

# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth Means no Mask, bows at no Human Shrine, seeks neither Place nor Applause; She only Asks a Hearing.

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## FROM THE SPIRIT-WORLD.

Brooklyn Theatre and Ashtabula Disasters—The Victims Communicating—Sealed Letters to Spirits Answered Through J. V. Mansfield, Medium.

BY HON. A. G. W. CARTER.

Dr. Mansfield, the medium, has been absent in Washington City for some weeks, using his spirit powers for the benefit of Senators and Representatives and officers of Government, and the good people there generally. Among other persons, my friend Don Platt has obtained many interesting and convincing communications through the medium from the other world, so that I am told he is quite a "convertite" to the new spirit order of things, and now preaches the new doctrine privately and personally, if not publicly and collectively. The medium will return to this city in a few days, and then we will have the opportunity of carrying on our private circle seances as usual. In the meantime I must set down in black and white for the benefit of the readers of the JOURNAL some experiences I have had with Dr. Mansfield and the spirits from this city, during his absence in Washington.

A friend of mine, some two weeks ago, received a letter from a father inquiring about his daughter who had lived in Brooklyn, containing an anxious expression of fear and alarm that his daughter might have perished in the fire of the Brooklyn Theatre, as he had not heard from her, and knew nothing about her since that lamentable disaster. I suggested to my friend that I would address a sealed note to the Spirit-world through Mr. Mansfield at Washington, to fathom the mystery if possible. Accordingly I wrote as follows:—

"Mrs. A. Hamilton, formerly Miss Julia A. Austin, Spirit-world:—Friends are anxious to know if you perished in the recent Brooklyn Theatre disaster. If so, please state the manner of your death, and such particulars as you may desire.

A. G. W. CARTER."

This brief note written in pencil, I carefully placed with two others written to known victims of the Ashtabula railroad bridge disaster, in a sealed, blank envelope, and enclosing this in another envelope, I addressed the whole to Dr. Mansfield at Washington, with a short note to him telling him nothing, however, of what was in the enclosed envelope, and Thursday, January 11th, last, I sent it to him through the mail. On Saturday, January 13th, I received a package from Dr. Mansfield at Washington, containing my sealed envelope and its contents unopened, and so far as I could see, untouched, and written answer from the spirits, whom I had addressed in the Spirit-world. The following is the remarkable answer of Mrs. Hamilton, formerly Miss Austin. I give it verbatim:—

"DEAR CARTER:—I have been called by Mr. Murdock, a fellow-sufferer with me at that dreadful calamity in Brooklyn, to speak with you. He tells me you were the first to take him by the hand after he had become conscious of the transition. It is unnecessary for me to tell you of my sad fate, or that of hundreds of others who experienced the same most excruciating death. My death was not unlike hundreds who broiled not only for one minute but for at least one hour before life was extinct. Some suffocated, but a majority of the suffering lived from fifteen to fifty minutes, subjected to the lashing of fearful sheets of fire, and as how and then a garment would come in contact with the fire, it would throw a light over hundreds of the walling. Such another sight I hope I may never look upon in that or any other world. How long I lived after the flames reached me I could not give an approximate estimate; but I recollect of seeing many lifeless before I died. Whether it was by fright or from the effects of the fire I could not say, nor does it matter now. The thought of that fearful night I would that it could be banished from my memory; and while I thank you a thousand times for this kind notice, I beseech you never to interrogate me on this subject again; the thought is appalling, even beyond any power of mind to portray.

JULIA A. HAMILTON,  
To A. G. Carter, Earth-life, January 12th, 1877."

Is not that remarkable in every view and every sense—a notable communication? The medium, Dr. Mansfield, has fullest confidence in it, that it is from the spirit now in the other world whom I addressed, or he would not have sent it back to me. He is confident that Mrs. Hamilton, nee Miss Austin, is dead, and died one of the victims of the Brooklyn Theatre disaster, and that she wrote the answer from the Spirit-world to me. I therefore put it in print, and if it should possibly turn out that Mrs. J. A. Hamilton, formerly Miss Julia A. Austin, is not dead, and yet an inhabitant of this world, let the spirit who indited that answer to me, be responsible for it. My own belief is that she was a victim of the Brooklyn calamity, and the friends of the lady will see her again in this mundane sphere, yet I am not enabled to pronounce absolutely upon the fact. Time perhaps will reveal that to those who are interested. In her communication she addressed me "Dear Carter." I think the lady saw and knew me in this life. She speaks of being called by Mr. Murdock, who tells her that "I was the first

to take him by the hand after he became conscious of the change death." This must allude to the fact, that two days after the Brooklyn disaster I had a talk with Murdock, whom I knew on earth, which was published in the JOURNAL, and if so, it is notable, and bears some intrinsic evidence of genuineness. She signs her name to her communication, too, "Julia A. Hamilton," by which I had not addressed her, although of course it was her Christian and married name, and she makes it sure by her signature. Is not that very individual and natural?

But I must proceed to my correspondence with two of the victims of the Ashtabula disaster, now in the Spirit-world. Learning from my friend Col. Thomas Pickering of this city, that two relatives of his met their death in the Ashtabula calamity, I enclosed the following two notes to them in the sealed envelope which contained also the note to Mrs. Hamilton:—

"John Pickering, nephew of my friend Thomas Pickering of New York, Spirit-world:—Will you please state to me if you were one of the victims of the late Ashtabula disaster so-called, and if so, will you please state the manner and particulars of your death. Tell me all about it, that I may publish it as a post.

A. G. W. CARTER."

"Charles R. Pickering, grand nephew of Thomas Pickering of this city of New York, Spirit-world:—Please state to me if you were one of the victims of the recent railroad-bridge accident, called the Ashtabula disaster, and if so, please state the manner and particulars of your death, so far as you can and desire.

A. G. W. CARTER."

The two notes were, of course, on separate pieces of paper, written in pencil. This joint answer was returned in my package from Dr. Mansfield written in larger hand than that of Mrs. Hamilton.

"My Dear Stranger: A. G. W. Carter:—You lay no date before me. In the notice and opportunity to talk with my dear earth ones, my soul blesses you. Yes, I was among the unfortunate that lost their lives in that fearful disaster. When we were being precipitated into the chasm, and before I reached the water and ice, I realized where I was and what would be the result. Charley was near me, and I fancied I saw him after we reached the water. But such was the number of human beings come piling in upon us, that we were soon lost to the sight of those that came last. It was all the work of a moment. I recollect my last moments. Every thing that I ever did or thought of was vividly portrayed to my vision; and it closed with the thought, 'What will they think at home? What will uncle Thomas think when this accident reaches his ears?' I was so injured in the fall—the crash—that I dare say life was extinct in less than a moment from the time the bridge gave away, but oh! how much was crowded into that moment. Well, I have met Charley, and his experiences was much like mine. I do not recollect of seeing any fire from the wreck. It was several days after we arrived here before we were awakened to a consciousness of our conditions. Say to uncle Thomas we are with him and will ere long tell him more of our spirit condition. Charley joins me in all I have said, both sending love to our dear earth ones.

Thanking you many times for the manner in which you have interested yourself in our and uncle's behalf, we are

Sincerely and Respectfully,  
JOHN PICKERING,  
CHAS. R. PICKERING.

Jan'y. 12th, 1877."

This is also a notable communication, as descriptive of the fate of two sufferers given by themselves, in the Ashtabula calamity. Their uncle Thomas, who by the way does not rank himself a believer in Spiritualism, has seen the joint communication, and believes that it is a genuine communication from his spirit nephews. He says it can not be otherwise. The nephew was in this life near thirty years of age, while the grand nephew, Charley, was but a child of six or seven years. They stood in the relation of uncle and nephew, and at the time of the disaster were going out West to visit friends and relations. What an experience just before the change to the other world, they with the other sufferers must have had—all crowded into a minute—a past life—a whole life crowded into a moment! But all was over in an instant, and a blessed change for those whose whole life had been guided and directed by goodness and wisdom, was presented and soon recognized and realized, thank heaven!

New York, January 21, 1877.

## Spiritualism in England.

As a piece of gossip, the three great men of the Materio-scientific school, Tyndall, Huxley and Carpenter attempted an investigation lately by holding a seance with the Fox sisters (that were) Mrs. Jencken and Maggie Fox-Kane. The raps on the table and floor were profuse and loud, and while Dr. Carpenter, holding his stethoscope and ear at the center of the table, said "The raps are just here." "Oh, they are here," said Huxley, hitting roughly Maggie Fox under the table with his fine boots. The sisters refused to give these gentlemen a second interview, caring less for proselyting hard-headed science at this very late day

than for the comfort or dignity of self-respect, and they disclaim having been tricking the world for thirty years with these "raps."

A pressure on the government has been brought to bear to bring the case of Lankester vs. Slade before the treasury. The prosecutors are now the lords of the treasury, namely, Lord Beaconsfield, Sir Stafford Northcote, chancellor of the exchequer, Viscount Chichester and others. So the British nation is to take up

## THIS PRIVATE GRIEVANCE.

The historical prestige of the Beaconsfield government would be involved in its dealings with unpopular scientific subjects. Every thinking person knows what is aimed at in this prosecution, not Dr. Slade, nor his alleged "trick," but the whole movement which comes under the name of modern Spiritualism. This animus has brought to the surface a surprising number of people whose opinions and investigations have hitherto been under-current and unknown to the public. Also a class who have been half-hearted or indifferent in regard to it all. At this age to make a strike at freedom of thought and action in matters pertaining to anthropological or psychological investigation, be it through Slade's rappings, or ten thousand private table-turnings, is to arouse the spirit of war.

While one looks from a window and sees only eleven men ten paces apart, walking in funeral procession with downcast, solemn, tired look, carrying the advertisement boards in the inappropriate colors of red and yellow—"Death-blow to Spiritualism." Exposed by Maskelyne & Cook at Egyptian Hall This Day at 3 o'clock," and Dr. Carpenter, the same evening, with stereotyped theories and bold statements and broad invective cries "delusion," "imposture," "insanity," at the London Institution in Finsbury—a little crowd of thinkers pre holding

## A GHOST MEETING.

at Bloomsbury, on a class of phenomena commonly called "materializations." Miss Kinslingbury, a finely educated and very clever English woman, who was often an observer with Mr. Crooks in his well-known investigating experiments, read a paper at the meeting of the members and friends of the National Association of Spiritualists, on a group of phenomena which she calls by the name of "Form-manifestations," and which she subdivides into sections: 1. Duplication. 2. Transfiguration. 3. Transformation. Miss Kinslingbury cites many cases to show that classification of these various phenomena is possible. She thinks that mediums are sometimes unjustly charged with simulating materialization whereas the observers are confounding it with what should be called by a different name altogether. It is her belief that very few examples of real materialization, which implies so much—almost to an act of creation—do occur. She explains how the medium is often to some extent transformed; the operating spirit has seemed to infuse, as it were, his own spirit into the unconscious form with which he was "manifesting." There are cases, she says, in which the medium is taken bodily out of the cabinet while in a state of trance, and is presented under another character apparently conscious and wide-awake, and that there are real manifestations of spirit-power in which the medium plays an unconscious part. The close observer will at first think that he has detected the medium in a trick, and if he be rash enough to seize the form he will find that

## THE SPIRIT HAS FLED.

and that what he holds is only the dense matter of the medium's body. But if he will continue to watch patiently and more closely, he will come to see that there is a factor in that presentation of likeness and unlikeness to the medium which for a moment recalls the vision of a departed friend, which even claims to be that friend, and yet, when he looks again, the likeness is gone, and he thinks he must have been mistaken. Miss Kinslingbury thinks it is time to extricate from the confused and ample mass of material which is accumulated at least the framework of a structure whose outline and proportion could be seen by the seeing eye, understood by the understanding mind, and acknowledged by the true in heart.

The chairman of the meeting remarked that unless the phenomena was differentiated it would be useless to apply any hypothesis to them. Each fact should be tried on its own merits.

When a person was in a state of hypnotism it was only necessary to suggest to him that he was another person, for the characteristics to take such firm hold of the subject as almost to change form, feature, and gesture to resemble the person whom the subject was told that he or she was for the time being. In ancient times it was said that such transfigurations had been seen. This being the most frequent manifestation of the kind, it would seem that the next was that in which

## THE TANGIBLE BODY.

of the medium was not released, but another body appeared resembling that of the medium. These things had been experimented upon by many people and philosophers. It was not an old theory in the East that a man can travel in spirit while the body is in a state of sleep or reverie, and some materialists believed in cases in which a person

had been told to go to a place very far distant, and had projected what Swedenborg calls the soul or psyche to such an extent that a body had been seen at the distant place where it had been recognized, heard, and felt. If that were the case and if the spiritual body could make itself so very tangible and visible, it would seem to be an advanced form of the phenomena. If on the other hand a form manifested differing in external characteristics from that of the body of the medium, then he thought they had a manifestation much deeper than could be accounted for by these speculations. If intelligence worked with certain energy to produce a material form, it was to be supposed that there must be some matter from which the body of the form could be made, and it would seem impossible for the most transcendental chemist to assume that in the atmosphere there were enough material particles to form such tangible bodies as were sometimes presented differing altogether from that of the medium. It seemed as if a spirit could take some material from the medium and insinuate into it some of the characteristics of the body intended to be shown, thus the parts became as much transfigured as if they were a new and separate individuality.

Many other speakers offered speculations on the serious and perplexing subject, giving experiences and experiments, and rather inclining to defer the application of any hypothesis. Mr. Massey said that most of those present were looking out for some philosophy

## TO EXPLAIN THE PHENOMENA

with which they had been dealing. He had none, but he thought he was upon the track of one. He had been going back to the philosophical writers of antiquity, and he found them to be pregnant with hints and experiences, and that something of all these things was known to observers of past ages. Afterward came a momentary lull, owing to the rise of modern thought, which was almost coincident with the rise of modern materialism. He was sorry to say that the wholesale destruction of what were called "witches" must have left only a survival of the species. But now modern toleration, which was scarcely better than a kind of contempt, had allowed irrepressible phenomena to spring up again, but the materialists of the present day were evidently resolved to resort to some of the means of the middle ages to stop them. He wondered if they would succeed.—Correspondence of the Chicago Times.

## Interesting Incidents Connected with a Transition.

Passed to Spirit-life, at the residence of her daughter, Mrs. Thomas Udall, in the town of Wilmet, Kenosha County, Wis., Mrs. HANNAH JONES, aged 82 years and 53 days, and mother of C. J. and George Jones, of Burlington.

Deceased is said to be the first female born in the town of Cabot, V. T., 1787. At an early age she came to Haverhill, N. H., to reside, and was married in 1800 to Joseph Jones, engaging in farming pursuits in said town, and remaining up to 1850, when they came to this State and located on a farm in the town of Lamartine, Fond du Lac Co. Her husband died in 1858. She was the ancestor of eight children, twenty-five grand-children and eighteen great-grand-children.

The disease which caused her very great suffering for many long months, and finally severed the golden thread which united body and spirit, was an abscess of the liver; and although for the last forty-eight hours the left side was paralyzed, cold and lifeless, and speech falling her, yet she could hear, see, and had the free use of the limbs of the right side until the last moment. And here in her case I would state that there occurred a most singular phenomenal demonstration of spirit power over matter of which recorded authentic records show, but very few, yet sufficient to convince the most skeptical, to-wit: About the hour at 2 o'clock on the morning of her death, she being very anxious to see and converse with her son George, then at his home in Burlington, distance at least twelve miles in a direct line, she in harmony with immutable and unvarying laws, so far severed the connection between body and spirit as to approach his bed, awake him from his slumbers, entered into conversation with him, and communicated physical conditions that actually existed at that time, of which he could know nothing personally; then returned and took possession of the old tabernacle, and for six hours or more held possession, when she bid it a final adieu.

Funeral services were held at the house by Rev. Thayer, of Salem; after which her remains were sealed up from human eyes in a metallic coffin, and conveyed to Salem depot and left in charge of C. Udall, her son-in-law (with whom she had lived for several years) and Charles A. Jones of Burlington, by them to be escorted to Lamartine, Fond du Lac County, to be delivered to her youngest son Joseph and family, and by them to be deposited in mother earth beside her late partner Joseph and her daughter Hannah.

And then to behold the happy group of spirit friends that met her and escorted her new-born spirit to a place prepared for and adapted to her present wants, was glorious indeed!

On the succeeding night, after her earthly remains were on their way to Fond du Lac County to be interred beside those of her husband and daughter, to behold with

clairvoyant or spirit sight, as he did, the happy reunited ones gather around his bed and present him with spiritual flowers and other tokens of their good-will, and with their heaven-born inspiration instill into one's soul noble thoughts, loftier aspirations, and, above all, giving those satisfactory tests of the actual conditions of our departed friends, is soul food that perishes not, and then to behold her again as I did on the night the 13th in her ascended robes of white standing at my bed side with so much of a mother's love in that fervent, earnest gaze, telling me in acts and appearance that she now realized the full truth of Spiritualism!

GEORGE JONES

## Seance with Bastain and Taylor.

ED. JOURNAL:—Having been called from my Iowa home on business to your noble city, where the wealth, trade, and industries of the great Northwest centre; and having for twenty-five years past devoted as much time as I have been able to spare from an active mercantile life to the investigation of Spiritualism in all its varied phases, as made known to us from those who have passed on before us to the other shore, I had hoped that my visit there would yield me a spiritual feast, and my hopes have been more than realized. On the invitation of a friend, I attended a few evenings since a seance at Messrs. Bastain and Taylor's rooms, 189 East Adams St., and I propose, but very briefly, however, to give you an account of what I saw there. On entering the seance room, I found a company of about thirty present, some of whom I recognized as from my own State.

At first a dark circle was formed in the usual manner. As soon as the lights were put out, musical instruments began to play, and were carried around the room in all directions by an unseen power, sometimes ascending to the ceiling above, and descending, would touch our heads lightly, all the while keeping the most perfect tune. Spirits, seeming to be almost without number, touched our person, whispered their names in our ears, and many of them spoke out audibly. A sister-in-law of mine, who died in Paris, France, some years ago, came, and through Mr. Taylor gave her name. Many other strong tests of spirit communication were given, when, all being impatient for materialization, the dark circle was broken up, and the company were all seated facing the cabinet into which Harry Bastain, the medium, entered, a committee entering the cabinet with him, then made an examination of the same as well as his person, and reported satisfactorily.

The lights were then lowered, so that it was as you might term it, a mellow twilight, every object in the room being distinctly visible. Soon the spirits of different sexes, sizes and ages fully materialized one after the other, walked out of the cabinet, to salute gracefully the friends they came to see, and sat down beside that friend and talked to him or her in an audible voice, returning occasionally to the cabinet to gain strength; then, on their final departure, instead of returning to the cabinet, would dematerialize in our presence, gradually fading away into the air, little by little, until wholly disappearing.

Among the most favored of the company was Mrs. Matilda Fletcher, the noted lecturer from my state, who has, I am told, been a frequent attendant at these seances. Her deceased husband came out of the cabinet four times during the seance, and talked with her in an audible voice. Other relations of Mrs. Fletcher also materialized, and came out of the cabinet to see her; one, a little girl three years old toddling off in company with a young lady, and stopping to pick a muff from the floor. The lady stated to those near her, that she recognized her husband beyond the possibility of a doubt.

The writer, about four years ago, lost an only son, then sixteen years of age. He was in his second term at college, was a boy of bright promise, and the life, joy and hope of our household. Since his death, I have sought every opportunity of hearing from him through reliable test mediums, and at a sitting with Mrs. M. E. Weeks, the test medium, on the day before the seance spoken of, my boy told me through her that if I would attend the seance of Bastain and Taylor on the next evening, he would try and materialize for me.

True to his promise he did materialize, perfectly, walked out of the cabinet twice a distance of three feet, extended his arms lovingly towards me, and addressed me as in life, "Pa"—then dematerialized before me. That it was my son I know, and I can but be thankful that through such reliable mediums as Mrs. Weeks and Messrs. Bastain and Taylor, I have been enabled to commune with, and even meet face to face my loved ones who have passed on to spirit-life. Of a truth, there is no death; what we call death is but a transfer to a higher life.

S. C. GARDNER,  
Des Moines, Iowa.



PHILOSOPHY OF LIFE.

CHAPTER XLVI.

AS PUBLISHED IN VOL. 4, NO. 10 OF THE LITTLE BOUQUET.

PROF. HUXLEY ON WORLD-BUILDING, IN THE LIGHT OF THE THEORY OF EVOLUTION.

We concluded the XLV chapter in this series by saying, "in our next we will present Prof. Huxley's own views upon the subject, in the light of the theory of evolution."

EVIDENCES OF EVOLUTION—II.

PROF. HUXLEY'S SECOND LECTURE IN NEW YORK. THE THEORY TESTED BY FACTS.

THREE CLASSES OF EVIDENCE REGARDING THE POINT—MEANING OF THE FACT THAT CERTAIN VERY ANCIENT SPECIES HAVE NOT CHANGED—PROBABILITY OF GAPS IN THE HISTORY AS SHOWN BY FOSSILS—CERTAIN GAPS FILLED BY THE DISCOVERIES OF PROF. MARSH—BIRDS THAT HAVE TEETH—ANIMALS HALF WAY BETWEEN BIRDS AND REPTILES.

LADIES AND GENTLEMEN: In my lecture on Monday night I pointed out to you that there are three hypotheses which may be entertained, and which have been entertained, respecting the past history of life upon the globe. According to the first of these hypotheses, life, such as we now know it, has existed from all eternity upon this earth. We tested that hypothesis by the circumstantial evidence, as I called it, which is furnished by the fossil remains contained in the earth's crust, and we found that it was obviously untenable. I then proceeded to consider the second hypothesis, which I termed the Miltonic hypothesis, not because it is of any particular consequence to me whether John Milton seriously entertained it or not, but because it is stated in a clear and unmistakable manner in his great poem. I pointed out to you that the evidence at our command as completely and fully negatives that hypothesis as it did the preceding one. And I confess that I had too much respect for your intelligence to think it necessary to add that that negation was equally strong and equally valid whatever the source from which that hypothesis might be derived, or whatever the authority it might be supported by.

THE EVIDENCE DIVIDED INTO THREE CLASSES.

I further stated that according to the hypothesis of evolution the existing state of things was at the last term of a long series of antecedent states, which, when traced back, would be found to show no interruption and no breach of continuity. I propose in this and a following lecture to show that, no less rigorously, by the evidence at command, and to inquire how far that evidence could be said to be indifferent to it, how far it could be said to be favorable to it, and finally, how far it could be said to be demonstrative. From almost the origin of these discussions upon the existing condition—and the causes which have led to it—of the animal and vegetable world, an argument has been put forward as an objection to evolution, which we shall have to consider very seriously. I think that that argument was first clearly stated by Cuvier in his opposition to the doctrines propounded by his great cotemporary, Lamarck. At that time the French expedition to Egypt had called the attention of learned men to the wonderful stores of antiquities in that country, and there had been brought back to France numerous mummified corpses of animals which the ancient Egyptians revered and preserved, the date of which at a reasonable computation—a computation, I may say, which has been verified by all subsequent researches—can not be placed at less than 3,000 or 4,000 years before the time at which they were thus brought to light. Cuvier endeavored to ascertain by a very just and proper method what foundation there was for the belief in a gradual and progressive change of animals, by comparing the skeletons and all accessible parts of these animals, such as crocodiles, birds, dogs, cats, and the like, with those which are now found living in Egypt, and he came to the conclusion—a conclusion which has been verified by all subsequent research—that no appreciable change had taken place in the animals which inhabited Egypt. And he drew thence the conclusion, and a hasty one, that the evidence of such fact was altogether against the doctrine of evolution.

AN ILLUSTRATION FROM NIAGARA.

The progress of research since Cuvier's time has furnished far stronger cases than those which he drew from the mummified bodies of Egyptian animals. A remarkable case is to be found in your own country in the neighborhood of the magnificent Falls of Niagara. In the immediate vicinity of the whirlpool, and again upon Goat Island, in the superficial deposits which cover the surface of the soil of the rock in those regions, there are found remains of animals in perfect preservation—shells belonging to exactly the same forms as at present inhabit the still waters of Lake Erie. It is evident here from the formation of the country that these animal remains were deposited in the beds which they are found, at the time at which the lake extended over the region in which they are found, and that involves the necessity that they existed and lived and died before the falls had cut their way back through the gorge of Niagara; and indeed it is possible to determine that at that time the falls of Niagara must have been at least six miles further down the river than they are at present. Many computations have been made of the rate at which Niagara is thus cutting its way back. Those computations have varied greatly, but I believe I am speaking within the bounds of prudence, if I assume that at its greatest rate of cutting back the falls of Niagara have not retreated at a greater pace than about a foot a year. Six miles, speaking roughly, are 30,000 feet; 30,000 feet at a foot a year are 30,000 years, and we are fairly justified in concluding that no less a period than that has passed since these shellfish, whose remains are left in the beds to which we have referred, were deposited. Admit that it is true that for that immense period of time no change has taken place in these animals, there are still stronger evidences on this point even than this. As we work our way through the great series of the tertiary formation, we find species of animals identical with those which live at the present day, diminishing in numbers it is true, but still existing in a certain number in the oldest of the tertiary rocks. And not only so, but when we examine the rocks of the cretaceous epoch itself, we find the remains of some animals which the closest scrutiny can not show to be in any respect different from those which live at the present time. That is the case with one of the lamp shells, the terebratula, which is found in the chalk, and which has continued as it was found, or with insignificant variation, through to the present day. Such is the case with the globigerina, the skeletons of which aggregated together form the great

mass of our chalk in England. That globigerina can be traced down to the globigerina, which live at the surface of our great oceans, and the remains of which falling to the bottom of the sea give rise to a chalk material. So that it must be admitted that certain species of creatures living at the present day show no sign of modification or transformation as great as that which carries us back to the period of chalk; and we find some groups or species so closely allied together that it needs the eye of a naturalist to distinguish them one from another. If we pay attention to these, we find that a vastly greater period must be allotted in some cases to these persistent forms. In chalk itself, for example, there is the fish belonging to the highest group of fishes and the most differentiated of osseous fishes, which goes by the name of Beryx. That fish is one of the most beautiful of fossils found in our English chalk. It is an anatomical study, so far as the hard part is concerned, almost as well as if it were a recent fish. We find that that fish is represented at the present day by very closely allied species which are living in the Pacific and Atlantic Oceans. We may go still further back about this evidence of closely allied species, and we find, for example, as I mentioned to you in my first lecture, that the coal deposit in Europe contains the remains of scorpions in an admirably state of preservation, and those scorpions are hardly distinguishable—I do not mean to say that they are not distinguishable, but they require close scrutiny to distinguish them—from the scorpions which exist at the present day.

OTHER INSTANCES OF PERSISTENT FORM.

More than that. At the very bottom of the Silurian series, in what is by some authorities termed the Cambrian formation, where all signs appear to be dying out—even there, among the few and scanty animal remains which exist, we find species of molluscous animals which are so closely allied to existing forms that at one time they were grouped under the same generic name. I refer to the well-known Lingula of the Lingula flags. It was subsequently, in consequence of some slight differences, placed in the new genus Lingulella. Practically it belongs to the same great generic group as the Lingula, which you will find at the present day upon the shores of Australia. And the same thing is exemplified if we turn to certain great periods of the earth's history—as, for example, throughout the whole of the mesozoic period. There are groups of reptiles which begin shortly after the commencement of this period, as the Ichthyosauria and the Plesiosauria, and they abound in vast numbers. They disappear with the chalk, and throughout the whole of that great series of rock they present no important modification. Facts of this kind are undoubtedly fatal to any form of the doctrine of evolution which necessitates the supposition that there is an intrinsic necessity on the part of animal forms which once come into existence to undergo modification; and they are still more distinctly opposed to any view which should lead to the belief that the modification in different types of animal or vegetable life goes on equally and evenly. The facts, as I have placed them before you, would obviously contradict directly any such form of the hypothesis of evolution as laid down in these two postulates.

Now the service that has been rendered by Mr. Darwin to the doctrine of evolution in general is this: that he has shown that there are two great factors in the process of evolution, and one of them is the tendency to vary, the existence of which may be proved by observation in all living forms; the other is the influence of surrounding conditions upon what I may call the parent form and the variations which are thus evolved from it. The cause of that production of variations is a matter not at all properly understood at present. Whether it depends upon some intricate machinery—if I may use the phrase—of the animal form itself, or whether it arises through the influence of conditions upon that form, is not certain, and the question may for the present be left open. But the important point is the tendency to the production of variations; then whether those variations shall survive and supplant the parent, or whether the parent form shall survive and supplant the variations, is a matter which depends entirely on surrounding conditions. If the surrounding conditions are such that the parent form is more competent to deal with them and flourish in them than the derived forms, then in the struggle for existence the parent form will maintain itself and the derived forms will be exterminated. But if, on the contrary, the conditions are such as to be better for the derived than for the parent form, the parent form will be extirpated and the derived form will take its place.

In the first case there will be no progression, no advance of type, through any imaginable series of ages; in the second place, there will be modification and change of form, and thus we see that the immense amount of evidence brought to show that things do in this way take place in nature, puts us in such a place that the existence of these persistent types of life is no obstacle in the way of the theory of evolution at all. Take the case of these scorpions to which I have just referred. No doubt since the carboniferous epoch conditions have existed such as existed then when scorpions flourished, in which they find themselves better off, more competent to deal with the difficulties in their way than any kind of variation from the scorpion type; and for that reason the scorpion has persisted and has not been supplanted by any other form. And there is no reason in the nature of things why, as long as this world exists, if there be conditions more favorable to scorpions than any variation which may arise from them, these forms of life should not persist.

IMPERFECTION OF THE GEOLOGICAL RECORD.

Therefore, this objection is no objection at all. The facts of this character—and they are numerous—belong to that class of evidence which I have called indifferent. That is to say, they may be no direct support to the doctrine of evolution, but they are perfectly capable of being interpreted in consistency with it. There is another order of facts of the same kind, and susceptible of the same interpretation. The great group of Lizards, which abound so much at the present day, extends through the whole series of formations as far back as what is called the Permian epoch, which is represented by the strata lying just above the coal. These Permian lizards differ astonishingly little—in some respects—from the lizards which exist at the present day. Comparing the amount of difference between these Permian lizards and the lizards of the present day with the prodigious lapse of time between the Permian epoch and the present age, it may be said that there has been no appreciable change.

But the moment you carry the researches further back in time you find no trace whatever of lizards nor of any true reptile whatever in the whole mass of formations beneath the Permian. Now it is perfectly clear that if our existing paleontological collections, our existing specimens from stratified rock, exhaust the whole series of events which have ever taken place upon the surface of the globe, such a fact as this directly contravenes the whole theory of evolution, because that postulates that the existence of every form must have been preceded by that of some form comparatively little different from it. Here, however, we have taken in consideration that important fact so well insisted upon by Lyell and Darwin—the imperfection of the geological record. It can be demonstrated as a matter of fact that the geological record must be incomplete, that it can only preserve remains found in certain favorable localities and under particular conditions; that it must be destroyed by processes of denudation, and obliterated by processes of metamorphism—by which I mean that beds of rock of any thickness crammed full of organic remains may yet, either by the percolation of water through them or the influence of subterranean heat (if they descend far enough toward the center of the earth), lose all trace of these remains and present the appearance of beds of rock formed under conditions in which there was no trace of living forms. Such metamorphic rocks occur in formations of all ages, and we know with perfect certainty when they do appear that they have contained organic remains, and that those remains have been absolutely obliterated.

One of the most striking proofs with which I am acquainted of the defects of the geological record—and I insist upon it the more because those who have not attended to these matters are apt to say to themselves, "It is all very well, but when you get into difficulty with your theory of evolution you appeal to the incompleteness and the imperfection of the geological record," and I want to make it perfectly clear to you that imperfection is a vast fact which must be taken into account with all our speculations or we shall constantly be going wrong.



TRACKS OF THE BRONTOZOU.

You will all see that singular series of tracks which is copied to its natural size in the large diagram hanging up here, which I owe to the kindness of my friend Prof. Marsh, with whom I had the opportunity recently of visiting the precise locality in Massachusetts in which these tracks occur. I am, therefore, able to give you my own testimony, if needed, that they accurately represent the state of things which we saw. The valley of the Connecticut is classical ground for the geologist. It contains great beds of sandstone, covering many square miles, and which present this peculiarity, that they have evidently formed a part of an ancient sea shore, or, it may be, lake shore, and that they have been sufficiently soft for a certain period of time to receive the impressions of whatever animals walked over them, and to preserve them afterward in exactly the same way, as such impressions are at this very moment preserved on the shores of the Bay of Fundy and elsewhere. We have there the tracks of some gigantic, land animal (pointing to the diagram) which walked on its hind legs. You see the series of marks made alternately by the right foot and the left foot; so that from one impression to the other of the three-toed feet on the same side is one stride, and that stride, as we measured it, is six feet nine inches. I leave you, therefore, to form an impression of the magnitude of the creature which must have walked along the ancient shore, and which made these impressions.

Now, of such impressions there are untold thousands upon these shores. Fifty or sixty different kinds have been discovered, and they cover vast areas. But up to this present time not a bone, not a fragment of any one of the great creatures which certainly made these impressions has been found; and the only skeleton which has been met with in all these deposits, to the present day—though they have been carefully hunted over—is one fragmentary skeleton of one of the smaller forms. What has become of all these bones? You see we are not dealing with little creatures, but animals that make a step of six feet nine inches; and their remains must have been left somewhere. The probability is that they have been dissolved away, and absolutely lost.

I have had occasion to work at series of fossil remains of which there was nothing whatever except the casts of the bones, the solid material of the bone having been dissolved out by percolating water. It was a chance in this case that the sandstone happened to be of such a constitution as to set, and to allow the bones to be afterward dissolved out.

Had that constitution been other than what it was, the bones would have been dissolved; the beds of sandstone would have fallen together, become one mass, and not the slightest indication that the animal had existed would have been discovered. I know of no more striking evidence than this fact affords from which it may be concluded, in the absence of organic remains, that such animals did exist. I believe that having the right understanding of the doctrine of evolution on the one hand, and having a just estimation of the importance of the imperfection of the geological record on the other, would remove all difficulty from the kind of evidence to which I have thus adverted, and this appreciation allows us to believe that all such cases are examples of what I may here call, and have hitherto designated, negative or indifferent evidence—that is to say, they in no way directly advance the theory of evolution, but they are no obstacle in the way of our belief in the doctrine.

EVIDENCE OF INTERMEDIATE FORMS.

I now pass on to the consideration of those cases which are not—for the reason which I will point out to you by and by—demonstrative of the truth of evolution, but which are such as must exist if evolution be true, and which therefore are upon the whole strongly in favor of the doctrine. If the doctrine of evolution be true, it follows that animals and plants, however diverse they may be—however diverse the different groups of animals, however diverse the different groups of plants—must have all been connected together by gradational forms; so that, from the highest animals, whatever they may be, down to the lowest speck of gelatinous matter in which life can be manifested, there must be a sure and progressive body of evidence—a series of gradations by which you could pass from one end of the series to the other. Undoubtedly that is a

necessary postulate of the doctrine of evolution. But when we look upon animated nature as it at present exists, we find something totally different from this. We find that animals and plants fall into groups, the different members of which are pretty closely allied together, but which are separated by great breaks at intervals from other groups. And I can not at present find any intermediate forms which bridge over these gaps or intervals. To illustrate what I mean: Let me call your attention to those vertebrate animals which are more familiar to you, such as mammals and birds and reptiles. At the present day these groups of animals are perfectly well defined from one another. We know of no animal now living which in any sense is intermediate between the mammal and the bird, or between the bird and the reptile, but on the contrary, there are actually some very distinct and anatomical peculiarities, well defined marks, by which the mammal is separated from the bird, and the bird from the reptile. The distinctions are apparent and striking if you compare together the different divisions of these groups. At the present day there are numerous forms of what we may call broadly the pig tribe, and many varieties of ruminants. These latter have their definite characteristics, and the former have their distinguishing peculiarities. But there is nothing that comes between these ruminants and the other tribe—the pig tribe. The two are distinct. So also is this the case between the groups of another class—the reptiles. We have crocodiles, lizards, snakes, turtles, and tortoises, and yet there is nothing—no connecting link—between the crocodile and lizard, or between the lizard and the snake, or between the snake and the crocodile, or between any two of these groups. They are separated by absolute breaks. If then it could be shown that this state of things was from the beginning—had always existed—it would be fatal to the doctrine of evolution. If the intermediate gradations which the doctrine of evolution postulates must have existed between these groups—if they are not to be found anywhere in the records of the past history of the globe—all that is so much a strong and weighty argument against evolution. While, on the other hand, if such intermediate forms are to be found, that is so much to the good of evolution, although for the reason which I will put before you by and by, we must be cautious in assuming such facts as proofs of the theory.

It is a very remarkable fact that, from the first commencement of the serious study of paleontology, from the time in fact when Cuvier made his brilliant researches in respect to animals found in the quarries of Montmartre—from that time paleontology has shown what she was going to do in this matter, and what kind of evidence it lay in her power to produce. I said just now that at the present day the group of pig-like animals and the group of ruminants are entirely distinct; but one of the first of Cuvier's discoveries was an animal which he called the Anoplotherium, and which he showed to be, in a great many important respects, intermediate in its character between the pigs on the one hand and the ruminants on the other; that in fact research into the history of the past did so far—and to the extent which Cuvier indicated—tend to fill up the breach between the group of ruminants and the group of pigs.

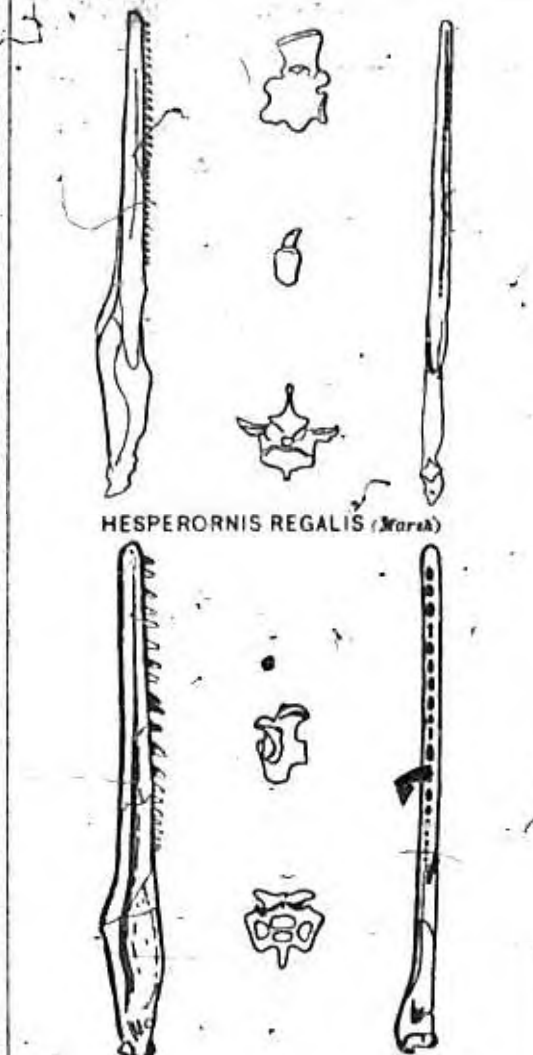
BIRDS AND REPTILES.

All subsequent research has also tended in this direction; and at the present day the investigations of such men as Rute Meyer and Gauthier have tended to fill up and connect, more and more, the gaps in our existing series of mammals. But I think it may have an especial interest if—instead of dealing with these cases, which would require a great deal of tedious osteological detail to explain—if I take the case of birds and reptiles—which groups, at this present day, are so clearly distinguished from one another that there are perhaps no classes of animals which in popular apprehensions are more completely separated. Birds, as you are aware, are covered with feathers; they are provided with wings; they are especially and peculiarly modified as to their anterior extremities; and they walk perpendicularly upon two legs; and those limbs, when they are considered anatomically, present a great number of exceedingly remarkable peculiarities, to which I may have occasion to advert incidentally as I go on, but which are not met with even approximately in the existing form of reptiles. On the other hand, reptiles, if they have a covering at all, have a covering of scales or bony plates. They possess no wings; they are not volatile, and they have no such modification of the limbs as we find in birds. It is impossible to imagine any two groups apparently more definitely and distinctly separated. As we trace the history of birds back in time we find their remains abundant in the tertiary rocks throughout their whole extent, but so far as anything is known, birds of the tertiary rocks, though retaining the essential character as the birds of the present day—that is to say, the tertiary bird coming within the definition of our existing birds—are as much separated from reptiles as our existing birds are. A few years ago no remains of birds had been found below the tertiary rocks; and I am not sure but that some persons were prepared to demonstrate that they could not have existed at an earlier period. But in the last few years such remains have been discovered in England, though unfortunately in a very imperfect condition. In your country the development of cretaceous rocks is enormous, and the conditions under which the later cretaceous strata have been deposited are favorable for the preservation of organic remains in a perfect condition, and the researches full of labor and toil which have been carried on by Prof. Marsh in these Western cretaceous rocks have rewarded him with the discovery of forms of birds of which we had hitherto no conception. By his kindness, I am enabled to place before you a restoration of one of these extraordinary birds, every part of which can be thoroughly proved and justified. The remains exist in the greatest beauty in his collection.



HESPERORNIS REGALIS (Marsh). A bird about six feet high, a large bird, existed during the later cretaceous epoch.

and which in a great many respects is astonishingly like an existing diver or grebe, so like it indeed, that had this skeleton been found in a museum, I suppose—if the head had not been known—it would have been placed in the same general group as the divers and grebes of the present day. But this bird differs from all existing birds, and so far resembles reptiles in the one important particular that it is provided with teeth. These long jaws (referring to the picture behind him) are beset with teeth, as in this diagram. Here is one of teeth, and in this particular it differs entirely from any existing bird, and it is in view of the characteristics of this Hesperornis that we are obliged to modify the definition of the classes of birds and reptiles. Before the production of a creature such as this, it might have been said that a bird had such and such characteristics, among which were an absence of teeth, but the discovery of a bird that had teeth shows at once that there were ancient birds that in that particular respect approached reptiles more nearly than any existing bird does.



HESPERORNIS REGALIS (Marsh). ICHTHYORNIS DISPAR (Marsh).

The same rocks have yielded another bird (Ichthyornis) which also has teeth in its jaws, the teeth in this case being situated in distinct sockets, while those of the swimming bird (Hesperornis) differ essentially, being in grooves. The latter also had smaller wings than those of a flying-bird. Ichthyornis also differed in the fact that the joints of its backbone—its vertebrae—had not the peculiar character that existing birds have, but were concave at each end. This discovery leads to make another modification in the character of the divisions of birds, showing that they are not so far off from reptiles. We know nothing whatever of birds older than these until we come down to the Jurassic period, and from that period we know a single bird which was first made known by the finding of a fossil feather. It was thought wonderful that such a perishable thing as a feather should be discovered and nothing more, and so it was, and for a long time nothing was known of this bird except its feather. But by and by one solitary specimen was discovered, which is now in the British Museum. That solitary specimen is unfortunately devoid of its head, but there is this wonderful peculiarity about the creature, that while so far as its feet are known it has all the character of a bird, all those peculiarities by which a bird is distinguished from a reptile, when we examine the vertebral column, it is unlike a bird and like a reptile. It had a long tail with a fringe of feathers on each side. We find that division of the wing which corresponds with the hand, and the wing itself differing in some very remarkable respects from the structure it presents in a true bird. In a true bird the wing answers to these three fingers—the thumb and next two fingers of my hand—and these bones behind the fingers which I am touching are all fused together in one mass—anchylosed, or co-ossified, as we say—and the whole apparatus except the thumb is bound up in a great sheath of integument, which supports the feathers of the wing; the edge of the arm, etc., carrying the feathers. It is in that way that the bird's wing becomes an instrument of flight. In this bird—the Archeopteryx—the upper arm is like that of a bird; these two forearm bones are more, or less like that of a bird, but these fingers are not bound together—they are free, and they are all terminated by strong claws not like a bird, but evidently by such a structure as reptiles possess, so that in this single Archeopteryx you have an animal which becomes to a certain extent the midway place between a bird and a reptile. It is a bird so far as its hand and limbs are concerned—it is essentially and thoroughly a bird in the fact that it possesses feathers, but it is much more properly a reptile in the fact that its anterior limb has separate bones resembling the fore-limb of a reptile. All these cases, so far as they go, you will observe, are in favor of evolution to this extent, that they show that in former periods of the world's history there were creatures existing which overstep the bounds of all existing classes and groups and tend to fill up the intervals which at present exist between birds and reptiles in a much more striking manner. I don't say that this is to be done by looking upon what are called the Pterodactyls as the intermediate form between birds and reptiles. Throughout the whole series of the mesozoic rocks we meet with some exceedingly remarkable flying creatures, some of which attain a great size, their wings having a span of eighteen or twenty feet or more, and these are known as Pterosauria or Pterodactyls. We find these with a bird-like head and neck, with a vertebral column sometimes terminated in a short tail, and sometimes in a long tail, and in which the bones of the skeleton present one of the peculiarities which we often consider are most characteristic of birds—that of being excavated and filled with air, or having pneumatic cavities, which make the creature specifically light in its flight.

(To be continued.)







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CHICAGO, ILL., FEBRUARY 10, 1877.

"Well, What of It?" Having in our last issue of the JOURNAL contemplated, in the light of the Philosophy of Life, the immortality of the soul, we now proceed to consider the importance of a knowledge of its mission and destiny as revealed through the ministrations of angels—men and women now occupying the higher spheres of Spirit-life, who once lived in physical bodies as we now live.

The first question that arises in the mind of every thoughtful person (when the great change called death is passed by a beloved husband, wife, parent, child or some other loved one), is, "what is his or her condition now, and where is he or she?"

To this inquiry there would be no response, if there was an impenetrable wall separating the spiritual from the material plane of life. Thanks to Spiritualism, the impenetrable wall that old theology has assumed to exist (when they say of the loved one "he has gone to that bourne from whence no traveler returns"), is demonstrated to be but a thin gossamer veil that is hourly being rent asunder, revealing the grand truth that myriads, aye, all of the loved ones that ever lived, notwithstanding they have passed the so-called "dark valley and shadow of death," yet, though unseen, walk the earth and the spheres of Spirit-life as natural and real as when clothed upon with mortal bodies; nevertheless the *stolid* exclaims, "Well, what of it?"

Untold millions have been filched from the hard earnings of the poor, through fear that if not bestowed in accordance with the demands of the priesthood, the loved ones who had already passed the portals of death, would be eternally lost, and that they too would subject their own souls to never-ending hell torments.

This fear of hell, torments and the chief of the damned—His Satanic Majesty, who, it is said once was an "angel of light," is the potent means used to filch money from every Catholic devotee from week to week—year in and year out; from century to century, under every conceivable pretext.

The priesthood profess to be vice gerents of an Almighty, whose attributes according to their interpretation, would disgrace even a Nero.

The poor ignorant devotee, (and they seek to keep all such in ignorance, as we will show before we close the consideration of this subject) are made to believe that the dead can be saved from purgatorial torments by the saying of mass (machine prayers) by the priests, and to that end, heavy contributions of money must be paid by the surviving relatives.

But says the Protestant, it is the Roman Catholic priesthood alone who believe in prayers for the dead—the Protestants hold that "as the tree falleth so it lieth," that if one dies before his salvation is made sure by the washing of his garments in the blood of Christ, endless torment is certain.

But, says the inquirer, how is all this to be attained? This washing in the blood of Christ, I don't quite understand? The Catholics hold to about the same thing, but they express it in different language. Does it not all amount to about the same thing? Do you not all in substance believe and teach that great is the mystery of godliness; but if you keep and perform all the ordinances of the church, keep your eyes closed against any new light, even to the absolute denial of all truths in the natural sciences, and all observations of spirit phenomena, under pain of ex-communication from the church, (which is equivalent in the estimation of the ignorant devotee to a sentence to endless hell torments) and above all else that you contribute freely to the expense of sustaining the priesthood, you will be saved? Indeed is not this the godliness which you declare to be so very mysterious?

There is in very truth a wonderful degree of mystery about the salvation preached of, and believe in. Mysterious is the plan, and still greater is the mystery that requires such a plan of salvation as theologians

tell us about. The natural inquiry is, if God is infinite in wisdom and the creator of all sentient beings, why did he create them with such miserable hell-bound tendencies, as to require such a plan of salvation? and where is the justice that accepts of the suffering of a good man or a God, if you please, for the wrong-doing of another?

And in view of the every day teaching of the Moody's and Sankeys scattered all over the world, and of which the above is no exaggeration, do you still inquire "even if Spiritualism be true, what of it?"

Why, the very rudiments of Spiritualism set all such fallacies at naught and places before the world the Philosophy of Life as a substitute for all religious dogmas, be they held as such by Hindus, Chingamen, Tartars, Egyptians, Mahomedans, Jews, Christians, or Pagans generally.

Why, what of it? do you say in view of the horrors that have been in past ages, and are daily being perpetrated in the name of religion, and in view of the untold millions of money that are filched from simple devotees to maintain religious systems, that support caste in society, to the end of keeping the poor in abject poverty and ignorance, and while they make the rich richer and the yoke of servitude more intolerable to be borne?

Spiritualism breaks the yoke of bondage and says to every soul, you possess within yourself the germ of infinite possibilities. You are destined to the heavenly sphere of an archangel; and knowledge is the true Savior that will disenthrall you from the heavy burden of besetting sins and clear the pathway that leads to that celestial sphere. It bids the vilest sinner to look up to the high destiny that awaits him, and bids him to extend his hand upwards, and grasp the rounds of the ladder of eternal progression, with an aspiring soul for the goal that will crown his efforts.

It teaches that there is no escape, through the blood of Christ or by any plan of salvation, from the penalties of violated laws. It teaches that as we live in this life and leave it, so shall we find ourselves on entering the second sphere of human existence. If we are low besotted debauchees, if we are steeped in crime, if we are mean and miserly, just such characters shall we carry to Spirit-life—a life where the true character we bear, be it good or bad, will be open to the scrutiny of all, no longer to be disguised by the cloak of duplicity.

In view of these and many other facts, should not Spiritualists act together as a unit for the adoption of means—legislative and otherwise—for the elevation of human character? Let our teachings through united action become potent throughout the land.

Spiritualism teaches that like attracts like. Hence it follows that if a man or woman would have the good, the noble and the true for associates in the after-life, that real goodness, nobleness and truthfulness must be the aim in this life—no trifling cloak, no religious pretense, no social caste, will serve to carry one to a sphere to which he does not truly belong.

Spiritualism teaches men and women that the reeking filth incident to the passionless plane of life obtains in the lower spheres of Spirit-life, and to it gravitate the inmates of the slums of mortal life, when death eases their degraded life of debauchery. On the contrary, the noble aspiring soul on entering Spirit-life, gravitates to the sphere of knowledge, goodness and truth, for which it is fitted and to which it aspires. It finds that the loved ones of similar aspirations, have long watched and prepared for the newborn soul, and the home to which he or she is thus welcomed resounds with anthems of joy unspeakable.

It is the intrinsic goodness of one's own soul that carries him to a blessed sphere of existence, as truly as the magnet is attracted to the pole. No saving grace, no blood of Christ, no plan of salvation, no power in heaven above or in hell beneath can carry a soul to any other sphere than that to which it is fitted by the eternal and immutable principle of endless progression. As the soul progresses, so it mounts higher and higher, from sphere to sphere in Spirit-life, and even the inmate of the lowest hells will gradually sicken of his filth, corruptions, stench, and vileness, and finally aspire to that which is better, and that aspiration of the soul will raise him from such degradation to a less ignoble life—to such the Christs often descend on entering Spirit-life to preach the gospel of progression, and to such preaching, millions with joy unspeakable listen, while tens of thousands daily replenish the lower hells of Spirit-life from the mortal shores.

Spiritualism is the Christ preaching to mortals, and warning them not to rely upon "a plan of salvation" nor the "blood of Christ," to avoid the horrors of the hell of Spirit-life, but to rely upon a truly good and noble character, with an aspiration for the good and the true for associates, here and hereafter. The real aspiration of the soul carries it to that heaven desired.

Thus we present to our readers the condition of the souls of mortals in after-life. Of its whereabouts we will speak hereafter.

In our last week's article upon this subject we spoke of the final result of the analysis of the human soul, or of its primeval condition as a simple germ of life. We found it a single unextended point—a monad—pure spirit. We found an infinite sea of life. The sea of life abounds with undeveloped germs of beings eternal and uncreated. We hastily alluded to the fact, or should that matter in its final analysis is naught but spirit, and that all matter is per-

vaded by spirit, even as human bodies are pervaded by spirits of the genus homo.

Thus analogically reasoning we conclude that all material things are immersed in and pervaded by the infinite sea of life referred to.

In view of these premises the soul of man after the death of the body is upon the spiritual plane of life, and that plane is unbounded—infinite. Hence it follows, to be in Spirit-life is not necessarily to be removed any distance from the place inhabited before the death of the body; and as the desire or aspiration of the soul determines where it will reside, and as old haunts have a peculiar attraction for people in this mortal life, like desires would for a time at least after death, attract disembodied souls to the friends and places most dear to them in earth-life.

But as the child becomes weaned from its mother's bosom and is self-sustaining, so the human soul in time becomes weaned from mother earth, and goes out in search of new attractions and seeks new ties and aspires to nobler scenes for which it has a taste and adaptation in the great house of many mansions of the eternal.

"Well, What of It?" will be further considered in our next issue.

THE KEY! THE KEY!

Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER VI.

SUICIDE! SUICIDE!! SUICIDE!!!

In cases of misfortunes, despondency or incurable sickness, one feels as if in a maelstrom, beset with darkness, and beset with insuperable difficulties. The mind acts like a microscope, and trifles become of mountain size, obstacles in the pathway assume gigantic proportions, and the little cloud that hovers around your head expands into appalling proportions, and under those feelings a key is sought which will extinguish life and open the doors of the Spirit-world, expecting to realize there what you could not here. A striking example of this characteristic (as related in Primitive Christianity, by Dr. Crowell), and the folly and sinfulness of self-destruction, induced as it often is by business disappointments, was furnished in the case of a Mr. A—, who with his family, consisting of a wife and three children, were about the year 1857 residing in the Grass Valley region, California.

He was working what is there termed a tunnel, that is, opening a communication in a horizontal direction into a hill where gold-bearing quartz was supposed to exist. His pecuniary means at the outset were limited, but as the indications were promising he expended every dollar upon the work. When all was gone he worked alone, and supported himself and family upon credit afforded him by the traders. In time this means of subsistence became exhausted, and actual want stared him in the face. He had apparently no resource, and in his utter despondency, and with the consent of his wife, he procured some strychnine, and assembling his little family he administered a portion of the fatal poison to each, and then to himself. The ensuing day they were all found calm and placid in death. Their burial was at the public expense, and after this had taken place the meagre household effects, together with the mining claim, were attached by the creditors and sold by the sheriff. The person who bought the claim did not desire to keep it, and soon for a trifle it passed into the hands of another, who a few weeks thereafter determined to work it. This he proceeded to do, and before the second day's labor was finished the long-sought, fatal treasure was revealed to sight. That for which poor A— had sacrificed fortune, hope, and life, and in the failure of the pursuit of which he had committed murder upon his best beloved, had now become the reward of another, who had neither toiled nor sinned for it. A little more trust in Providence, a little more courage to bear and suffer, would have tided Mr. A— over all his difficulties, and his good fortune would have been a subject of envy for thousands—for the mine proved to be a rich one, and has since yielded its tons of pure metal. It has been truly said that half the ills we hear within our hearts are ills because we heard them.

What a deliberate crime! He fails to realize his expectations here, and therefore becomes a criminal—a murderer! Does a person who fails in business, who is despondent, or who meets with a misfortune, a right to seek greater happiness by forcing open the doors of the Spirit-world, or by forcing his way into your house and appropriating such things as he desires? Is there no such thing in the Universe of ours as a misfortune? Some say no; we say yes! The deformed imbecile, Edward F—, stamped with the spurrities of his mother through pre-natal influences, met a positive misfortune when reposing in the womb. Dr. Vincent Ilsheliff was fiendishly shot by some marauding bushwackers, riddling his body with sixteen buckshot. The blackened devils who perpetrated the deed yelled like fiends and ran. Mrs. H— was the first to reach her poor murdered husband, and found his arm and neck broken and six bullet holes in his breast. A short time after she gave birth to twins, one of which bore all the marks of the murdered father: six bullet holes in its breast, and arm and neck broken.

In these cases, we have a positive misfortune; Edward F— was too imbecile to gain knowledge and experience on the material side of life, while the twins were deprived of the same altogether. If you close your eyes throughout the day, who can bring back the same light to you again? If through suicide you close your eyes on the material side of existence, by what process can you become fully familiar with its laws, and be the recipient of the experiences it presents.

There is a vast difference between the hot-house plants and those cultured in the open air in their native clime; the latter are stronger, more brilliant in colors, their aroma is sweeter, and their presence more enchanting. With spirits there is a like difference. Gaze at that wise old sage; his eyes are brilliant with the innate fire of genius, and his countenance seems to sparkle with those rare gems of knowledge selected from the fount of wisdom. His presence is commanding, and his majestic form seems to scintillate with that innate power which germinated from experiences gained by traversing the current of life from the cradle to ripe old age, and then onward in the realms of the Spirit-world. The angels would have called him a God—so beautiful in features; so brilliant in thought, so sublime in his utterances, so fascinating in his actions. He traversed the fields of earth until a hundred years crowned him with their vast riches and achievements. But there stands one who has had no earthly experiences, and what a vast difference between the two. True, his nature blooms with goodness, and his presence sheds sunshine on all. His voice is clear, musical and sweet, and a dreamy loveliness seems to pervade his whole nature. He is not as compact, as commanding or as forcible as the other who developed amidst the vicissitudes of earthly life.

Indeed, each one needs the experiences of this earth-life. Socrates, whose erudition at one time illuminated the world, was persistent in his condemnation of suicide; and Plato, writing as a law-giver, compared suicide to one who deserts his post on the field of battle, or who acts the part of a miserable coward. Mohamet, expressly forbids suicide in the Koran, and the crime in consequence is very rare among the Mohammedans. The Roman Catholic, Greek, and Protestant Episcopal churches will not permit of reading the burial services over the body of the suicide, except in case of one who died insane.

Considering the peculiarities of this crime, says Buckle, it is surely an astonishing fact that all evidence points to the conclusion that suicide is merely the product of the general condition of society, and that the individual felon only carries into effect, what is a necessary consequence of preceding circumstances. In a given state of society a certain number of persons must put an end to their own life. Very true, perhaps, but that does not make suicide right. One step in the prevention of suicide is to cultivate a strong public opinion against it. A wishy-washy justification of it has caused many who were halting on the verge, to take the fatal leap, just as the free-love infamy has resulted in breaking up many a family united in the bonds of happiness and love.

In our conclusion of this subject, we say, seek no key to stealthily open the doors of the Spirit-world. Bravely contend with the storms and vicissitudes of life, and by so doing gain positive strength. Life on the material side of existence, imparts to the spirit of one who is true to himself and those around him, a nobility of character, an energy of purpose, a brilliancy of thought, and a clearness of perception, that can not be otherwise obtained.

Moody's Modus Operandi.

Two thousand five hundred souls saved from the tortures of the Orthodox Christian hell! Such is the grand result, as near as may be estimated, of the Moody and Sankey revival of ignorance, bigotry and superstition in Chicago. What a miserable farce!

Were justice satisfied, instead of a Dr. Slade being persecuted under obsolete laws of England because, forsooth, he maintains a subsistence by suffering his organism to be used as an instrument for the demonstration of man's spiritual existence, we hazard the belief that those who pretend to be instruments for the saving of souls from the fruits of wrong, doing should be forthwith summoned before the bar of an enlightened public opinion to answer the charge of obtaining souls under false pretenses.

But, says one, "Almost persuaded to be a Christian!" "There must be something in it, because no man could work such wonders of himself." We will tell you, friend, what there is in it, as we view it; and we Spiritualists have studied matters of this kind with some care.

You no doubt have heard of some species of snakes that charm birds so that they may seize them as easy prey. You have also heard of, if not witnessed, the process by which some men are enabled to tame wild and ferocious animals—lions, tigers, serpents, vicious and ungovernable horses. Perhaps you may have seen some of the workings of Mesmerism; and also observed, if you are sensitive, the oppressive or exhilarating effects produced upon your sensibilities by coming into contact with assemblies of people in a bar room; theatre, church or elsewhere; or if very sensitive you feel very uneasy when a "certain person" is present, and on the other hand you feel "so delighted" with the presence of some other friend or even stranger upon the first meeting.

In observing these phenomena with the senses of the spirit or inner perception, it is seen that they do not have their origin in

caprice, but that they have a basis of reality. It is seen that what is termed physical nature is but the diversified embodiment of a varied and universal soul-life, which is governed in its special manifestations by its own nature and by the material conditions imposed. This soul-life when concentrated at any point forms an individual entity capable of wielding influence upon contiguous entities with whom it ever reciprocates in the exchange of infinitesimal particles of itself. These emanated particles are densest within a short radius of the soul-life from which they proceed, and form a complete envelope for it. In human beings this envelope may be termed the personal atmosphere. Not only is there a constant interchange going on between contiguous personal atmospheres, but particles of the soul-life or atmosphere of each individual escape and impinge themselves upon all surrounding substances. Thus the walls of dwellings, of public walls, articles of furniture and apparel become saturated, so to speak, with the individuality of human souls.

On the walls of the grog shop the keen, quick vision of the spirit can read the lives of the drunkards and debauchees who have held midnight revel there, and oh! what a vision—it is. On the walls of the house of social shame and profligacy the spirit shrinks to read the life histories written there. It shudders to behold the hideousness of the garment woven for the licentious to wear. The vaults of the miser reflect from their walls the vivid likeness of him who is wrapped up in the blighting coils of greed and whose soul-life all darkened and shriveled has turned upon itself and is gnawing at the very foundations of its miserable being. But the heaven-born soul, untrammelled by deeds of darkness, basking in the golden atmosphere of its own lovely nature, ever imparts its sweet graces and loveliness to all within its glorified sphere.

The Tabernacle, filled night after night, with firm and zealous Christians steeped in the one overwhelming conviction that the Lord is about to manifest himself powerfully for the saving of souls through his chosen mouthpiece, Moody, became highly charged with soul-essence derived from the seething incandescence of thousands of Christian souls; and he who could withstand so potent an assault must needs be sunk so low in the scale of soul-life that all perception of soul is blunted, or else be exalted to that high eminence of rational individualism, which lets no stranger truth in save by the doorway of pure reason and intuition.

This is one of our keys to the "secret" of Bro. Moody's power. Another is the great personal influence (soul-atmosphere) of Bro. Moody himself. In Mesmerism the belief of the subject that he is going to be mesmerized is a condition precedent to the successful performance of the experiment. So on the part of the sensitive "sinner" a belief that Moody is going to convert him paves the way for the exercise of that gentleman's mesmeric powers, which are large because of his super-abundant soul-atmosphere. So that with subjects ready to receive what may be said, and with Mr. Moody endowed as he is, had he had to his mesmerized audience, "A caterpillar is crawling over each of your necks," nine-tenths of them would have felt the soft caresses of that beautiful creature and the feminine outbursts of terror would have baffled description.

One more "secret" revealed and we think we have a perfect key to the mystery. Ignorance and fear have played prominent parts in all so-called religious revivals since their inauguration. Had these 2,500 converts, more or less, been thinkers and in possession of a knowledge of that part of the Philosophy of Life taught by the evidences of Spiritualism, Moody's harvest would have been as light as the contents of his frontal cranium.

Dr. Mansfield, the Medium.

We learn that Dr. J. V. Mansfield is in Washington, D. C., giving remarkable tests of spirit presence. Dr. M. has for a long time been before the public as one of the most convincing test mediums.

He now not only gives all of his old phases of mediumship, but he goes before a public audience, at the close of a public lecture, for instance, walks up and down the aisle and describes the deceased friends of people present—giving names in full. Our correspondent informs us that he was present at a meeting at Masonic Temple, Washington, one Sunday, at the close of which Dr. Mansfield gave twenty-six indisputable tests in the presence of the audience.

Dr. James Keck, of Montgomery, Kane Co., Ill., recently gave a course of lectures on Spiritualism at a School House, which is often occupied by the different religious societies for meetings. His appointment aroused the ire of certain very devout Christians, whose bigotry could not tolerate spiritual lecturers, and they warned him to desist from his engagement. Nothing daunted, Dr. Keck delivered his course of lectures to the satisfaction of the friends. Bro. Keck is right—never be intimidated by any opposition—do your duty manfully, and all opposition will disappear. The Doctor proposes to keep in the field, and will organize societies whenever a few Spiritualists will aid him in so doing.

Dr. Mansfield, the well-known medium for answering sealed letters is soon to pay Chicago a visit. We bespeak for him a cordial welcome.







Voices from the People.

The Consumptive's Reply.

My pulse of life is fluttering at my heart, And soon 'twill cease for ever. These faint words...

Mad Spiritualists.

10,000 persons of unbound mind are now confined in the Lunatic asylums of the United States...

The Keys.—O. Lambert, of American, Kan. writes:—We see that you are in search of the key...

Mrs. C. M. Morrison.—L. D. Rouse, of Upper Lisle, N. Y., writes:—I recently spent two weeks in Boston at the home of Mrs. C. M. Morrison...

Endorsement.—J. B. Wheelock and wife, J. K. McMillan, Elias Bassett, A. F. McGinnis...

Lowell, Mass.—M. H. Fletcher writes:—The First Society of Spiritualists of Lowell, Mass., have made choice of the following officers for the ensuing year...

Artistic.—We understand that the beautiful portrait of Thomas Paine, painted by Addie L. Ballou and placed by her and a few other liberals across Montgomery street on the 4th of July, is for sale...

Dining Grace.—Mr. Peter Bauta, a ship-carpenter, 35 years of age, living at No. 100 Ninth street, Brooklyn, E. D., received a compound fracture of the left leg July 2d, 1860...

Psychic Force and Electricity.—C. F. Varley, C. E., F. R. S., the well-known electrician of Abingdon, Cable Lane, after a long course of experiments, is unable to detect any distinct connecting link between the psychic forces and those of electricity and magnetism...

The above scores one for Moody, and we gladly announce the fact. That the attention which he received from Moody and his followers, had a beneficial influence, no one will deny.

Farewell to 1876. Farewell, old year, farewell! Time rings thy funeral knell. While hearts with sorrow swell...

The Impostor.—Mrs. Bennett, the West End Medium, gave an expose of the means by which she gulled and deceived the public for so long a time...

New Durham, Ont.—J. S. Weaver writes:—Why not persuade Prof. Starr and all other impostors to openly explain to their audience the exact method of doing tricks...

Development.—John Pittcairn, of New Lisbon, Ohio, writes:—All development of life is from the interior to the exterior, and it is by the opening up of the interior that spiritual faculties...

Another Medium.—N. W. Brown, of Nederland, Col., writes:—We are in communication with the Spirit-world through the mediumship of Arthur Cheesewright. Our circles consist of rosy-tongued, slate-writing, drum-beating, bell-ringing, guitar-playing, and materializing of hands and arms...

Recalled to Mind.—The burning of the cathedral at Santiago, in Chili, was one of the most terrible disasters of modern times, called to mind by the burning of the Brooklyn Theater...

As the Catholics frequently ask why the spirits did not point out the whereabouts of Charlie Ross, it might be well to inquire why God did not prevent that terrible disaster at Santiago, Chili...

Detroit, Mich.—Dr. A. B. Spinney, of 304 Woodward avenue writes:—The cause of Spiritualism is again taking on new life in our old bigoted city. Capt. H. H. Brown has discoursed to us during the last two Sabbaths...

As is well known, Dr. Monck was arrested in England on account of practicing his mediumship. During his temporary confinement, the spirits it seems, were not idle. The spirits liberated Peter, but those who controlled Dr. Monck did not feel justified in breaking the laws of the land...

Spirit Vision.—C. H. Doty, of Atkinson, Ill., writes:—I received the following statement from Mrs. Sargent, the widow of Capt. Sargent, master of the vessel spoken of in the incident...

We are glad to know that scientific men are interesting themselves in Spiritualism, and investigating it from a scientific standpoint. Electricity, however, is a subtle agent; one that has received the attention of men in all ages...

Trance Mediumship.—In this department we shall be told that the Spirit-world is perhaps a very poor judge. We have heard it asserted that if France-mediums were only better educated...

It seems to us that if the trance medium is educated, the spirits have a far better basis on which to act than they otherwise would, and could give us more advanced ideas. If the brain has never been stimulated by the action of scientific thoughts...

Notes from Boston.—Geo. A. Bacon says:—The Journal reached me on New Year's day, looking as bright, handsome and attractive in its new dress as the morning star when it was first published...

Huntsville, Ala.—James D. Tatum, Com. of Intelligences, has not only known me for many years, but has also read and read with so much interest as the Religio-Philosophical Journal, and if we ever get out of our political trouble...

New Lisbon, Ohio.—John Frost writes:—Although we have not been favored, as a community, with either lecturers or mediums in behalf of Spiritualism, we are nevertheless in the interests and influences. A short time since we were visited by Mr. and Mrs. Fay, the latter a medium...

Interesting Items.—Chas. E. Brown, New Albany, Ind., writes:—Mother requests that I should let you know that we are not forgotten by our friends in Spirit-life. She is in her 60th year and enjoys good health...

Spirits in Prison.—Dr. Monck on rising was received with loud applause. He said, that by the advice of his legal adviser he should refrain from saying anything concerning the case he was liable for contempt of court...

As is well known, Dr. Monck was arrested in England on account of practicing his mediumship. During his temporary confinement, the spirits it seems, were not idle. The spirits liberated Peter, but those who controlled Dr. Monck did not feel justified in breaking the laws of the land...

Spirit Vision.—C. H. Doty, of Atkinson, Ill., writes:—I received the following statement from Mrs. Sargent, the widow of Capt. Sargent, master of the vessel spoken of in the incident...

Capt. Sargent said, "I fear the vessel! They did not intend to take the mate and I said, 'We are saved!' I could see and hear everything. They were near Kennebunk on Wood Island, near the light house. The crew was not large enough for them to turn around, and they had to come to Portland to get a tow boat to get them out...

Tests, Etc.—In behalf of facts, and what I think is truth, will you allow me space to state them, and show that "cheats and delusions" are rampant, some honesty and truth remains? I have seen a written communication from right to left, the writer ignorant of its meaning until told to hold it up before a mirror...

Occultism.—W. J. Atkinson, M. D., V. D., of Pisgah, N. C., writes:—There is in man a certain faculty, which enables him in search of the hidden mysterious things of nature...

A Lesson in Mediumship.—Capt. H. H. Brown writes:—I have often been pained at the unjust criticisms passed upon the mediums, and much more deeply pained at the want of gratitude or even simple thankfulness manifested towards them...

As is well known, Dr. Monck was arrested in England on account of practicing his mediumship. During his temporary confinement, the spirits it seems, were not idle. The spirits liberated Peter, but those who controlled Dr. Monck did not feel justified in breaking the laws of the land...

Singular Incident.—The Biddford (Me.) Journal says:—Last week the sloop Ida May lay at Government wharf, near the mouth of the Kennebunk River, with one man on board, Freeman Gove, who was in the cabin asleep...

Of course, if Psychic Force or Unconscious Cerebration did not cause the singular premonition, what did? Unless an intelligent premonition, speaking in no uncertain language, it must have originated from an intelligent source—from spirits. Such premonitions constitute irrefutable evidence that spirits can communicate...

Good Test.—R. S. Thompson says:—I visited Mr. Mansfield while here in Philadelphia, Penn., and wrote questions to different spirits, and then folded the paper several times, making it impossible for Mansfield to see the question, and set at least twelve feet away from him, yet every question was answered by some one touching him, and every skeptical, but that Mansfield did not answer them, I am satisfied. We are growing stronger in Spiritualism here every week and intend organizing...

Organization.—Dr. J. C. Hoffman, of Chicago, Ill., writes:—All Spiritualists owe their best thanks to you, for your earnest endeavors at organization. It has often appeared to me an impossibility to unite all Spiritualists, and thus by proving our strength, remove the odium still clinging to us...

Olympia, Washington Territory.—Mrs. C. P. Cummings writes:—I was greatly interested in those articles "Is the Devil Dead?" particularly the concluding part. But I always feel great interest in all that is published in the Journal...

Funerals of Spiritualists.—In England, Australia, France and some other countries, Spiritualists have adopted a burial service that is in harmony with their belief concerning the future state, and the change called death. In place of mourning emblems and dirges, they have bright colors and cheerful music...

Angels of life and death alike are His! Without His leave they pass no threshold o'er! Who, then, would wish or dare, believing this, Against His messengers to shut the door?

Among a certain class you will always see an extravagant display at funerals. Among the wealthy \$1,500 is often expended for flowers alone! If the funeral is held in a church in New York City, the music will cost \$60.00, organist \$15.00, organ blower \$5.00, and each of the quartette \$10.00...

Brief Mentions.—Bro. D. A. Eddy, of Cleveland, Ohio, speaking of Mrs. Kate Blake's visit, says:—There has been here on a professional tour, says "The Lady is a splendid medium, a full match for Dr. Slade." In answer to Bro. Floyd, of Springfield, Ill., we would say that Mrs. Anna Stewart is regarded as a genuine medium. I. K. McGinnis, of Moline, Ill., writes:—"I recognize the idea that advanced spirits are world-builders." O. G. Richards, of Eudora, Kan., writes:—"It is a burning shame for one to read your excellent and outspoken paper and not pay for it. I get it every Saturday evening, and it furnishes me splendid reading for Sunday. I take nearly a dozen different papers, but yours is the best of all. In fact, I do not know how I could get along without it. I have been a subscriber to it for years, and always expect to be if it is the same in the future as it has been in the past." Dr. Ed. H. Denslow, President of the Society of South Boston, writes:—"The past two weeks Mrs. H. Morse has been in our city, delivering a course of lectures to large and interested audiences. As a successful organizer, she has no superior in the whole field of lecturers. The result of her labors is a society numbering nearly one hundred working members. Our Society obtained from you, through Mrs. Morse, the book containing a copy of Constitution and By-Laws of the Society for the year 1876. The Cook, writing from Hastings, Minn., says:—"I closed a good work in Lake City on Wednesday, coming on here the same day. I was in Lake City over Sunday also, and though I had not large audiences at my lectures, I nevertheless made many acquaintances, and I trust laid the foundation for future work here. Here I had a demely packed house of hearers, and through the kindness of Mrs. Snow, of Amboy, Mich., writes:—"A good materializing medium could do well in this place. At my house I have room and a good cabinet." J. T. McKee, of Butteville, writes:—"We have organized and adopted the articles of association as published in your paper." L. J. Richardson, of Montville, Mass., writes:—"The Bible is the fountain of all true wisdom, and the only one that can give the world of more importance to me and give it more attention." Bishop Beale writes:—"I have been holding meetings here and at Perry and North Madison with marked success, and succeeded in quenching the feeble fires of an Orthodox revival meeting just in progress. I labor for the cause of spirit-communication and the Journal." Ellis Davidson, Blue Mountain, Ill., writes:—"I am taking the Religio-Philosophical Journal; it is food for my soul. I thought if the Little Bazaar were anything like the Journal, I would like to have it for my children to read as well as myself." B. T. Adams, Nashville, Tenn., writes:—"You have been kind enough to send me the best spiritual paper the world ever had, one year in advance, and in the honest enough to pay you, and show my appreciation of your kindness by paying 6 year in advance." John Rosemond, of Hillsboro, N. C., writes:—"I must have the Journal; my children love to read it, my friends beg for it, and tell me after reading it, that in their opinion, it is right in everything." T. H. Montgomery, Lanark, Ark., writes:—"Your articles on organization are by far the best I have ever read. I think I can do a great deal for the cause of Spiritualism, and I think I will try to do it. Frank Winn, of Jackson, Ala., writes:—"I send the Journal to my neighbors. Some read it and commend to contents; others will not read it, yet condemn it—thus an interest is awakened, that extends to the people." A. Holmes, Hamilton, Ont., writes:—"The objection I find to some of the writers in the Journal is not that they are not Spiritualists, but that they are not regarded as such. I wish to see. The fault may be in me, as I was brought up a Baptist." Mrs. A. Howard, of Rochester, N. Y., writes:—"The Journal is a fount of living light. It has done much towards my development, and I love it for the good it does for mankind generally."







OVER THE RIVER.

BENJAMIN MOORHOUSE.

Mount Lebanon, N. Y.

Musical score for 'Over the River' with lyrics: No longer we shrink on eter-ni-ty's brink, Nor wish for a fur-ther de-lay; Clean robes are pre-pared for the jus-ti-fied souls, And an-gels are guard-ing the way.

2. While nearing the stream, in vision I see A structure rise noble and grand; 'Tis not built on any false dogma nor creed, 'Tis a bridge to the fair summer land. Chorus.

GROW'S OPERA HALL. Mrs. Richmond gives Her Views in Reference to Scarlet Fever and Diphtheria.

On Sunday morning, Jan. 29th, our reporter was present at Mrs. Richmond's lecture, and made an abstract thereof, and as the following answer to a question by one of the audience, is of special interest at this time, we hasten to give it to our readers:

QUESTION.—What is the best prevention and cure for Scarlet Fever and Diphtheria? ANSWER.

It is supposed by Science, and is undoubtedly true, that each of these diseases is the result of animalcules existing in the atmosphere or in a latent condition in the system; sometimes in a latent condition in the system developed by sudden change in the atmosphere or exposure; sometimes in the atmosphere and imbibed through inhalation of food, water, and even clothing. There is only one preventive, absolute knowledge of the laws of health; absolute pure air, proper sunlight, good water and wholesome food.

The earth in its present condition of development, and humanity with the present knowledge of sanitary law, has not yet made that possible; but approximate stages of knowledge can be arrived at by constant vigilance. Among children with whom Scarlet Fever is generally universal, or in Diphtheria which attacks children more frequently than adults, there is to be constant care over the water, diet and the general condition of the body. For Scarlet Fever some have supposed, especially Homoeopaths, that Belladonna forms the specific, but there is no specific in nature that can be applied without suitable adherence to the laws of health.

For Diphtheria, however, a simple remedy exists, which if taken in the first symptoms, will generally eradicate the formation. That is, one part of sulphuric acid to one hundred parts of water, to be used as a gargle; if an adult, it may be stronger, adding another part of sulphuric acid. By bathing in the dilution of sulphuric acid, the system may be released from the poison. But chiefly these diseases lurk around in dark rooms, dark corners and closets, places that are ill ventilated, and rooms that are unfit for sleeping. The germs of more diseases are sown indoors than out of doors. The formation of animalcules exists in certain conditions of the atmosphere; frosts destroy them, but they may exist in the system previously, and frost will develop them. The period of their formation is generally either in spring or autumn, and then great care and watchfulness should be kept over the children, and their rooms be well ventilated. But in most instances the family is liable to the contagion by the presence of the animalcules within the dwelling, or by its coming in contact with the other persons already affected. This as far as we can advise, without a more lengthy treatise on the subject.

ARCADE, N. Y.—H. G. Mosher inquires in substance, if all materialized spirits present themselves of the same size, and speak in the same voice. Such is not our observation. We have seen materialized spirits in Bastain, and Taylor's sances from the babe in the arms of a medium sized woman—spirit mother—through all gradations up to a large sized man, voices different; but very few spirits are capable of speaking above a whisper. Perhaps our interrogator thinks he has been deceived—maybe he has, but we advise him not to be too positive until he has made repeated trials for the truth.

ALBERT K. PEACE, late an inmate of the Auburn Prison, has printed two interesting circulars in regard to his imprisonment, release, and spirit communications, etc. etc. They are worth sending for—don't fail to send along a *dime scrip*. Albert needs a little money to pay for printing and postage. Address him, A. Kelly Peace, P. O. Box 281, Elmira, N. Y.

SLADE RELEASED. Special Dispatch, London, Jan. 29th.—The prosecution against Henry Slade has been dismissed.

Voice of Angels.

OFFICE OF PUBLICATION: NO 5 DWIGHT STREET, BOSTON, MASS. Spirit, L. JUDD PARDEE, Editor-in-Chief. D. K. MINER, Business Manager. D. C. DENSMORE, Amanuensis and Manager.

All Letters and Communications must be directed as above (postpaid), to D. C. DENSMORE. Price yearly, \$1.50 in advance. Six months, .75. Three months, .38. Single copies, .10.

The above rates include postage. Specimen copies sent free on application at this office. The above named eight page journal is published on good paper semi-monthly, and is richly worth all it costs.

It is claimed that the spirit, L. Judd Pardee, is the Editor-in-chief of the paper. Whoever it may be that edits it, the reader will find it filled with what purports to be communications of deceased people, of much interest—many of them not only of literary merit, but sound in spiritual philosophy. Bro. Densmore makes the following ANNOUNCEMENT:

As the Voice of Angels is now on a solid foundation, and is being issued twice a month, we desire all our patrons who will take an interest in getting subscribers for this paper, to retain (until further notice) twenty-five per cent of the subscription money, and send the balance along with the names.

In order to give as many as possible an opportunity to examine into the merits of this paper, we have been instructed by its angel editor to ask all who take an interest in its claims, to send a list of their friends favorable to the spiritual philosophy, that we can send each a specimen copy; after examining which, they will be able to determine whether it merits their patronage.

NOTE.—Subscribers are requested to write the name of the town, county and state in plain words; otherwise it may not reach them. D. C. DENSMORE, Publisher Voice of Angels.

J. MADISON ALLEN is filling a lecture engagement in Cleveland, O. An earnest effort is being made in that city to place the cause on a more permanent basis than ever before. It is the intention of the Society to maintain public meetings regularly through the present year. An excellent hall has been leased. Let other Societies "go and do likewise," and avoid the mixed influences of a room used for all sorts of purposes. Bro. Allen may be addressed at No. 24 Fulton St., care of S. Curtis.

MME. RUDOLPH SHEPARD, late of Wisconsin, arrived in the city last week. She claims to have rare mediumistic gifts, both as a test medium and inspirational speaker. Mrs. Shepard contemplates devoting her time to her mediumship, but as yet is undecided whether she will remain in Chicago or go on to Boston. If she concludes to remain in the City her place of business will be advertised in the JOURNAL as soon as she finds a desirable location.

Testimonial to Dr. Ormsbee.

My wife, aged (36) thirty-six, was for several years suffering with what our physician called Membranous Dysmenorrhea, a part or all of the lining of the womb passing away at every menstrual period. We visited the leading cities, and the celebrated physicians of each were consulted or employed with no permanent, favorable results. At last Dr. Ormsbee was recommended by a lady friend in New York, and on her urgent request my wife visited him, was treated part of the time every day, and part every other day for two weeks, and came home perfectly well, not only in that respect, but her appetite was restored, her color had returned—she was becoming fleshy and looked as she felt, well in every respect.

We then concluded to have our daughter (13), thirteen years of age, treated by him for menstrual irregularities, which seemed to defy the skill of our regular physician, unless she took medicine all the time. I took her to him. She received in all five treatments only, since which time she has had no disease or irregularities to complain of since last August. I wish to say that I believe the cures permanent, and that the wonderful powers of this man should be widely known.

H. M. GOODY, Davis Hotel, Philada., Pa.

Record Book with Forms of Organization, By-Laws, Etc.

The above 200 hundred page nicely gotten up Record Book, containing articles of associations, by-laws, form for keeping records, etc., etc.—printed from large, clear, new stereotype plates, are now being delivered to those who have heretofore ordered them, and will be forwarded by mail to any part of the United States or the Dominion, on receipt of the price.

These Record Books are sold at cost, for the purpose of facilitating the work of local organizations of Spiritualists. The cost of the book, with the nicely printed articles, by-laws, etc., ready for use, is sold for the same that a like Record Book would be sold for, by dealers without such forms.

Cost of the Book, sent by mail, at publisher's expense, \$1.50. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, P. O. Drawer 507, Chicago.

Little Bouquet Orphan Fund.

This fund we propose to use for sending the little gem of beauty to children in as many different families as the donations will pay. R. Butterfield, Sacramento, Cal., \$ 70 Who will next be inspired to a similar deed of noble charity? We shall report.

Contents of the Little Bouquet for February, 1877.

The Spirits Love Those who Forgive each Other; The Child's Invocation; The Calm of Death; Banian Tree; Wall of the Sailor's Wife; The Wanderer's Return; Science, etc., for the Young; The Two Hoppers; Practical Kindness; The Angel on Earth; The Empty Cradle; Gone; A Bird's Charity; An Affectionate Dog; Psycherration; That Bird; The Boys; A Knowing Bird; Love's Belief; Christmas in Serbia; Allie and the Angel; Habits of Industry; Cradle Song; The Zone of the 'Wishing-Day'; Sensation of Starving; Couldn't Kiss the Baby's Cheek; "Dick" and "Jim"; A Brave Little Child; Wonders of the Microscope; Varieties; The Philosophy of Life—Prof. Huxley on World-Building, in the Light of the Theory of Evolution, (Illustr.)—Curious. Terms \$1.00 per year. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

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MR. STEVENS.—Dear Sir: I am seventy-one years of age; have suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by friends to try your VEGETINE, and I think it is the best medicine for weakness of the kidneys I ever used. I have tried many remedies for this complaint, and never found so much relief as from the VEGETINE. It strengthens and invigorates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is recommended. Yours truly, JOSIAH H. SHERMAN.

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MR. H. R. STEVENS.—Dear Sir: I will most cheerfully add my testimony to the great number you have already received in favor of your great and good medicine, VEGETINE, for I do not think enough can be said in its praise. For I was troubled over 30 years with that dreadful disease, Catarrh, and had such bad longing spells that it would seem as though I never could breathe any more, and VEGETINE has cured me, and I do feel to thank God all the time that there is so good a medicine as VEGETINE, and I also think it one of the best medicines for coughs and weak, sinking feelings at the stomach, and advise everybody to take the VEGETINE, for I can assure them it is one of the best medicines that ever was.

Appreciation.

H. R. STEVENS.—Dear Sir: This is to certify that I have used your "Blood Purifier" (VEGETINE) in my family for several years, and I think that for Scrofula and Cancerous Humors or Rheumatic Affections it can not be excelled; and as a Blood Purifier and spring medicine it is the best thing I have ever used, and I have used almost everything. I can cheerfully recommend it to any one in need of such a medicine. Yours respectfully, MRS. A. A. DENSMORE, 19 Russell street.

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