editor of the RELIGIO PHILOSOPHICA JOURNAL, of Chicago, is eliciting the attention of the public. To those who take any interest in the questions involved, or in the subject of Spiritualism, the JOURNAL is a valuable paper. Holding no fellowship with the so-called "social freedom" of the Woodhull stamp, it is an able advocate of the philosophical and phenomenal teachings of modern Spiritualism. It is a weekly, eight-page paper, price \$3 15 per annum. Send for specimen copy.—*Psychical (Bristol, Conn.) Valley Gazette.*

THE PLANCHETTE.

The Mysteries of the Little Instrument—Its Wonderful Exploits—Its Miraculous Tests, etc.

CONCLUDED.

3. Answers which he did not know were in his mind, but supposed they must have been. Thus, in his own language, while commenting on the answers to questions respecting Mary C. and her brothers: "Nor can I account for the answer 'unhappy,' unless unconsciously to myself there passed through my mind that vague fear so common to us all when we inquire about friends of whom we have not heard for years."

4. Answers which he not only knows he had not in his mind when the questions were asked, but which were directly contrary to his mind or opinion. Such were answers to several of the questions occurring in the conversation about Mary C.—"a better be dead," "unhappy," fault "partly herself," "one" brother, which latter statement was so directly contrary to his mind he even pronounced it "false," "What he thought to inquire. "How many did she have?"

5. Answers which were not only not in his mind, but which he directly pronounces false, and thus dismises them. Such, for instance, is the answer "Nobody knows" to the question, "Where is Mary C.—?" "That this," says he, "was false, is evident on the very face of it."

With this analysis of the leading phenomena cited by Mr. H. before us, let us look at the wonderful things which "electricity and magnetism" are made to accomplish.

I do not dispute that there is such a power of the human mind as that known as clairvoyance. I have made too many proofs of this to doubt it. But I have had equally positive proofs that the development of its phenomena is dependent upon certain necessary conditions, among which are, that the agent of them, in order to be able to reveal the secret thoughts of another, must possess by nature peculiar nervous susceptibilities enabling his psychic emanations, so to speak, to sympathetically coalesce with those of the person whose thoughts and internal mental states are to be the subject of investigation. But this sympathetic coalescence cannot take place where there is the slightest psychic repulsion or antagonism to the clairvoyant on the part of the interrogating party. Moreover, even when all these conditions are present, nothing can be correctly read from the mind of the questioner, unless there is on his mind a clear and distinct definition of the matters of which he seeks to be told.

But even in class No. 1 of the above series we find that electricity, hitherto believed to be only an imperceptible and impersonal fluid, has, upon Mr. H.'s theory, been able to accomplish the revelation of secret thoughts entirely independent of all these conditions. It is distinctly stated that those young persons whose hands were on the Planchette knew nothing whatever of the matters which formed the several subjects of inquiry; and, for aught that is stated to the contrary, they appear to be perfectly awake and in their normal state. In addition to this, it is to be observed that Mr. Headley here appears in the assumed character of a captious, contentious, and somewhat irritating questioner, which, whether he intended it or not, was entirely the opposite of that harmonious and sympathetic interflow of mental states known in other cases to be necessary to a successful clairvoyant diagnosis of inward thoughts. And yet electricity overleaps all these obstacles, seizes facts that occurred many years previous, some of them known only to Mr. H. and his wife; others only to Mr. H. himself, and instantly flashes forth the appropriate answer! Here is science! If there is no other phenomena connected with Planchette, this alone might well challenge the attention of philosophers!

But if this is wonderful, what shall we think of the achievements of the same electricity and magnetism in revealing facts of the second class—facts which the questioner himself did not and does not now know were in his mind, but only supposed they must have been? Think of a diffused element of nature, which from the dawn of creation had been blind and dead, and only passively obedient to certain laws of equilibrium, suddenly assuming intelligence and volition, burrowing into a man's brain, rummaging among ten thousand thoughts, emotions, and experiences stored up in the archives of the memory, and finally coming to the mere fossil of a (supposed) experience from which the last vestige of memory-life had departed, and seizing this incident. It moves the little board with an intelligent volition, and lo, the fact stands revealed.

And again, what of that spiky coil of wire in which Planchette writes the words "devil," "devil's brother," "stir free," "broil you," etc.? Oh, Mr. H. tells us, "That was owing to the irritation of the mediums, their horror and fright, their superstition, and their repugnance of the questions that were being asked." Curious, is it not? to see electricity seizing hold of this irritation, that horror, the other fright, and such and such a superstition, repugnance, and disgust, and carefully arranging these mental emotions, building them up by a mysterious motion-work into a distinctly defined and sharply pronounced individuality, with a peculiar moral and intellectual character of its own, differing more from each and all of the parties present in the flesh than any one of the latter differed from another! And this individuality, too, putting forth a volition which was not their volition, moving the Planchette which they did not move, making and arranging letters which they did not make and arrange, writing intelligent words and sentences which they did not write, and then causing this creation to assume the name and character of a regularly built "devil"—a character which appears to have been so far from these young persons' minds that they were unwilling to look it in the face, and were solely afraid of it! Surely, if electricity can do all this, then electricity itself is the devil, and the less mankind have to do with it the better.

But more wonderful still. It appears that electricity can give answers, of which not even the slightest elements previously existed in the mind of the questioner or any of the company, and which were even diametrically contrary to his mind; as in the answers of class No. 3. Here electricity swings loose, and becoming completely independent, commences business on its own hook. Not only so, but it even goes far beyond the sphere of Mr. H.'s mind as to a little, giving at least two answers which this writer pronounced false, as noted in class No. 4—thus giving a still more signal display of its independent powers of invention—naughty invention, though it was.

Seriously, had not my friend Headley better employ his fine talents in giving us another clever book or two about "Washington and his Generals," and leave Mr. Planchette, and that more wonderful paragon, Mr. Electricity, to take care of themselves?

We are obliged here to part company with Mr. H., and pass on for the purpose of having a few words under this same head with the

reverend author of "Planchette or Spirit-Rapping Made Easy," in the Ladies' Repository. I find it difficult to get at the idea of this writer, if indeed he himself has any definite idea on the subject. By the title of his article, however, and several expressions that occur in the body of it, he seems to associate the performances of the Planchette with a somewhat extensive class of phenomena, in which spirit-rappings, table-tippings, etc., are included. He says:

"Twelve years ago I took pains to study the matter, and at that time I came to conclusions that are every day being proved to be true. I was soon satisfied that as regarded 'trance mediums,' the cause was due to one-third trickery, one-third partial insanity or monomania, and the remainder animal magnetism. I have since learned that opium and hashish (Indian hemp) played an important part. It was proved that young ladies purchased written speeches which they delivered under the influence of hashish."

He then goes on to speak of galvanism, magnetism, electricity, animal magnetism, and the odyllic force; but, so far as we can see, without proving any necessary connection between these forces or either of them, and the subject which he aims to elucidate. Quoting a former article of his, he continues:

"The magnetiser of whom I spoke (an experimenter of rappings) threw himself into magnetic connection with the table, and willed it to move hither and thither. The will in this case seemed to be a powerful battery, putting its subject into life. Now I suggest that this power be applied to machinery. We will get us a large propelling wheel, to which we will connect our machinery. We will then engage a company of mediums who shall get into rapport with one wheel, and stand willing the wheel on in its revolutions. . . . If a table may be made to spin around the room why may not a wheel be made to turn as well?"

The writer certainly deserves credit for his sage suggestion, and a patent for his machine; but whether he will succeed in making it operate satisfactorily without calling into requisition the monomania, the hashish, and the opium, remains to be seen. He then goes on to describe Planchette, and afterwards continues:

"The mysterious little creature is called Planchette, and is no hump. And it conforms to all the customs of the old-time tipping-tables. The operator magnetises Planchette, and by a mysterious will-power causes it to answer questions. Before giving illustrations, we may as well state the laws that seem to govern it. First, it will always answer correctly, if the operator knows the answer. Second, while it will answer other questions, in all the experiments I have ever engaged in, it has never answered correctly. Third, if a person standing by, who has strong magnetic powers, asks a question, Planchette will answer. But in all cases, in our experiments, some ruling mind must have knowledge of what the answer should be, if a correct answer is returned."

In reply to the above, we assert, first, that the operator does not magnetize the board at all, nor does he exercise any will-power over it, causing it to answer questions; and if he did thus cause it to answer only those questions whose answers are already in his mind, what marvel is there in it, more than there is in my pen being caused by my will-power to trace these words and sentences? Secondly, if by his second and third specifications of the supposed laws which govern Planchette, he means to imply that it will not tell, and tell with remarkable correctness, things that were never known or dreamed of by the operator, the questioner, or any one present in visible form, then he simply mistakes, as can be testified thousands, in the most positive manner. But the great essential question is, not so much whether answers given under such and such circumstances can be correct, as whether answers and communications can be given at all, which have no origin in the minds of the persons engaged in the experiment, and which must hence be referred to some outside intelligence?

The writer under view, after all, acknowledges his incompetency to unravel this subject, saying:

"There are mysteries in Planchette. No one is ready to explain the mysterious connection between the mind and the little machine, but there can no longer be any doubt that these curious phenomena, table-tipping and all, are produced by magnetism and electricity. . . . It is useless to ignore these things, or to laugh at them. It were better to account for them, and subject the influence, to the power of man. . . . When some scientist do man will condescend to toy with Planchette, we shall have the curtain drawn aside behind which the spirits have operated these years, and this calamitous spirit-rapping mania will destroy no longer."

One might also regret that this latter thought did not occur to the writer before he commenced his article, in which case, by a little patient waiting for this ideal and very condescending scientific man, we might have been spared this distribute of jumble electricity, magnetism, will-power, opium, hashish, monomania, and driving wheels.

ELECTRICITY HAS NOTHING TO DO WITH IT.

From much and varied observation and experiment in reference to the performances of Planchette, and of kindred phenomena, now extending over a period of over twenty years, I here record my denial, in the most emphatic manner, that electricity or magnetism, properly so called, has anything to do with the mystery at all, and call for the proof that it has. That a certain psycho-dynamic agency closely allied to, and in some of its modifications perhaps identical with, Reichenbach's "Ode," or odyllic force, may have some mediatorial part to play in the affair, I do not dispute, nor yet, for the present, do I affirm. But though this agency has sometimes been identified with what, for the want of a better term, has been called "animal magnetism," it has yet to be proved, I believe, that there are any of the properties of the magnet, or of magnetism, about it, even so much as would suffice to attract the most comminuted iron filings. It is remarkable that the assertion or hypothesis that electricity or magnetism is concerned in the production of the phenomena in question, has never yet had an origin in any high scientific authority. This is accounted for by the fact that those who are properly acquainted with this agency, and who have the proper apparatus at their command, can demonstrate the truth or falsity of such a hypothesis with the greatest ease. For an experiment, place your Planchette upon a plate of glass, or some other non-conducting substance. Attach to it a common pith-ball electrometer, and then let your medium place his hands upon the board. If electricity equal to the force even of a small fraction of a grain passes from the medium to the board, the pith-ball, to that extent, will be deflected from its position. By means of the Torsion Balance electrometer, invented by Coulomb, the presence of almost the smallest conceivable fraction of a grain of electrical force in your Planchette or your table might be detected; and with these delicate tests within reach, tell us not that the movements in question are caused by electricity till you have proved it positively and beyond all dispute.—William Fishbough in Human Nature.

On the Use of Fluorescent Rays and the Light from Vacuum Tubes at Materialization Seances.

BY LE COMTE DE BULLAT.

[From the London Spiritistist.]

Allow me to write to you upon a subject which I consider important to those who hold regular seances, or who are interested in the wonderful phenomena of Spiritualism. I will be brief as possible.

The ordinary lights employed at materialization seances have always, in my experience, been a drawback to complete manifestations. This must also be the experience of Spiritualistic investigators in general, except in cases of extraordinary and concentrated medial power. To overcome the difficulty, I have been constantly searching for an appropriate light. I have used every description of ordinary light having had lamps made expressly of all conceivable shapes, sizes, and colors, together with appliances for subtending and softening the rays emitted, but ever with the same unsatisfactory results. It would seem that all light produced by combustion is objectionable, and the philosophy of this I have not yet solved. But about two months ago the idea crossed my mind of trying the electrical light by the induction spark in an approximate vacuum. Accordingly I ordered one of Ruhmkorff's coils; giving a spark of 0.05 centimetre, and two cells of a bichromate of potash battery, each cell of the capacity of 5 litres, or a little over a gallon. The zinc and carbon plates were attached to a rod, for the purpose of raising them out of the acid, or of depressing them, and the spark was given in a Gellier's tube, containing a concentric spiral tube, of about 0.9 centimetre in diameter. A nitrogen vacuum was contained in the spiral, and the globe enclosing the spiral was filled with a solution of sulphate of quinine. The tube is about 15 inches long, and is fixed upon a pedestal, about 10 inches high.

After a series of experiments, I have succeeded in producing a beautiful pink and blue light to completely illuminate the whole room, so as to make the smallest objects clearly visible. The illumination may be compared to that given by a bright, full moon. The success has been most satisfactory and I may well say this, as I have used the light every day for six weeks. The spirits face it and stare at it, without the least shrinking. I may add that my experiments are made in a small room about 15 ft. by 10 ft. in dimensions. I have also used a similar globe, with the spiral made of uranium glass, whilst the globe was filled with nitrate of uranium, or some other fluorescent liquid, and the light produced appeared admirably. The whole apparatus is placed upon a table, with the tubes in a vertical position in relation to the curtain in front of the opening from which the spirits emerge. The entire apparatus can be made here in Paris, at a very reasonable price, especially the tubes, which require to be constructed with great care.

Those acquainted with electricity understand and can easily fit up and manage the apparatus, but the uninitiated should consult an electrician, who will readily instruct them how to proceed, and how to avoid the powerful shocks given by a Ruhmkorff's coil of the size required. To guard against all such danger, I have had the poles of my coil covered with a glass cap, and the wires with a good insulating substance. I use the bichromate of potash battery because of its simplicity and cleanliness, and particularly as it gives no nitrous acid or other noxious emanations whatever. The intensity of the light is increased or diminished as required, by turning a commutator.

Since I have used this light, our seances have improved in a wonderful manner in all respects. Before starting the light it is best to remain a few minutes in darkness; by so doing the power to see all objects in the room is gained at once by the dilation of the pupil of the eye; otherwise from ten to fifteen minutes are necessary for the eye to see clearly by the subdued light. Reflecting a few days back on the similarity in appearance of this light to that sometimes brought by the spirits themselves, I thought that perhaps I might make use of mine in the dark seances, when spirits materialize around the table, and upon asking the question of them, the answer was that it might be used with success to make them visible under such conditions. I have, therefore, ordered a small coil battery and tube to be fixed in a light case of about 6 by 8 by 4 inches, with a handle, so that the spirit may hold the case and start the light when he is ready for it. In a few days I will make a trial of this light, and if the result is satisfactory I will communicate it to you. If by any means we can be enabled to suddenly illuminate a room during a dark seance (the spirits permitting it), and to show several spirits at the time around the table, it would be a grand point gained against scepticism. Hotel de l'Athenae, Rue Sorbier, Paris.

Exeter, Nebraska.

The Liberalists of Exeter, Nebraska, have formed a Society, for the purposes set forth in the following Declaration of Principles: "For the purposes of mutual improvements and for the dissemination of what we believe to be truth, we whose names are hereto subscribed, agree to act in our individual and collective capacities in a manner that shall show that, while we avoid so far as possible the disturbance of any one or all in their right to maintain and enjoy their individual opinions, we yet reserve the right of freedom of speech, and expression of opinion in all cases; and for the furtherance of those ideas, we severally agree to the following Declaration of Principles and objects as our Constitution:—

1st. This Organization shall be called The Liberal Society of Exeter, and its officers shall be a President, Vice-President, Secretary, Treasurer, and Board of Finance, who shall hold their offices for one year, or until their successors are chosen, unless by resignation, removal, or death, any office may become vacant, then their successor or successors shall be chosen to fill the unexpired term of the predecessor. The duties of the above named officers shall be such as usually devolve upon such officers to perform.

2d. That we will aid in the work as set forth in the foregoing Declaration, by assisting to procure and pay for the services of such speakers and lecturers as we may feel able to procure, who are known to be in the main in accord in sentiment with this Society.

3d. That though we have neither creed, confession of faith, nor ritual, we declare and affirm that all attempts to mingle politics and religion together have always been disastrous to mankind, and that we will at all times, and in all places resist any such unhallowed alliance.

4th. That the introduction of any book as a text book that teaches, or is supposed to teach any dogma or particular religious tenet into our common schools as a reading or text book, deserves, and will receive the condemnation of all right thinking minds.

5th. That the object of the so called National Reform Society to foster God into the Constitution of the United States, asserting that Jesus is the Ruler of the Nation, and that the Bible is the fountain of all law; is a com-

plete subversion of the basis on which all governments rest; and that "that all governments derive their just powers from the consent of the governed, and that they originate in the consent of the governed alone."

6th. That as one of the objects of the National Reform Society is only a repetition of the cry of a class of men who can not exist without class legislation for their support, it deserves the stern rebuke of every well wisher of the race.

7th. And be it further declared, that for the maintenance of Civil and Religious Liberty, which from the machinations now in process of development are sorely threatened, we pledge ourselves to sustain and transmit to a future generation pure as they came to us. And though we may not proscribe and ostracize those who may differ from us in opinion, we yet will seek to enlighten the ignorant and convince the enemy that the path they are treading leads at last to the destruction of all.

8th. That as we are what we profess to be, Liberalists, we cordially invite all without regard to name or belief, who are in accord with us in the dissemination of Liberalism as held by the advanced thinkers of the age, to come forth and join us in our efforts for the social, moral and political regeneration of the people.

9th. That this Constitution may be amended by a vote of a majority of the members present, notice of such proposed amendment having been filed with the Secretary at that last preceding regular meeting.

B. F. DRAKE, Pres.

W. N. FARRING, Sec.

Rev. W. E. Copeland has lectured twice before the Society. He is a good speaker and capable of striking hard blows at the "God in the Constitution." Will speak again in one month from the 31st of November. Subject: "The Mould Builders." Mr. Copeland's Post Office Address is Lincoln, Neb. Let him be kept at work.

MATERIALIZATION.

Communication from Captain J. H. Young.

BRO. JONES.—On the evening of Nov. 18th, I was present at a remarkable seance held at Ancona, N. J., Wm. Eddy, medium. It rained during part of the day and the evening was damp and cold, so that I supposed we should have but few, if any, good manifestations. But all present were agreeably surprised when after a short time spent in singing, Mrs. Eaton made her appearance, coming outside the curtain, and in her clear shrill voice telling us that although the weather was so bad, and it was so difficult to materialize, yet they would do the best possible. She then addressed Mr. Frank Ripley, saying: "Frank, so you intend to leave, in the morning," and after some rather personal remarks, said: "Our sympathies will go with you, and although you may have hard times and find rough places, stand up like a man and your spirit-friends will be with you to assist and cheer you on the way."

She was followed by a young lady spirit, Emma L., who came to bid her mother goodbye, as she also was about to leave on the morning train. There then appeared in the doorway of the cabinet the form of a nude female standing upon the left leg, the right arm extended just above the knee, the stump tapered and torn; the left hand resting upon the casing of the door and the right hand holding the curtain aside so that all had a full view of the whole figure. She stood there before us about two minutes, while Mrs. Eaton's voice from within the cabinet declared this to be the "Goddess of Liberty," and a true representation of liberty as now existing in our land. Naked and maimed, shattered and torn were the liberties of this people, but this was not all, for after liberty came justice, represented by a female clothed in a long white robe; she stood outside the curtain with her left arm and hand depressed and the right elevated, with small scales between the thumb and forefinger of the right hand, the beam of the scales on a line parallel with her arms, representing, as Mrs. Eaton said, that there was no justice in the land. She remained about the same time as liberty, when dropping her arms she entered the cabinet.

The fifth one was a negro woman, the mother of a girl who was present. She also addressed Mr. Ripley, saying that although she had not appeared friendly, yet she wished him every success, and hoped he would be able to overcome all obstacles and be of great use to the Spirit-world. Following her came (to many present) the familiar face of the Witch of the Mountain. After some personal remarks addressed to Mr. Willis West, Wm. Eddy's brother-in-law, she said: "The sun of the coming spring will see the people of this land engaged in war [she probably meant a war of words], and the field watered in blood. The times were coming when woman would need the strong arm of man to enfold and protect her from the persecutions of church and priest, for the struggle commenced on a political basis, would end in a religious war, and fanaticism guided by priestly hands would stop at no means in order to deprive the people of their liberties, and subvert justice to their own ends. Then the man of truth would need all his strength, and all he could obtain from the Spirit-world, in order to stem the tide that would, if possible, blot out both liberty and justice, and banish them from the land."

"Would men be then found nobly battling for the right, or would they surlily lay down their arms, and be enslaved by those who seek to become their masters?" "Hand to hand and shoulder to shoulder they should stand, fighting bravely for truth and for liberty in thought, word and act, and for that justice which was every man's due. The time of trial was at hand, and she hoped every man who heard her voice would be found bravely battling for truth, and for those principles that would give liberty to all, and distribute justice richly among the people, for with the blessing of God and the help of the Spirit-world, truth, liberty and justice should prevail in the land."

One who claimed to be my daughter came next. Her dress was of a greyish color and her features not well defined. Mrs. Brown described her, and when she spoke of her long hair, the spirit placed her hand in her hair and drew it out in order to show its length. She spoke in a very low whisper, Mrs. B. who sat nearest the cabinet repeating her words to me.

This spirit had only three weeks of earth-life, having been twenty five years in the Spirit-world, and appeared as a young woman, and to better advantage than on the previous evening, which was the first time she had ever materialized.

The next was a lady who had often materialized and was immediately recognized by Mr. Blatherwick as his wife. She spoke a few words to him bidding him to cheer up and look at the bright side of things, for better days would come.

Next a gentleman appeared whom Mr. Ripley called Mr. Stratton. He answered to that name, and in a plain clear voice addressed a few personal remarks to Mr. E.

with a few personal remarks to parties present, and a short address. He referred to what had been said by the Witch of the Mountain, and called upon all to stand firm for the cause of truth in the trying times that were to come; spoke as had Mrs. Eaton at the opening of the difficulty that new comers experienced in materializing, especially during such stormy weather, when it was somewhat difficult for those who had often materialized to do so again. Inviting the friends and neighbors, and all present to come again the following evening, and invoking God's blessing to be with and rest upon all, he closed this most remarkable seance.

The rain storm continued for several days, and while enjoying the hospitality of Mr. Spaulding's home, I found in an old scrap book a copy of Washington's vision at Valley Forge, and as it so fully coincided with the views expressed at the above seance, I copied it, and hope (should you publish it), that its perusal will cause many who now wish to discontinue this Union to stop and think, over the Witch's prophecy and Washington's vision.

New Orleans J. H. Y.

IN A TRANCE.

A Young Girl Apparently Dies and Lies in a Trance for Three Days.

A very peculiar case of suspended animation, or supposed death, has occurred in the eastern portion of the city. The case is that of a young lady named Laura Rathfield, who lives with her mother on Green St., a few doors above Clay. The girl is just 17 years of age, and until a few days ago enjoyed good health. On last Saturday—yesterday a week ago—she was taken with a rushing of blood to the head, the effects of which resembled epilepsy or fits. She continued to grow worse, and Monday she took her bed, and during the night, when she spasms came more frequently, and each one severer than its predecessor, the patient became delirious and did not recover consciousness again. The sufferer continued to grow worse till about seven o'clock Wednesday, when she rapidly began to sink, and about eleven o'clock all signs of life were extinct.

The supposed corpse was dressed for the grave and placed in a casket during the afternoon preparatory to burial. She remained in this condition till some of the family thought they discovered indications of returning life. The mother of the girl and others present hastened to gather about the coffin, each one believing that he could see something to indicate resuscitation. Upon the advice of a physician the body was removed from the casket and placed on a lounge in front of the fire, where it has remained since.

At the time of this writing, it is three days and six hours since respiration ceased, but no further evidences of death have marked the body. On the contrary, those who have watched beside the girl seem to think that she is not dead, but lying in a trance. On Friday the lips parted slightly, leaving the teeth visible, and a death like pallor which had overspread the face soon after she was placed in the coffin, disappeared and her usual color returned. As a further evidence to support the theory of those who hope that she may still live, it was noticed that her breast resumed its usual softness and the natural color returned, this part of the body having been discolored from the effects of spasms and acquired a stiffness peculiar to dead bodies. Her feet, which had swelled to nearly double their size, have also resumed their natural proportions during the last thirty six hours.

Dr. J. L. Mason, the physician attending the patient in her illness, is of the opinion that death, if death it is, resulted from cataplexy, a species of epilepsy or fits. He is much puzzled over the strange and unaccountable condition of the body, and is unable to give the case a satisfactory solution. Several physicians of the neighborhood and those of the City Hospital have visited the afflicted family, hoping to resuscitate the girl, but all restoratives applied thus far have proved unavailing. It is the opinion of many that if she was really dead mortification would have set in ere this. The body is kept near a brick fire, which would counteract the preserving effects of the cold weather. The mother of the girl, who has constantly watched by her side, is still hopeful that her daughter will yet return to life. She says that the body does not have that sensation to the touch peculiar to dead bodies, and she is further strengthened in her hope by the fact that it is not uniformly cold.

The girl was of prepossessing appearance, of medium height and size, dark hair and dark complexion, and seemed to have been a great favorite of all who knew her.

Several physicians on today propose to apply a galvanic battery and test the virtue of that remedy as a means of resuscitation. The case, taken all in all, is one of the most remarkable on record, and is attracting great attention among the medical profession wherever it has become known.—Sunday Argus, Louisville, Ky.

IS SHE DEAD OR ALIVE?

Up to last night no change whatever had been noted in the case of the young lady, Laura Rathfield, reported on Sunday as having been in a cataplexy since last Wednesday. The mother of the girl and a few friends keep constant watch over the body, but so far have noted no change. The mother, however, is still confident, and believes that her daughter will yet revive. Physicians who were at the house on Sunday and yesterday are unable to explain the mystery, but unite in the opinion that the girl is dead.

The notice in the papers Sunday attracted universal attention, and fully 1,000 people called at the house during the day, at times quite a crowd being around the door. The callers became so frequent and numerous that it was found necessary to close the house to all. The front gate was fastened the side gate, locked, and door-bell muffled, and no one was admitted yesterday, not even the reporters.—Louisville Commercial

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We have no complaint to make against the social nature of mankind, and we verily believe...

In view of this, let the Spiritualists together with as many liberals, who desire to get knowledge...

Let everything be conducted in such an exemplary manner that no voice can be raised...

With the broad free platform, where everyone is at liberty to think for himself, and express that thought...

Let an effort be made to bring into your associations that great and rapidly increasing class...

When Galileo, inspired by the angels, and with a soul illuminated with the sublime grandeur...

When Gattenberg discovered the art of printing, and thereby gave birth to a fountain...

When Columbus had within his own mind demonstrated the existence, as it were, of a new world...

When the gifted Copernicus, inspired by angelic visitants, had evolved in his own mind sublime astronomical truths...

When Morse sent his thoughts flashing along the wires, like so many fairies, illuminating the earth...

When Cadmus invented letters, thereby introducing a new era in history, and presenting a torch to humanity...

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There is a latent power now scattered broadcast, that needs but to be aggregated into local societies, and used harmoniously for the promotion of general intelligence...

Spiritualists recognize all that is good, be it in or out of churches, as of intrinsic value, and worthy of being treasured up in their societies, as real capital.

Spiritualists are no agrarians that would fit every man and woman to one pattern, but quite to the contrary—they recognize individual rights as inalienable.

In view of these thoughts and millions more, let the friends of progress speedily take steps for organizing into local societies—steps for social gathering—for lectures and seances, and for communion with the loved ones gone before.

How easy a matter it would be for a society, even if it was composed of but few members, to develop in their midst one or more good mediums as trance speakers, test materialisation, and free communion with the loved ones in spirit-life.

These friends who make a move for organizing should spare no pains to enlist all the wisest and best liberal element in the town or city, for the purpose of harmony and strength; remembering that every liberal mind is receptive to truth, and a man or woman, may be none the less a friend to your movement, because he or she has not yet received evidence of the truth of the immortality of the soul and open spirit communion of immortals with mortals.

But let us say in conclusion, now is the time to organize and hold conference meetings, and as soon as practicable secure regular Sunday lectures. Home speakers will make your conferences exceedingly interesting, instructive, and useful.

Not only have we searched after God, explained the Pathway from Earth to Spirit-life, and explored the vast regions of his Batanic Majesty, the Devil, but for over two years we have been examining libraries, poring down deep into psychology, magnetism and od force, and critically examined the nervous system, the mind and soul, endeavoring to find a mysterious key with which we could enter the grand vestibule of nature, the dome of creation, and while listening to the music of the spheres and the moving machinery of worlds...

When Franklin drew electricity from the storm-cloud, and played with the forked lightning and the fierce thunderbolt, when his experiments were terminated, he gave the key thereof to the world, and to-day his name stands enshrined in the hearts of the American people.

When Morse sent his thoughts flashing along the wires, like so many fairies, illuminating the earth with the grandeur of his ideas and the sublimity of his conceptions, he handed forth the key to his remarkable discoveries and brilliant achievements, and to-day his name is honored by all!

When Cadmus invented letters, thereby introducing a new era in history, and presenting a torch to humanity that continues to burn with greater brilliancy as each year expires, he magnanimously handed forth the key, and every body was loud in his praise.

When Columbus had within his own mind demonstrated the existence, as it were, of a new world, he did not conceal the key that enabled him to arrive at a definite conclusion, but freely gave it to all.

When Gattenberg discovered the art of printing, and thereby gave birth to a fountain, whose gurgling waters have moved along in sweet melody, until now they have encompassed every nation with an Ocean of Knowledge, he benignly gave the key to those who desired it, and though derided at first, to-day his name stands engraved on the highest pinnacle of fame.

When the gifted Copernicus, inspired by angelic visitants, had evolved in his own mind sublime astronomical truths, with a soul beaming with a love of truth, he handed the key to the world, and the aspiring minds could then unlock the mystic doors, and discern the revolution of the heavenly bodies. He was compelled to hide his manuscript for twelve years, knowing fully well that the religious intolerance and fanaticism of his time, would not permit its publication. Bigots would not at first accept the key that enabled him to discern the movements of worlds and systems of worlds.

When Galileo, inspired by the angels, and with a soul illuminated with the sublime grandeur of creation, presented to the inquiring minds of his age a treatise sustaining the views promulgated by Copernicus, in consequence of the infernal Jemite Fathers of the Christian Church, he was compelled to secrete the key that he held in his hand, and which would unlock one of the doors that led into the inner chamber of nature. Seven dignitaries of the church, Christian devils, devotees of ignorance

and bigotry, would not receive his key. Even Luther, who threw an inkstand at the Devil, and who was a religious gymnast, said if the key was not secreted, that when once put into the lock of the door that it was designed to open, it would overthrow the Bible, and utterly demolish the various religious branches that had sprung from it.

The religious ignorances of ancient times believed that the angels of heaven possessed super-human power, and pushed the moon and sun around the earth. Any key that presented a different theory was broken at once into a thousand fragments, hung on the gibbet, crushed beneath stones, burned beneath fagots, or cast off of a precipitous embankment, and its resuscitation delayed for years.

These magic keys that lead into the inner shrine of nature, are not constructed in a minute. Copernicus was twenty-three years in collecting material for his De Revolutionibus, and then he retained the manuscript for thirteen years, before he considered it proper to present his key to the world. That superb mathematician, Newton, devoted more than twenty-three years to the preparation of his Principia, and then, having the key perfected, presented it to the inquiring minds around him. Kepler was equally as patient and persevering in his endeavors. Sir Charles Lyell pursued his geological inquiries for twenty years before he thought of handing forth his key to the doors of nature. Men of brilliant genius and untiring perseverance are constantly constructing keys to present to humanity. One opens the doors that lead to the genial sun; another to the silvery moon; another to the brilliant planets; another to those fiery comets that go careering through space.

Humanity to-day are constantly moulding keys. The astronomer desires to open still wider the doors that lead to the starry zones, so that he even can hear the pulsations of worlds in space, and come nearer to the grand First Cause. The microscopist is continually peering into nature, not only examining the various species of animalcules, but those vegetable germs which belong to the cryptogamous order, and of which there are over 5,000 varieties, and which furnish food in the human system for an endless number of animal parasites.

We are eager to find a key—it is in existence—it is in the possession of certain parties, and they have carefully concealed it, and refuse to give it to humanity.

The world needs more light. A mother and her darling babe starve to death, while the sound of the church bells send forth their plaintive strains, vanishing in mocking whispers as they strike the miserable cot where the death rattle is heard. Prayers are uttered, and as they move forth tremulously on the passing breeze, they finally reach the room wherein the Death-angel stands, and they only echo a derisive laugh, as the babe breathes its last, clasped to the bosom of its mother. Think of such a scene. Actual starvation! A mother and her darling babe dying by inches; feeling the pangs of hunger day after day, until the vital forces vanish—eaten away by inches! But we are not looking for the key that will banish poverty, crime, and intemperance; it is another key; a key, that it is claimed, leads into the very Dome of Nature, that unlocks her mystic gates, and presents to the admiring gaze the holy of holies. Have you such a key? If so, withhold it not, for we are in pursuit of it.

To be Continued.

Missionary Work.

Bro. James Keck, of Montgomery, Kane Co., Ill., will devote his time to lecturing, healing the sick, and aiding the friends in organizing local societies. Mr. Keck is a gentleman of ability, a good speaker, a good magnetic healer, and an honorable man, who should be heartily sustained by Spiritualists wherever he goes. He has a small family to support, hence will, for the present, confine his missionary labors to the northern part of Illinois during the present winter.

Compensation in anything that will help support his family will be gratefully received by Bro. Keck; and he will receive new subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET.

The Voice of Angels.

This little paper as will be seen by the announcement in our advertising columns, is about to be issued semi-monthly, and the price increased to one dollar and fifty cents a year. Brother Dismore is evidently making a success of his venture. May he roll up a large list the coming year.

Letters of Fellowship.

On the 18th day of Dec. 1876, the RELIGIO-PHILOSOPHICAL SOCIETY granted letters of Fellowship and Ordination to Brother Ass Warren and Sister O. F. Warren, Waterloo, Iowa, authorizing them to solemnize marriages in due form of law.

Regular Subscriptions (Only).

With the year we close all trial subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL. The regular price is now \$3.15 a year. That covers postage, which has to be prepaid.

We have sunk a great deal of money in giving trial subscribers terms below actual cost. We have just incurred great expense in an entire new outfit, and must look sharp for our finances, or be compelled to do as most other spiritual papers have done before—suspend operations. That we do not intend to do, even if we have to answer to a libel suit every week.

Our friends everywhere will greatly oblige us by exerting themselves to circulate the JOURNAL and LITTLE BOUQUET; and those who are in debt for the former, will place us under renewed obligations by remitting dues at once.

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A Vision—What is the Interpretation?

On the morning of Nov. 7th, last (election day), a distinguished medium related the following vision, which she said had been that morning presented to her.

She said, "I seemed to be looking out upon the most dark and fearfully terrific clouds that I ever beheld." The clouds tumbled one upon another as if swayed by a most violent tornado. So fearful was the aspect that I trembled with fear.

"As I gazed upon this terrific commotion in the elements, high above and across the horizon, I beheld shadowy outlines of letters, but too much obscured by the darkness and commotion of the clouds to be read.

"My attention," said this medium, "was fastened upon these letters, and by slow degrees a silver lining to the terrific clouds began to present itself, and the commotion in the elements slowly subsided, and the letters began to light up and become more visible. Still there was too much motion and darkness to determine the sentence written as it were by the finger of the Almighty in the open firmament of the heavens.

"As I gazed upon the same," said the medium, "the storm subsided, the elements became calmer and calmer, and the letters rounded out in bold relief and were the most beautiful in form and artistic display of anything I ever saw.

"Now my vision not only rested upon the most lovely clouds lighted up from the rays of the sun, then illuminating them in the back ground, but the letters which had assumed a brilliancy, but of a deep-blood red color, could be plainly read."

"GOD BLESS OUR COUNTRY! UNION NOW AND FOR EVER!"

The medium said, "This is a meager outline of the vision presented. There was a display of beauty and rich accompaniment to these prominent and indelible features of the vision, which I only retain as a fact but so dreamlike and indistinct that I can not now bring them to my memory, so as to describe the enchanting scenery." But said she, "the main features of the vision I shall never forget."

"What does it mean?" said she. One of the listeners replied, "O! this is election day. It may be a vision symbolically representing something appertaining to political matters. Time will tell."

What did the vision foreshadow? The wisdom of a Daniel might give the interpretation. The country is full of modern Daniels, some of whom may be able to interpret the meaning.

Good News—Education in Spain Made Obligatory!

SUBMARINE TELEGRAPHIC NEWS.

MADRID, Dec. 10th.—The law has passed the Cortes, making education obligatory. The entering wedge is being set in the old priest ridden countries for essential reforms, that may soon outstrip this and other Protestant countries, unless more attention is paid to the demands of the rising generation, and less scrambling for official positions among the ignorant and unworthy politicians, whose soul desire is to get hold of the contents of the treasury—towns, cities and states.

The money that has been stolen from the public treasuries within the last ten years, would have given a good common-school education to every child that now remains uneducated in the United States.

Banish ignorance by making education compulsory, and the hosts of ignorant servile tools that now do the bidding of corrupt politicians would disappear, and their places would be occupied by intelligent men and women.

Let Spiritualists everywhere awake to the importance of this one movement in particular, and as you organize, remember that "knowledge is the true savior," and see to it that you untidily put forth an effort for the education of every living child. If parents neglect to perform that duty to their children, public guardians should attend to it.

Let Spiritualists in their new organic efforts bring the subject prominently before the public, and continue to agitate thought upon this great reformatory measure, until the proper legislation is secured. Let history place us right upon that subject, and it will do much to retrieve our cause from the odium of past follies.

Kansas City, Mo.

Mrs. Nettie M. P. Fox is lecturing with great success at Kansas City. A paper published there says: "The morning's subject was of the speaker's own choosing, but, as is the custom with Mrs. Fox, the audience in the evening were invited to suggest their own theme. Some fifteen subjects were handed up and read to those assembled, who, by uplifted hands, voted on that which pleased them most. 'What is Spiritualism, and What is its Practical Value?' received the most votes. It was indeed a most happy selection, as it is a question of interest to Christians, skeptics, atheists, materialists and even Spiritualists. Thus, without any previous preparations, after the last notes of the excellent choir had died away, Mrs. Fox arose, and in a calm, clear tone, and with a most beautiful voice and gestures, at once commanded the attention of her hearers, who sat as if spell bound for an hour, when they could contain themselves no longer, and by one spontaneous impulse gave vent to their pent up feelings by a hearty encore, which was repeated at three different times.

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Bills Must Be Paid.

We have a great deal of money due us of more than one year's standing, that must be promptly paid.

We are determined to make a clean sweep. We know we are not doing justice to ourselves, nor any those who owe, doing us or themselves justice by longer delaying payment.

All who remit dues, so that they reach this office before the last day of December of the present year, 1876, together with six months in advance, will receive credit the same as if the advance payment had been made. Those who do not pay before Jan. 1st, will be required to meet their bills at full rates of \$3.65 a year, and the same will be placed in the hands of collectors, who will take immediate steps to enforce collection.

We are determined not to be bankrupted on account of the negligence of those subscribers who would forever continue to take the JOURNAL on credit,—some of whom do not even remit the postage. It is but little for each to meet, but to us in the aggregate, it is success or bankruptcy.

Some subscribers who are well off, owe for the JOURNAL for several years, others who are not very well off, can pay, but fail to do so from year to year, through unaccustomed negligence. To all such we say in the spirit of kindness, we can not longer wait for our pay; remit and save half a dollar a year together with cost of collection.

Justice to ourself demands this emphatic appeal and announcement, and we mean it for all who now owe one year and upwards for the JOURNAL; and every one who receives the paper is expected to pay for it, as much as he or she would be expected to pay for a pound of coffee delivered by the grocer, unless the paper is marked F, (which signifies free) at the end of the address on the margin of each number of the paper, or on the wrapper. Any one by consulting the instructions at the head of the editorial column of each issue can, in a moment, see exactly when the title for which payment has been made was out.

If any one supposes he or she is getting the paper free where it is not marked F, be at once undeceived; and if the paper is not wanted, remit what is due and order it discontinued. This is business, and it is the only way to guarantee the continued publication of any newspaper, the RELIGIO-PHILOSOPHICAL JOURNAL not excepted.

All the libel suits that the persons advocates of nastiness can institute, are of the least possible moment, when contrasted with anxiety caused by delinquent subscribers. If

No Post Office Address.

Below is given a list of subscribers who in remitting have failed to name their ADDRESSES, and whom we can not therefore CREDIT, or comply with their wishes. It is almost impossible to find a name on our huge list unless we have the Post Office address:

Table with columns: NAME, WHEN REC'D., AMOUNT. Lists subscribers like L. M. Thompson, L. Briggs, Addie Thayer, etc.

1874.

Table with columns: NAME, WHEN REC'D., AMOUNT. Lists subscribers like Mrs. C. Vandever, S.

CATALOGUE OF BOOKS FOR SALE BY THE

Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'The Science of Evil', 'Man and Beast', 'The Planchette', and 'The Alamy Evening Journal'. Includes prices and authors.

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Advertisement for 'THE SCIENCE OF EVIL; OR, FIRST PRINCIPLES OF HUMAN ACTION.' by JOEL MOODY. Includes text about the book's content and a table of contents.

Advertisement for 'Medium's Column' and 'The Planchette'. Includes text about spiritualist services, 'The Planchette' game, and 'The Alamy Evening Journal'.

