Eruth Gears no Mash, Boms at no Suman Shrine, Deeks neither Place nor Applause; She wing Asks a Bearing.

VOL. XXI.

S. S. JUNES, EDITOR,

CHICAGO, FEBRUARY 10, 1877.

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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 alsent 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 Piatt 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 readblack 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, eceived a letter from a father inquiring lyn, 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 Spiritworld through Mr. Mansfield at Washington, to fathom the mystery if possible. Accordingly I wrote as follows: cordingly 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, and enclosing this in another envelope, and thought was in 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. Hämilton, formerly Miss Austin. I give it verbatim:

"Bear Carter:—I have been called by

"BEAR 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 perienced the same most excruciating death. My death was not unlike hundreds 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 sufering 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 snother sight I hope I may would throw a light over hundreds of the weiling. 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 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, not 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 beliefs that she was a victim of the Brooklyn alamity, and the friends of the lady will not 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 commucation she addressed me "Dear Carter." I think the lady saw and knew me in this life. She speaks of belag called by Mr. Murdock, who tells her that "I was the first Is not that remarkable in every view and

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 Mur-dock, 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 by which I had not addressed her, although of course it was her Christain and married name, and she makes it sure by her signa-ture. Is not that very individual and na-

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 poles to them in the sealthe following two notes to them in the seal-ed envelope which contained also the note ed envelope which to Mrs. Hamilton:

"John Pickering, nephew of my friend Thomas Pickoffing of New York,—Spiritworld:—Will'you please state to me if you were one of the victims of the late Ashtabula disaster 'eo-called, and if so, will you please state the manner and particulars of your death. Tellyme all about it, that I may publish it an a test.

A. G. W. CARTER."

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. WACARTER."

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 among the unfortunate that lost their lives in that fearful disaster. When we were be-ing '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 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. Elery 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 unher this accident reaches his cars! I was so injured in the fall—the 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

charles 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 man-ner in which you have interested yourself in our and unrele's behalf, we are Sincerely and Respectfully. Sincerely and Respectfully,

John Pickering, Chas. R. Pickering, Jan'y. 12th, 1877."

Jan'y. 12th, 1877."

This is also a notable communication as descriptive of the fate of two sufferers given by themselves, in the Ashtabala calamity. Their uncle Thomas, who by the way does not sank himself a believer in Spiritualism, has seen the joint communication, and he 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 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 instantant 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!

Spiritualism in England.

New York, January 21, 1877.

As a piece of gossip, the three great men of the Materio-scientific school, Tyndrif, Huxley and Carpenter attempted an investigation lately by holding a seance with/the Fox sisters (that were) Mrs. Jeneker and Maggie Fox Kane. The raps on the table and floor were profuse and loud, and while Dr. Carpenter, helding his stethescope 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-re-spect, and they disclaim having been trick-ing the world for thirty years with these

A -pressure on the government has been brought to bear to bring the case of Lankes-ter vs. Slade before the treasury. The prose-cutors are now the lords of the treasury, namely, Lord Beaconsfield, Sir Stafford Northcote, chancellor of the exchequer, Vis-count Chicton 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 surroising number of resolutions. the surface a surprising number of people whose opinions and investigations have hitherto been under-current and unknown 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 state-writing, of Katle and Maggie Fox's cappings, or ten thousand private table-turnings, is to arouse the spirit of war.

While one looks from a window and sees

pings, 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 are holding

at Bloomsbury, on a class of phenomena commonly called "materializations." Miss Kislingbury, a finely educated and very clever English women, 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 sub-divides into sections: 1. Duwhich she sub-divides into sections: 1. Du-plication. 2. Transfiguration. 3. Transplication. 2. Transfiguration. 3. Transformation. Miss Kislingbury 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 a much altogether to an extension, which implies so much—almost to an act of crea-tion—do occur. She explains how the me-dium 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 con-scious 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 if he be rash enough to seize the form he will find that

THE SPERIT 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 mo-ment 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 mis-taken. Miss Kislinghury thinks it is taken. Miss Kislingbury thinks it is time to extricate from the confused and ample mass of material which is accumulated at pass 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 understand-ing mind, and acknowledged by the true in

The chairman of the meeting remarked that unless the phenomena was differenti-ated it would be useless to apply any hy-pothesis to them. Each fact should be tried on its own merits.

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

of the medium was not released, but another body ppeared 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 revers, and some measurests believed in cases in which a person

had been told to go to a place very far dis-tant, and had projected what Swedenborg tant, 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 recognition, 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 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 control of the 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 sep

Transfigured as if they were a new and sep-arche individuality.

Many other speakers offered speculations on the surious and perplexing subject, giv-ing experiences and experiments, and rath-er 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 come a monometary ball, owing to 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 (repressible 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 Transition.

Passed to Spirit:life, at the residence of her daughter, Mrs. Thomas Udall, in the town of Wil-mot, Kenosha County, Wis., Mas. Hannan Jones, aged 89 years and 55 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 early age she came to Haverhill, N. II., to reside, and was married in 1889 to Joseph Jones; engaging in farming persuits in said town, and remaining up to 1850, when they came to this State and located on a farm in the town of Lamartine, Fon 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

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 abcess of the liver; and although for the last forty-eight hours the left side was paralyzed, cold and lifeless, and left side was paralyzed, cold and lifeless, and speech failing her, yet she could hear, see, and had the free use of the lisobs, of the right side until the last moment. And here in hercase I would state that there occurred a most singular phenomenal demonstration of spirit power over matter of which recorded anthentic 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 distance at least twelve miles in a direct line, she in harmony with immutable and unvarying laws, so far severed the connecunvarying laws, so say severed the connec-tion between body and spirit as to approach his bed, awake him from his slumbers, en-tered into conversation with him, and com-municated 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.

it a final adicu.

Funeral services were held at the house by Rev. Thayer, of Salem; after which her remains were scaled up from human eyes in a metalic 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, Fondu Lac County, to be delivered to her youngst 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 harman

Hannah.

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

On the succeeding night, after her carthly remains were on their way to Fon, du Lac County to be interred beside those of 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, loftler aspirations, and, above all, giving those satisfactory tests of the actual conditions of our departed friends, is soul food that perishe 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.

Eo. JOURNAL; -Having been ratled 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 ds 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. Bastian and Taylor's rooms, 180 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 soan 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 time. Spirits, seeming to be almost without number, touched our person, whispered their names in our ears, and many of them speke 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 sa-lute gracefully the friends they came to see, and sat down beside that friend and talked

and sat down beside that friend and talked to him or her in an audible voice, returning occasionally to the cabinet to gain atrength; 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. Matilita Fletcher, the noted lecturer from my state, who has, I am told, been a frequent attendant at these scances. Her deceased husband came out of the cabinet four times during the scance, 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, and came out of the cabinet to see her; one, a little girl three years old toddling out in

and came out of the cabinet to see her; one, a little girl three years old toddling oft in company with a young lady, and stooping 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, loy 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.

Des Molnes, Iowa.

Des Moines, Iowa.

RELIGIO PHILOSOPHICAL JOURNAL.

PHILOSOPHY OF LIFE.

CHAPTER XLVI. AS PUBLISHED IN VOL. 4. No. 10 OF THE LITTLE BOUGUET

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

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

EVIDENCES OF EVOLUTION-II. ROF. HUXLEY'S SECOND LECTURE IN NEW YORK THE THEORY TESTED BY FACTS.

THREE CLASSES OF EVIDENCE SEARING ON THE POINT-MEANING OF THE FACT THAT CERTAIN 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 THE LECTURE.

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 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 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 suprorted by athority 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, with, when traced back, would be found to how 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 favorable to it, and finally, how far tould be said to be deepended. finally, how far it could be said to be dem-onstrative. From almost the origin of these onstrative. 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 antiquifies 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, 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 mathed what foundation there was endeavored to ascertain by a very just and proper method what foundation there was for the light in a gradual and progressive change of a mals, 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 drew thence the conclusion, and a hasty one, that the evidence of such fact was alto-gether against the doctrine of evolution.

AN ILLUSTRATION-PROM-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 whirpool, and again upon Goat Island, in the superficial deposits which cover the in the superficial deposits which cover the surface of the soil of the rock in those re-gions, there are found remains of animals gions, 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 Nigara: 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 fairfoot a year are 30,000 years, and we are fairly justified in concluding that no less a period than that has passed since these shellish, 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 churge has taken place in which we have reterred, 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 se, but when we examine the rocks of the cretacious epoch itself, we find the remains of some animals which the closest serutiny 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 globimass of our chalk in England. That globigerina can be traced down to the globigerine, 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 carcies 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
of distinguish them one from another. If
we pay attention to these, we find that a 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 alcent isn. We find that that isn'ts repre-sented at the present day by very closely al-lied species which are living in the Pacific and Atlantic Oceans. We may go still fur-ther back about this evidence of closely al-lied species, and we find, for example, as I ned species, and we find, for example, as I mentioned to you in my first lecture, that the coal deposit 1 Europe contains the remains of scorpic is 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. ent day. .

OTHER INSTANCES OF PERSISTENT FORM.

More than that. At the very bottom of the Silurian series, in what is bysome 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 inscoils animals which are so closely anied 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 Lohthyosauria 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 prewhole of that great series of rock they pre-sent no important modification. Facts of this kind are undoubtedly fatal to any form of the doctrine of evolution which necessiof 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

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 produc-tion of variations is a matter not at all tion 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 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 exderived 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 imag-inable 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 prace 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 flour-ished, in which they find themselves betished, 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 REC-ORD.

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. 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 Litards, which abound so much at the present day, extends through the whole series of formations as far back as what he called the Permian epoch, which is represented by the stratalying just above the coal. These Permian litards differ astonishingly little—in some respects—from the litards which exist at the present day. Comparing the amount of difference between these Permian litards and the litards 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. 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 logalities and under particular conditions; that it must be destroyed by processes of denudation, and obliterated by processes of metamorphsis—by which I mean that beds of rock of any thickness crammed full of organic remains may yet, either by 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 present the appearance of beds of rock formed under conditions in which there was no trace of living forms. Such meta-morphic rocks occur in formations of all ages, and we know with newfort as

morphic 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 ant to say to themmore 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 special process of the same account with all our special constantly be going wrong.

TRACKS OF THE BRONTOZOUM.

Yau 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 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 walk-ed over them, and to preserve them after-ward in exactly the same way, as such im-pressions are at this very moment preserved on the shores of the Bay of Fundy and else-where. We have there the tracks of some gigantic, land animal (pointing to the diagigantic, 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 by 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 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 im-

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 fine inches; and their remains must have been left somewhere. The probability is that they have been dissolved Now, of such impressions there are untold 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 dis

solved out. . Had that constitution been other than what it was, the bones would have been dis-solved, 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. would have been discovered.

I know of no more striking evidence than 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 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 detrine.

EVIDENCE OR 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 progrestive 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 toyou, 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 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 these groups. At the present day there are numerous forms of what we may call broad-ly the pig tribe, and many varieties of rum-inants. These latter have their definite characteristics, and the former have their distinguishing, resultantians. 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 tortgises, and yet there have crocodiles and tortgises, and yet there have 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 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 is the records of not to be found anywhere life 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 cau-tious in assuming such facts as proofs of the

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, It is a very remarkable fact that, from the to be, in a great many important respects, intermediate in its character between the pigs on the one hand and the ruminants on has on the one hand and the runniants on the other; that in fact research into the his-tory of the past did so far—and to the ex-tent which Cuvier indicated—tend to fill up file breach between the group of runniants and the group of pigs.

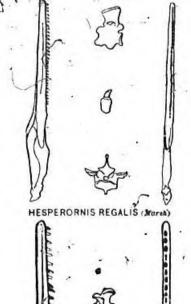
and the group of pigs.

BIRDS AND REPTILES.—

All subsequent research has also tended in this direction; and at the present day the investigations of such men as Rutemeyer and Gautry have tended to fill up and connect, more and more, the gaps is our exististing 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 specially 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 BIRDS AND REPTILES. ine 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 whole exten as anything is known, birds of the tertiary 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. 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 revocated to the provided the conditions of the provided the conditions of the provided the conditions of the provided which have been carried on by 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 broved and justified. The remains exist in the greatest beauty in his collection.

HESPERORNIS REGALIS / Harely A bird about six feet high, a large bird, existed during the later cretaceous epoch,

and which in a great many respects is aston-ishingly like an existing diver or grebe, so like it indeed, that had this skeleton been ishingly 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 faws [referring to the picture behind him] are beast 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 inview 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.



ICHTHYORNIS DISPAR (Marea)

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 swimdistinct 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 vertebraæ—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. ing that they are not so far off from reptiles. We know nothing whatever of birds older 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 tall 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 than these until we come down to the Jurastrue 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 Archæopteryx—the upper arm is like that of a bird; these two forearm bones are more, or less like that of a bird, but these fligers are not bound tegether—they are free, and they are all terminagers which I am touching are all fused toer—they are free, and they are all termina-ted by strong claws not like a bird, but evi-dently 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 review. 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 them. But we can go further than this. It is possible to fill up the interval 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, same 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 pheumatic cavities, which make the creature specifically light in its flight.

the sil star (To be continued.)

BOOK REVIEWS.

PRINCIPIA OR BASIS OF SOCIAL SCIENCE Being a survey of the subject from the moral and theological, yet liberal and progressive stand-point. By R. J. Wright. 2nd edition, crown, 8 vo., pp. 523. Cloth. Price, \$3.00. Philadel-phia: J. B. Lippiscott & Co.

Mr. Wright has evidently carefully stud-ied the works of his predecessors in the same field: Compte, Carey, Paley, Spencer, Mulford, Mill, Guizot and Fourier, and brings original thought to every theme. The vol-ume ke presents is ponderous, and from its numerous classifications and sub-titles has numerous classifications and sub-titles has a hard, dry and forbidding appearance. He is tediously prolix, and the very effort he makes to render his ideas clear, often leaves them in a cloud. He has adopted the style usual to this class of works, but why it is needful for writers on social science or political economy to cultivate obscurity of expression has not been answered. A writer may rest assured, in this age, if he does not make himself understood at

he does not make himself understood at once, and with briefest words, none will pause to study his meaning. The ten-word telegram into which a message must be compressed, and the postal card which must contain all that one has to say, have exerted an industry in the property. contain all that one has to say, have exerted an influence in sharpening and giving point to expression. Readers can not give the time necessary for the comprehension of a new theory if it demands days and weeks of close study. It is expected of the author to present his theme in the fewest words compatible with clearness, and so present it that the reader will not be subject to unnecessary strain in its comprehension. If the author violates this law, he does so at the peril of not being read.

Mr. Wright is unfortunate in his title. His book is not a "Social Science," but rather a new theory which if made practical will contribute to the advancement of society.

society.

"Social 'Science" has not yet become a
"science" in the true sense of the word. It is synonymous with the "science and philosophy of history," and is based on the accurate observation of the facts of universal

curate observation of the facts of universal social life. Spencer is doing an initiatory work in this direction.

§ The manner and method of treatment will be gathered by his remark (p. 22): "Observe the rank and grade of Social Science among the four most general sciences, is Theology, Metaphysics, Sociology and Mathemathics." When a writer seriously applies to metaphysics and theology the name of science, we may readily know what to expect. He treats a "science" after the methods of mataphysics. Instead of observing, he evolves a "theory out of his own conevolves a theory out of his own con-

sciousness.

He writes from a liberal standpoint, yet he writes from a liberal standpoint, yet he considers the study of theology a prere-quisite to the study of Social Science, and among his arguments to establish this po-sition is that the largest portion of the emi-nent inen of the world are sons of minis-

Mr. Wright gives two definitions of Social Science: "It may be defined as the Philoso-phy of Politics," and it is the "Science of the Dispensations of Providence," and "was parallel to Christianity, and often co-incides with it."

incides with it."

While the first is too narrow, excluding everything but the methods of government, the latter is so broad that it is meaningless,

the latter is so broad that it is meaningless, applying to any or all the sciences in a Christian way as well.

Mr. Wright's theory of society briefly stated, and to support which the book was written, is the division of the nation into "Precincts," which shall contain the population of small cities or districts. These "precincts" for be to all intents and purposes independent States, making their own laws, and sending one representative to the National Congress. He seems to think that they should all have the reserved right of secession at will, and be bound by no "compulsatory" laws.

Attractions of race, religious views, or occupation would aggregate into distinct pre-

Attractions of race, religious views, or oc-cupation would aggregate into distinct pre-cincts similar elements, contention, and antagonism would thus be avoided. He thinks this separation of like people will conduce to progress and consolidate the na-tion. To nearly every one of these posi-tions the scientific student of history will dissent.

dissent:

If this theory could be put in practice, the nation would lose homogeneity in direct ratio of its success. The **Precincts* would become a countless multitude of nationalities, with antagonistic laws, amanhors, customs and interests, and the nation would be a man of straw. would be a man of straw

**Our national permanency and stability depends on the homogeneity of its elements. We must be one-people with a common language, common interests and purposes. We must not allow the English to colses. We must not allow the English to collect in one town, the Irish in another, the
Dutch in a third, the Methodist in a fourth,
the Catholics in a fifth, the Atheists in a
sixth, but all these nationalities, religions
and ideas must be constantly agitated to
gether. They are not allowed to gather
and intensify. Whatever good each may
have all must share, and the agitation will
blow away the error.

Granting, however, the author's premises,
he develops a colossal national system, and
we must refer those who are interested in
this subject to his pages for the working

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we must refer those who are interested in this subject to his pages for the working out of the powers given to the different ruling bodies.

The lengthy sections devoted to "Communism" show that Mr. Wright is favorable to some form of that idea, in fact his "precincts" are but well-ordered communes. Each is an independent community of itself.

self. Whatever adverse criticism we may offer, we can justly say, that the book is no com-pilation of backneyed theories, but is fresh and original. Its author is usually broad and generous in his views, only occasional-ly yielding to prejudice and educational bias.

He has not even approached however, a final solution of a single social problem, nor is it possible for any one who relies on the metaphysical method to do so.

THE UNDERWOOD MARPLES DEBATE. Commencing July 20, 1875, and continuing four evenings. Between B. F. Underwood and & V. John Marples, of Toronto, Ont. Reported by John F. Hawke. New York: D. M. Bennett. Pp. 111, 19mo. Muslin. Price, cloth, 60 cents; paper, 30 cents. For sale by the Religion-Philosophical Publishing Hoyse, Chicago.

This nest little book, from the enterprisand an eat little book, from the enterprising and plucky publisher, is a verbatim report of a discussion lasting four evenings,
which created quite a sensation at the time,
between one who may be regarded as a type,
of the modern theologism, and the champion of scientific skepticism. The questions
discussed were:

discussed were;—
1st. "That Atheism, Materialism and Medern Skepticism are illogical and contrary

to reason."

2. "That the Bible, consisting of the Old and New Testaments, contains evidence beyond all other books of its divine origin."

Mr. Underwood has long been prominently before the public. Every free thinker well knows this gentleman's name, and many are familiar with his writings. He is clear and logical; a scholar, a gentleman in the truest sense of the word, and his arguments represented in this discussion are an honor to liberalism. He is a ready debater and holds his opponent closely in hand, and to the point at issue. It is to be regretted, however, that he did not have an antagonist letter worthy of his steel. Perhaps, Rev. John Marples represented the ideas of the Church as well as could be expected, for the fact is, that high sounding and beautiful as its theories are, when preachers are allowed unquestioned to present them, when they are dissected by the keen edge of criticism, there is nothing left but assumption.

The Rev. Mr. Marples is a fair type of a fighting parson. His knowledge of Scripture is that of a poll parrot, his knowledge of science a pitiable smattering. In the hands of Mr. Underwood he is a mouse un-

hands of Mr. Underwood he is a mouse under the paw of a lion, and plays and squeaks his rigmarole of dogmatic theology, not because he hopes to escape but because it is the plejasure of his captor. He is as juicy with emotional religion as a bruised orange, and gushes like a love-lorn damsel over Jesus and his Bible.

The reading of this book makes one wish for a contest-between giants on both sides, Underwood or Denton and Patton or Tyng, where refined scholarship could meet even handed. But this will never be. The wise theologian can not be badgered into discussion. He knows how weak is his cause, and ignores opposition. It is the weaker brethren who rush to the affray, thinking their armor is proof, when it is only an old threadbare, patched coat, that even the wind blows in shreds. Yet they more fully present their beliefs than the more able, who would wisely conceal, and hence for the purposes of study, such a discussion as the mean under review is highly yaduable. for the purposes of study, such a discussion as the one under review is highly valuable.

as the one under review is highly valuable.

Mr. Underwood did not confine himself to
his opponent. His thoughts are broad, generous, fresh and deep, penetrating, and of
themselves instructive aside from their connection

February Periodicals.

THE ECLISTIC MAGAZINE. (E. R. Pelton, N. Y.) Contents:—"On Popular Culture," an Address; "Towards the North Pole; "The Secret Chamber;" "Automatism and Evolution;" "A Rysmer's Wish;" "Notes on the Turk;" "Giarlotte Bronte: A Monograph;" "The Rings of Saturn; "Henry the Fourth and La Belle Gabrielle; "A Year Ago;" "The Fabulous in Zoology; "Toilers of the River;" "Letty's Globe, a Sonnet;" "Geo. MacDonald," /with Portrait); Literary Notices; Foreign Literary Notices; Science and Art Varieties. ence and Art Varieties.

ry Notices; Foreign Literary Notices; Science and Art Varieties.

The Popular Science Monthly.—(D. Appleton & Co., N. Y.) Contents;—"The Trial of Galileo;" "Distance and Dimensions of the Sun," (Illustrated); "Education as a Science, I; "The Production of Cognae Brandy;" "Ups and Downs of the Long Island Coast;" "An American Astronomical Achievement," "Nature and Life in Lapland;" "Physiology of Mind-Reading; "Compressed-Air Locomotive;" "Gas Manufacture and Gas Companies; "Sketch of Prof. J. P. Cooke, Jr., (with Portrait); "Editor's Table;" Literary Notices; Popular Miscellany; Notes.

The Atlantic Monthly. (II. O. Houghton & Co., Boston; Hurd & Houghton, N. Y.) Contents;—"The Witch of Wenham, J. G. Whittler;" "Studies of Animal Nature," Bayard Taylor; "Christmas Eve in a Sicilian Abbey;" "News from Olympia; "The American," XIX, XX; "A Dutch Picture," H. W. Longfellow; "The Political Condition, of South Carolina; "The Old Grave; "Out of the Question," a Comedy; I. It; "Old Woman's Gossip," XIX; "The House below the Hill; "The Contributors Club;" "Sonnet Song," words by Celia Thaxter, music by Julius Eichberg; Recent Literature; "Art Music."

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PHRENOLOGICAL JOURNAL. (S. R. Wells Phrenological Journal. (S. R. Wells & Co., N. Y.) Contents:—APhrenological Characteristics of Lord Macauley." (Portrait); "Glimpse of Rocky Mountain Scenery." (Illustrated): "The Philosophy of Morals; "American Sheep Husbandry," (Illustrated): "Philip Schaff, D. D.," (with Portrait); "Two Lives Contrasted; "Woman (Nature; "Why Mar the Image?" II; "Winter Travel in Russia; "How to Teach," (continued); "Furture of Japan;" "Letters to a Son in College," No. II; "Yellow Fever Treatment with Water;" "Practice vs. Preaching;" "The Potato," history, culture, juses; "Redemption of the Criminal."

THE GALAXY.—(Sheldon & Co., N. Y.)
Contents:—"The Administration of Abraham Lincoln," by Gideon Welles); "Art's Limitations;" "Applied Science," a Love Story; "The Murger of Margary; "Love's Requiem;" "The Letters of Honore De Balzac;" "The Story of a Lion;" "A Woman's Gifts;" "The Modern Pythia;" "Alnaschar," 1878, by Bret Harte;" Aut Diabolus Aut Nihil," The True Story of a Hallucination; "On Reading Shakespeare," (conclusion), by "On Reading Shakespeare," (conclusion), by Richard Grant White; "The Philter," A Legend of King Arthur's Time" "Miss Misanthrope," I. II. III. by Justin McCar-thy; "Drift-Wood; "Scientific Miscellany; Current Literature," Nebulæ," by the Edi-

SCHIBNER'S MONTHLY.—(Scribner & Co., N. Y.) Contents;—"Trout, Fishing in the Rangely Lakes;" "A Winter on the Nile," II; "John Romeyn Brodhead;" "The Out Cast Nicholas Minturn," III; "A Morning with Sir Julius Benedict;" "Unawares Farmer Bassett's Romance," I; "Slumber Song;" "White of Selborne;" "A Valentine;" "That Lass o' Lowrie's; VII. "In the University Tower;" "How do I know what is the Bible?" "The Microscope Among the Flowers; "Farragut in Mobile Bay; "Traditional Music of the Pyrsnees;" "How Mr. Storm Met His Destiny;" "Topics of the Time;" "Home and Society;" "The World's Work." As usual, the leading articles are freely and beautifully linustrated.

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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 ministration of angelsmen and women now occupying the higher spheres of Spirit-life, who once lived in physical bodies as we need 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 bourn from whence no traveler seturns"), 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, hot withstanding 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 stoic 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

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 solit 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 depial 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 sentance to endless hell torments) and above all else that you contribute freely to the expense of susining 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 de-gree 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 theologi-

ans 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 Moodys 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 Hindoos, Chinamen, Tarters, Egyptians, Mahommedans, 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 castes in society, to the end of keeping the poor in abject poverty and ignorance, 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 hesetting 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 of 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 debanchees, 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

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 priestly 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 passional planwof life obtains in the lower spheres of Spirit-life, and to it gravitate the inmates of the slums of mortal life, when death clases 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 hells 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 subect 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 uncre-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 boilies are prevaded by spirits of the genus home,

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

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!! SUZCIDE!!!

In cases of misfortunes, despondency or incurable sickness, one feels as if in a maelstrom, beclouded with darkness, and beset with insuperable difficulties. The mind acts like a microscope, and triffes becomes 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 Spicit-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. Awho 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 goldbearing 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 nimself 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 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 heard within our hearts are ills because we hoard 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 misfortune? Some say. no; we say yes! The deformed imbecile, Edward Fstamped with the impurities of his mother through pre-natal influences, met à positive misfortune when reposing in the womb. Dr. Vincent Heheliff was flendishly shot by some marauding bushwackers, riddling his body with sixteen buckshot. The blackened devils who perpetrated the deed yelled like flends 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 fires of genius, and his countenance seems to spar? kle 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 cradle to ripe old age, and then onward in the realms of the Spirit-world. The ancients 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 Plate, writing as a law-giver, compared suicide to one who desertà 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 Homan 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

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 supersti-tion 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 peris 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 enses 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 ar 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 soullife 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 by traversing the current of life from the hsurrounding 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 licentiate 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, untrammeled 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 Christian 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 succesaful 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. Sa that with subjects ready to receive what may be said, and with Mr. Moody endowed as he is, had he said 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 befied 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. bas 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 firstance, 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 pro-poses to keep in the field, and will organize cieties 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.

RELIGIO-PHILOSOPHICAL JOURNAL.

Philadelphia Departmeut.

.. HENRY T. CHILD. M. D.

Subscriptions will be received and papers may be obtained. at wholesale or retail, at 654 Hace St., Philadelphia

> The Lord's Sabbath. BY ELDER F. W. EVANS.

Whate is it? "God did rest the Sabbath day from all his works." How did he rest? "He that is entered into his rest, he also has ceased from his own works, as God did from his." How did God cease from working? Had Jesus given them rest he would not afterwards have spoken of another day—another Sabbath. "There remaineth, therefore, a rest or Sabbath for the people of God" yet to come. Jesus gave to his followers no Sabbath day. When himself and disciples broke the Jewish Sabbath, Jesus justified it. We do good on the Sabbath, and so will ye also when it suits your selfish convenience. "The Sabbath was made for man, not man for the Sabbath." "Jesus was Lord of the true Sabbath."

The Centennial Commissioners admitted The Centennial Commissioners admitted thousands each Sabbath day, while they excluded the masses to whom the Exposition belonged, and who had as good a right as the Commissioners to be their own judges of what comported with their own welfare. It was a national affair—a world's fair. As this nation is composed of all theological, sectarians on earth, each day is a Sabbath held sacred by some of its people. The held sacred by some of its people. The American Government is no more Christian than Hindoo, and has no constitutional right to teach nor enforce any form of theology, nor to appoint a theological Sabbath. It was insulting the people of the whole world, to invite them to a world's exposition, and then compel them, at great expense, to lose one day in seven observing a Sabbath not their own, and then keep their own Sabbath or be irreligious.

As a people—an Order—our existence is assured only so long as the Government remains unsectarian—separated from all theology, just as Jefferson and Paine created and left it—a Civil Government.

The Shaker Church or dispensation is the "Sabbath of the Lord—the Sabbath of Jesus." It includes the short-time Sabbaths of the Jews—one day in seven, one month in seven, one year in seven, and then the Jubilee, typical of the Dispensation where-in there should be no poverty—the land in there should be no povert and the labor being in common.

At the Jubilee of Jubilees, or Sabbath of Sabbaths, the land returned to its proper owners—the people—men, women and children. A general bankrupt law released all debtors, and slaves were made land-owners. The radical principle revealed by Jehovah, The radical principle revealed by Jehovah, that land was no more property than sea, air or sunshine, was operating in the short-time Sabbath. Shakerism is Lord of short-time Sabbaths—swallows them up. It is a long time—perpetual Sabbath—a day of rest from selfish property and its concomitant curses. The truth, the good, the blessing of Gospel brotherhood and sisterhood, ultimated in Pentecostal love—the Law of Life—the Pentecostal Church. This was the man-child which the Dragon—Rome—the first beast coming up out of the sea, destroyed from earth. The murderous Emperor Constantine set up in its stead an anti-christian kingdom, likened to a bear, lion and leopard. It was a Church and State system of rights, ceremonles, doggniss, creeds, and a Sunday, with other diffys of saints and martyrs, as now observed by Catholics—marriage, war, land-monopoly, religious persecution, the inquisition and the misery to the poor, consequent to the abrogation of even the short-time Sabbaths, that, under the law, did provide for a day a month a year and then that land was no more property than sea, time Sabbaths, that, under the law, did pro-vide for a day, a month, a year, and then during the Jubilee, all the substantial neduring the Jubilee, all the substantial necessaries and comforts of life, by universal labor, universal possession and enjoyment of the earth, for a time, leaving the all things common, of the Pentecostal Church, entirely out of sight of the poor, as being utterly impracticable on earth.

The Second Beast—Profestantism—came up out of the such second state.

np out of the earth, copying all the evils of the First Beast, and omitting nearly all the good of the short-time Sabbaths of the Jews, and many of the doctrines and prac-tices of the Primitive Church. Then we have the Protestant Puritanic Sabbath, Thankagiving and Christmas, stuffing those who have, and starting those who have not—a purely ceremonial day—no Sabbath at all—nay, not even the shadow of one.

Antichrist has reigned and made desolate. All is Babylon—a permanent religious panic. "Come out of her, mg people, that ye be not partakers of her sins and re-ceive not of her plagues—her seven plagues," was the call to God to Mother Ann and her was the call to God to Mother Ann and her followers, no less than to the Rationalists—infidels to Babylon's theology—and skeptics of all kinds, than to those who had "wandered after the beast, or his image." Through the more spiritual elements the latter were first called by the Gospel to found the first cycle of the New Heavens. The former class were called by the same spirit, at the same time, to found the first cycle of the New Earthly Governments—the Government of the United States. The earth had to be redeemed as a basis for the New Heavens to rest upon, and as a source Heavens to rest upon, and as a source of supply of members, by which alone a Celibate Order could be maintained.

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Is it consistent, or would it be right for followers of the first and second-beasts—sectarians—to bring into Zion the prejudices and persecuting spirit of religious big. ots against the infidels to false theology and its damnable effects upon mankind? It is an error to be eradicated. Each of those parties has some truths, the other peaks. an error to be eradicated. Each of those parties has some truths the other needs, and each has some errors to be shaken off. Hume, Voltaire, Humboldt, Tyndall, Paine, Jefferson, Franklin and their followers searched for God in nature—in man. Their religion was and is to do good to all men—to kill no human being, nor even to torture them. Voltaire caused the abolition of torture in France, as applied to witnesses. Paine sought to abolish capital punishment and war, and voted in the French assembly to kill the king but spare the man, Louis. The Infidel class in America effected the abolition of imprisonment for debt, caused Homestead Bills to be passed and secured the freedom of public lands to actual settlers, gave woman protection in property, to some extent, did good in many ways.

Lincoln, an infidel, signed the Emancipa-

Some extent, did good in many ways.

Lincoln, an infidel, signed the Emancipation Act. What have the religious Orthodox party of America to show of practical, national good done on earth? Have they not opposed every good measure for redeeming the earth from that of land limitation to the abolition of slavery? Is not their selfish, cruel oppression enough to make mankind mad?

The orthodox party did make men mad y their crusades and St. Bartholimew's

massacres, their inquisitions and religious persecutions. Is not all the blood-shed upon earth, of Babylon—church and state—relig-ion? And God gave her blood to drink, in the American and French Revolution—a reaction of humanity against the ecclesiast-ical—theological tyranny and convestors. reaction of humanity against the ecclesiastical—theological tyranny and oppressionof past ages. Paul said to the Galatians,
"I stand in doubt of you, ye obscure days,
and months, and time, and season. The Son
of Man is Lord of all these." Having been
called into the Gospel with its increasing
cross, they preferred the shadow to the suistance. They would rather pay a tenth,
than sacrifice all their property—preferred
being circumcised to living a virgin life. It
was easier to give an eye for an eye, a tooth
for a tooth, than to be non-resistant, or return good for evil.

The_Anti-Christian world would much

The Anti-Christian world would much sooner Keen a puritanical, artificial Sabbath, than abolish slavery, forgive debts, or undo heavy burdens and let the oppressed poor go free. Even the New England Sabbathheavy burdens and leave England Sabbathgo free. Even the New England Sabbathday keeping, with the non-observance of
dietetic and procreative laws, enjoined by
Moses, is likely to end in the extinction of
the Yanke race. Two children to three
families indicates a lack of blessing some
where. This New England Gospel is not where. This New England Gosper is not equal to the laws of types and shadows of the true Gospel. In short, there is no ob-jection to the Civil Government's appoint-ing a non-theological day of rest. Neither jection to the Civil Government's appointing a non-theological day of rest. Neither is there any objection to people observing any day as a theological Sabbath, as do the Jews. Believers, like friends, may regard as sacred any time set apart for spiritual and religious observance, whilst they recognize all days as holy. But they should never lose sight of the fact, that the Gospel is full salvation from the multifarious sins of the world, is the Great Jubilee of Jubilees, the Sabbath of Sabbaths, the Sabbath of Jesus. Mt. Lebanon, N. Y.

Business Botices.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wabash Ave.,

MRS. JENNIE POTTER, of No. 11 Oak st., Bosto is a fine trance medium for tests, business, and also in curing disease.

Da. T. Oamsnes is now traveling; his appointments will appear in this paper, and he may be addressed in care of Ryllioio-Philosophical Pub-LISHING HOUSE, Chicago.

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Nature's Health Sluices.

The natural outlets provided for the elimination of disease are the skin and its thousands of pores. It is by the agency of the perspiration that the cure is effected. Medicine in chronic and nervous disorders is, to use a familiar phrase, "played out," Electricity and Medicated or Turkish Baths having taken its place. The most successful and elegant baths in the West are at the Grand Pacific Hotel, Chicago, and there under the care of Dr. G. C/Somers, and Mrs. Somers, the sufferers from these complaints are surely cured, while for female diseases these appliances are the only certain remedy.

Doubt and Faith.

Doubt and Faith.

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

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MRS. A. H. ROBINSON, HEALING AND BUSINESS MEDIUM, Room 2, 394 Dearborn Street, Chicago, Illa.

Room 2, 394 Dearbork Street, Chicago, Ills.

M. 188 ROBINSON, while under spirit control, on receiving a low to faste of a six patient, will diagnose the disease must perfectly, and prescribe the purpose remade. Yet, as the most perfectly, and prescribe the proper remade. Yet, as the product of the control of the contro

nedium.
TERMS-Plagmosts and dest prescription, \$1.00; each subsequent one \$2.00. Answering business letters, \$1.00. The money should becompany the application to insure a reply.

[27] Riveratter, all charity applications, to insure a reply, must contain one dullar, to define the expenses of summercials.

must contain the unions will give no private sittings to any one. If privacy is required, it must be by letter, with the questions plainly written, and accompanied with the usual fertie which reliable answers in writing will be promptly returned. The serms above stated, must be affectly compiled with, or no notice will be taken of letters sent.

Spirits do Visit and Nurse the Sick. Do the Spirits of Mortals Leave the Body while the latter Sleeps) Read the Following and then Judge:

It is a well rerifled fact that spirits do treat the sick in person, and that when they through a healing medium succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mail, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rupport with such sick person, and in-fuse their life elements into them, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mas. A. H. Roninson, the justly celebrated Healing Medium of Chicago, do not only visit the sick, who apply to her for relief by letter, but they often materialize themselves and converse in an audible voice, and wait upon the patient as kindly as an affectionate brother or sister could do. Many such cases have been pub-

Now here follows severs similar cases, one of which would seem to indicate that the spirit of the medium sometimes goes with her guardians on such missions, while her body sleeps:

She declares that she has no knowledge of the matter, and if she has-been on such missions, it was while her external consciousness was closed in sleep or trance.

But here follows the letters, and as is always done, the name and residence of the patients are given, so that the investigator can write or call upon them for a verification of the truth of the

Spirit Materialization.

Spirit Materialization.

Mas. A. H. Rominson, Medium, 30-8 bearborn st., Chicago: I thought I would let you know that my health is improving faster than I ever thought it would. When I commenced using your prescription my body wasse diseased that I thought there was no relief for it only by being consigned to smother earth from which it came; and that is what I thought from the property of the state of the control of the c

Spirits Materialize and Cure the Patient-Tw Witnesses of the Transfiguration-Mrs. Blair, the Spirit Artist, was the Subject Treated.

the Spirit Artist, was the Subject Treated.

Dram Mas. Rosinson, 394 Dearborn St., Chicago fila.: I tried your remedies, and thus far I am much better. I must tell you the strange facts in regard to my treation by the spirits. I was quite sick when your letter cottaining magnetized papers and prescription came, better that was done of the Smith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to sleep,

We were both awakeurd at the same time by what seemed to be the door opening. We then both say two white figure approaching our bed (and we knew our door was securely locked before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairvoyant vision on my part and Elen is no medium at all, but the spirits were so fully materialized we shought them to be, persons in the same time, hence it was no clairvoyant vision on my part and Elen is no medium at all, but the spirits were so fully materialized we, shought them to be, persons in the state of the consistency of the same time, hence it was no clairvoyant. Since the same time, however, and the same time, however, and the last and board, is took his place directly over our beats and laid his hand on my forebead; the other was a young Indian girl. She went to the bock site of the bed and raised up the blank is added to the same time to the same time to the bock and the same time to the bock and the same time to the same and laid his hand on the school of the bed had a drawed in the same time to the same and laid his hand on the same time to the bock and the same time to the same time to the bock and the same time to the sa

Mas. Plats, writing on the 16th of Dycember, says:—
"I am better now. Thanks to Mrs. Robinson and her spirit;
Piles. I am visited daily by them, side as plainly does at;
Piles (a spirit, and one of the indext had been plainly does at;
able a limself that a grand-strip last the last than stopping
with, only hine years old, as well as myself, often sees him.

Norm.—While it is a fact that spirits do go to each patient and indust their life element life such patients. In the still between the such person and all nature is in angulity condition, yet such spirits can not materialize and make themselves known to the external sense of the patient, unless he or she is mediumistic to some degree, for general materialized.

Wonderful Success in Healing the Sick

The cures performed in all parts of the course in the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the lithin. A lock of the sick person's lack, each in a letter, and their in her hand stables have discretely diagnostics ago in person to every patient and Gren make their presence Enow's.

During the years 164 and 1678, Mrs. Bohinson treased 4,441 patients by leilers, and over 1,000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attacking physicians—most of whom spendily recovered under Mrs. Relations 't breasming, without a change from the form prescription.

Testimonial.

Mas. ROBINSON, DRAN SISTER—I wish to offer you and for good sagets my sincere thanks for the brancht I aske received from your treatment. When my insteads applied to you was almost discouraged, and feared I perce should be well now only want altiful more directly a property of the prop

By What Power Is It Done?

Mrs. A. II. Robinson the healing medium re-ceived the following letter and made the diagnosts appended, pronouncing the patient already dead. and transmitted a diagnosts immediately to the writer of the letter, and the next day received a confirmation of the truth of the statement of the spirit that the patient was dead, all of which appears in the following correspondence:

ARINODON, KNOX CO., ILL., Dec. 18th, 1876.

MRS. A. H. ROBINSON—Dear Madam: I have just returned from visiting a sick friend in this neighborhood, who seems to be growing weaker. It seems his disease is not very well understood, and while in his presence I thought of your wonderful gifts to describe disease, and prescribe proper remedies for the same. I had a lock of hair clipped from his head, which I inclose to you, hoping you will be able to inform me precisely what disease he is affected with, and the remedy therefor. His age is between 55 and 60 years perhaps about 56 years. His name is William Campbell. He has been quite feeble for two or three months, has not been able to leave his room for the last month. I can not give you any symptous further than he seems to have no appetite, and breathes harriedly. Will you please give this ease your early attention and if he can be helped or cured, make out the prescription and write to me at Abingdon, Knox Co., Ilis. Inclosed find \$3. Yours Iruly.

The following letter verifies the truth of the me

The following letter verifies the truth of the me dium's statement that the patient was already

Mas. A. H. Rominson, Chicago, Ill., Dear Madame:—I wrote to you this morning; requesting you to make an examination of and diagnose the case of William Campbell. I now write to say my friend Campbell has passed away. I have just learned that he died this morning. If you have made the examination, please write to me what disease my friend Campbell had Yours truly,

DENNIS CLARK. Abingdob, III., Dec. 18, 1876.

The Regular Doctors Could not Cure Him-The

Spirits Could, and Did.

A PHYSICIAN'S TESTIMONIAL

MRS. A. H. Röbenson, 304 Dearborn St., Chicago.

—After a Jong persuasion, by my wife, and a long spell of suffering, I write, not in confidence of receiving any benefit, but as an experiment and almost as a last resort. I am wphysician of many years' practice and extensive experience in the treatment of all manner of diseases, among which I have treated many sibilar to my own, and nearly or entirely with perfect success. But in my own case that I ought to know most bloost I have most signally failed. The case is one of a sore leg, the left, one-third of the way from the ankle-joint to the knee on the inside—not on the skin-bone, as is so common. It is humediately over the artery. It now is a hard red looking sileer—not much sore to the touch, does not bleed very readily, but has the appearance in every other respect of gangreen or proud figsh, and around it is attended with a scorching, burdings feething pain, sometimes quite severe, at others not so ball, yet is never entirely leasy. The uless has been furmed about four or the thouths. And flow I want you to diagnoffe my case and send me the same and I will send you your fees, if you feet so inclined; if not, I am only out a couple of stamps, and you the trouble of reading thie. I send you lock of hair. I claim to be honest, if I am poor, and wish to be cured. Direct to Dr. W. W. Hall, Shiloh Hill, Ill.

Your friend,

Your friend, W. W. Hall

Mrs. A. H. Robinson, under spirit control diag nosed the case and prescribed remedies, and here follows the patient's reply:

nosed the case and prescribed remedies, and here follows the patient's reply:

Mat. A. H. Roninson:—At your request, I write a report of my condition on this the tenth day since I commenced using the alterative; but you remember it has been about three weeks since I commenced using the salve and yearing the magnetized papers. I commenced at once to wear them, and the result was, I rested and slept well the first night, which I could not do before for several months, and in a few days I prepared the salve, and my leg commenced mending immediately; in fact, the change the first night was beyond all reason. On the night I commenced, one half of the leg from near the knee down, was as red as fire, and barned just as bad as any burn, and was so painful that I could not have one moment's peace in any way; the next morning it was white, soft and pleasant, and in fact it has not been much painful since, so far as the uleer is concerned, but I have suffered some from the ankle Joint, but not much, as it is mostly weakness. Now at this writing the ulcer is not much larger than the thumb nail, and is healing just as fast as it can, and my general health has improved fifty per cent. I feel like another man. I do not know whether it is you or spirits that do the work, but I know it is being done, and T further know and hereby frankly acknowledge that I nor my associate doctors could not do the work. We all done our best for six months and what we accomplished did not amount to anything. I have not used one-fourth of the alterative, but I wore my magnetized papers entirely out, and would have worn more if I had them.

I send a tock of hair, one dollar and a 'stamp.

I send a lock of hair, one dollar and Please send further directions and your bill, and I will comply to the letter with your directions, if in my power.
I am your friend most faithfully
W. W. Hal

Shilob Hill. III., Dec 21, 1875.

Oplum Remedy.

M. LOVERY, who has just began to use Mrs. A. H. Robinson's Opinin Remedy, says:— "The first night I were the magnetized paper you sent me, felt the dear spirit friends with me. They, manipulated my head and face for nearly two hours. I have reduced my allow ance of opium one-durin already. Please send me another set of the magnetized papers."

Bushneil, Ili.

ATTENTION, OPIUM EATERS!

MRS. A. H. RGBINBON, THE CELEDRATED SPIRIT MEDICAL, has been furnished with a sare and harmless specific fag curing the appetite for opinin sed which the forest of the same o

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The shove named sure remedy for the appetite for tobacco in all its forms, is fer sale at this office, Sent to gipy part of the country by mail, on receipt of \$4.00. It is we the directions on each hor are followed. New years of the words the directions on each hor are followed. New supplement of market will tell so neach hor are followed. New supplement of market will tell so that this antibote is made from getting rook, it is false. Geptact this antibote is never by the followed of the followed of the followed on the followed of the f

Would You Know Yourself CONSULT WITH A. B. SEVERANCE, TRE WELL-ENOWS. Psychometriet and Clairveyant.

Psychometriet and Clairveyant.

One in person, or send by letter a lock of your har, or hand-writing, or a photograph to write and the property of a correct property of the p

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ANNOUNCEMENT.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Boices from the Beople.

The Consumptive's Beply.

Weak and low
My pulse of life is fluttering at my heart,
And soon 'twill' cease for ever. These faint words
Are the last echoes of the spirit's chords,
Stirred by the breath of memory. Bear me, love.
I pray thee, to you open window now,
That I may look once more on Nature's face,
And listen to her gentle, music tone,
Her holy voice of love. How beautiful,
How very beautiful are earth and sea,
And the o'erarching sky, to one whose eyes
Are soon to close upon the seenes of time'
You blue lake sleeps beneath the flower-crowned
hill'

You blue lake sleeps beneath the flower-crowned hill!

With his awest picturges her breast; the white And rosy clouds are floating through the air. Like cars of happy spirits; every leaf. And flower is colored by the crimson hues. Of the rich sunset, as the heart is linged. By thoughts of Paradise; and the far trees. Seem as if leaning, like departed souls. Upon the holy Heavens. And Jook! O look You lovely star, the glorious evening star, is shining there, far, far above the uists. And dews of earth, like the bright star of faith. Above our mortal tears! I ne ep before. Beheld the earth so green, the sky so blue. The sunset and the star of eve so bright And soft and beautiful; I never feit. The depy twilight breeze so caim and fresh. Upon my check and brow; I never heard. The melodies of wind and bird and wave. Fall with such sweetness on the ear. I know. That Heaven is full of glory, but a God. Of love and mercy will forgive the tears. Wrung from the fountain of my frail young heart, By-the sad thought of parting with the bright And lovely things of earth.

—London Spiritual Magazine.

Mad Spiritualists.—It is stated that over 10,000 persons of unsound mind are now confined in the Lunatic asytums of the United States, driven mad from over excitement on the subject of Spiritualism, and that insanity from the same cause is prevalent in England, and increasing every day.—Ez.

Mr. It is Stated is a most contemptible falsifier—a dirty misrepresenter—an ignoranus, fool and idiot, all combined in one mutton-head of an imbecile biped. Mr. It is Stated, you ought to be consigned to the hottest cell in Moody's hell, and there tertured until you repent of having sent forth your statistics. We warn all persons against this Mr. It is Stated. We declare it boldly, even if we have another libel suit to fight—damages \$25,000.01—that he is not a correct statistician. While there are hundreds being made insane through religion, there are not six lunatics, made so through Spiritualism in the United States.

The Keys.—O. Lambert, of Americus, Kan.; writes.—We see the the to a reach of the keys. Hope you will suce d in Inding it. May it bying all that charity that will deal gently with the sensitive medium. How many such are deterred from giving to the world their observations for fear some one will come down on them with sledge hammer blows, because their ideas are not clothed just right, or perhaps they may differ somewhat from preconceived notions. If all could give their ideas to the world, perhaps we could pick up many grand truths that lay hidden for years. Glorious key! with it I have had many mysteries made plain; with it I have went back through the past.

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, the clairvoyant and healer. Har mode of magnetic treatment is scientific in application and effectual. Her diagnosis of disease is invariably correct, and her remedies will do all that is promised. In short, after twenty years of observation and experience, I regard her as one of the most reliable medical clairvoyants before the public.

Endorsement.—J. B Wheelock and wife, J. K. McGinnis and wife, Frank M. Baker and wife, H. K. McGinnis, Elias Bassett, A. I. F. McGinnis, Rosa McGinnis, Lois McGinnis, G. G. Griffin and W. H. Griffin, send the following endorsement from Moline, Ill.: "We the undersigned clitzens of Moline, Ill., have witnessed the materialization seances given by A. C. Barnes and Wm. B. Little under test conditions, that preclude the possibility of fraud. We believe the medium to be honest and the phenomena genuine."

Lowell, Mass.—M. H. Fletcher writes:—The First Sciety of Spiritualists of Lowell, Mass., have made choice of the following officers for the ensuing year: President, A. B. Plimpton; Clerk, B. S. Freeman; Treasurer, James Coffin; Collector and Corresponding Secretary, M. H. Fletcher, P. O. address, Westford; Assessors, Jacob Nichols, Amos Green; Prudential Committee, S. C. Patrick, Francis Goward and Mrs. M. H. Fletcher.

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. Some of our free-thought societies or other admirers of Paine should buy it.—Pacific Liberal.

We have been informed that Mrs. Ballou has become a splendid artist, and we are glad to hear of her success. While in the East she frequently executed beautiful likenesses of spirit friends.

Divine Grace.—Mr. Peter Banta, a shipJoiner, fifty one years of age, living at No. 100
Niath street, Brooklyn, E. D. received a compound fractaire of the left leg July 3d, 1860. The
leg is an inch and a quarter short. The day of the
lajury, he took one ounce of Munn's elixir of opium to stop the intense pain. He gradually in
creased the dose until he took three ounces a day.
After the leg was well he continued it for about
three years and a half, when he commenced taking sulphate of morphine, twenty-six grains a day,
one hundred and eighty grains a week, or six
hundred grains a month. He has taken twenty
grains at a dose, and frequently thirty grains aday. Eight years ago he attempted to reform, and
stopped its use, which made him sa delirious that
his physicians and friends feared he would die if
he continued to do without it. He then renewed
the habit, with occasional seasons of partial reformation, which were uniformly followed by great
distress, delirium, and such dangerous indications
that he soon relapsed into his old habit. When
the special religious services were held at the Hippodrome last March, he attended, and went into
the inquiry-room, where, he was urged to discontinue the habit and become a Christian; was made
the subject of prayer, and great solicitude was
manifested is his behalf by Mr. Moody and others.
On the 13th of March he took the last dose, and
was taken to a place in New York City, away from
his family, where he could be properly cared for,
and seen by those who had become so deeply interested in his welfare. From Monday, the 13th,
till Wednesday, he was comfortable; the following
three days he was delirious, more or less, and felt
faint at times, then chilly, and had other symptoms indicating nervous prostration. After that
he improved, and went home in three weeks.
Since then he has gained in flesh and strength,
and has improved in every respect. During sixteen years he has spent \$2,800 for epium. He has
now lived without it nearly six mooths, and has
no desire

announce the fact. That the attention which he received from Moody and his followers, had a beneficial influence, no one will deny. Their magnetism
went towards him in prayer, as it were, and gave
him-genuine strength; just as encouragement on
the part of the parent, will influence the child.
The prayers had no other efficacy than that. The
little daughter of Mrs. Eliza Brooklind was cured
of spinal meningitis by simply wearing a relic
around her neck obtained from a Catholic church.
Really, sometimes the most trivial thing, as well
as prayer, will relieve a person when dangerously
slek; therefore prayer is a trivial remedy. Prayer
cured a certain person of pain in the bowels;
Ayre's pills cured a like disease in another; hence
prayer and Ayre's pills are of equal efficacy. How
do you like the logic?

Farewell, old year, farewell
Time rings thy funeral knell.
While hearts with sorrow swell,
A garland bright we'll weave,
To grace thy pulseless breast,
From memories choicest leaves
And out thee thus to rest.
And O departing year,
When time shall be no more.
Wilt thou again appear
On the efternal shore!
Farewell, old year, farewell!
No mortal tongue may tell.
But deep within the heart,
Are treasures rich and rure.

Farewell to 1876.

Farewell, old year, 'farewell'.
What mentories with you dwe
No mortal tongue may tell.
But deep within the heart,
Are treasures rich and rare,
With which we will not part
But guard with loving care.
Farewell, old year, farewell'.
In humble slience now
My blessing I will tell
As at God's throne I bow;
Farewell, old year, farewell'.
Mrs. M. A. Noteman, Tolcdo, O.

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, at Music, Hall, on Saturday evening last. The exhibition as a paying speculation was an entire failure, which was no more than might have been expected. The custom of imposters and frauds when detected in their dishonest practices, turning their shame to account by exhibiting the means by which they robbed the public, can not be too severely condemned. If encouraged we may expect to see next, detected pick-pockets, burglars, and sneak-thleves, any one of which follows as honorable a profession as the tricky medium, when too well known to practice their calling with impunity, give public exhibitions of the modus operandi by which they relieved the public of their money and valuables. W. Living Bishop, Mrs. Bennett, Uriah Chark and others of that lik should experience the contempt which their shameless effrontery so richly deserves.—Somervilk Cifizer.

What use in Mrs. B. exposing her own tricks? The public have done that long ago. The Boston Herald gave her method of producing bogus spirits in detail, and what more could she do?

New Durham, Out.—I. S. Weaver writes:

—Why not persuade Prof. Starr and all other exposers to openly explain to their audiences the exact method of doing tricks, and then Spiritualism will be fully exposed. If the interest of the church lies in the death of Spiritualism, the clergy would do well to serve an apprenticeship with Prof. Starr, and each one expose it from their palipits.

Ah! the moment they commence explaining how their tricks are done, they would thereby lose their stock in the de with the churchites, who are willing to take the ideas of the most depraved against Spiritualism, but when any one speaks in its favor, their word is at once disputed. The same divine hand, we suppose, that made grasshop pers, rats, mice, etc. also fashioned these experers who are travelling over the country.

crs who are travelling over the country.

Development.—John Pitcairn, of New Lisben, Ohio, writes:—All development of life is from the interior to the exterior, and it is by the opening up of the interior dormant spiritual faculties, that we are enabled to see and hear the denizens of the spiritual world; and as our perceptions of outward, earthly things pass away or fade, our laterior perceptions become awakened, and we are in a state or condition of life in harmony with our ruling loves. Mediums, perfect strangers to me, have described my spirit friends standing around mer giving age, splace of birth, and also writing the same hand writing of the departed from this life, and upon subjects and things the medium could know nothing, which is proof of spiritual presence:

Another Medium.—N. W. Brown of Neder.

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 consists of rope-tying, slate-writing, drum-beating, bell-ringing, guitar-playing, and materializing of hands and arms. The medium enters the cabinet, the circle sings, and in less than one minute we find him securely tied. The bells then, begin ringing, hands, etc., are exhibited. In the dark circle, hands are felt, bells float in the air ringing, drum is beat, and guitar sweetly played upon. My wife saw and recognized her mother.

Hecalled to Mind.—The burning of the car-

Recalled to Mind.—Are 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. The date was December 8th, 1863, the last day of the celebration of the Feast of the Immaculate Conception, and the church had been profusely decorated for the occasion. A gigantic image of the Virgin held a prominent position, and all around it were thickly entwined draperies which covered the walls of the edifice from celling to floor. Along the arches supporting the roof were 20,000 parafine lamps. The church was packed with worshipers, women forming the largest part of the congregation. In the midst of the ceremony one of the parafine lamps fell. The inflammable substance quickly set fire to the drapery, and in an incredibly short time the cathedral was in flames. The lamps fell on the terror-stricken crowd below, spreading the flames rapidly. In their agony many of the women divested themselves of their clothing, and a few of them escaped. When the fire had burned out, 2,500 bodies were taken from the ruins.

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. As it is a fact that different days of the week are held sacred by different nations, is it not possible that the Catholics have selected the wrong day on which to worship, resulting in that terrible disaster? Sunday is held sacred by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews. If God can do anything, why not protect his own house of worship?

Detroit, Mich.—Dr. A. B. Spinney, of 204 Woodward Avenue writes:—The prostrate cause, 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, to the satisfaction of all parties. Mrs. H. Morse will be with us the next two Sabbaths, when the Captain will return to us again. We are making a mighty effort toorganize the Spiritualists of the State upon the principles of freedom of thought, and adherance to spirit communion. We desire to keep as many speakers at work as possible, also to reach the people whenever they wish speaking. Parties desiring speakers in any part of the State will be supplied if they will write to me. Good-speakers, and good papers like yours, will drive superstition and bigotry to the wall.

Psychic Force and Electricity.—C. F.

bigotry to the wall.

Psychic Force and Electricity.—C. F. Varley, C. E., F. R. S., the well-known electricitan of Atlantic Cable fame, after a great many experiments, is unable to detect any distinct connecting link between the psychic forces and these of electricity and magnetism. Five cells of Grove's nitric acid battery, two hellices, an electro magnet, key, switches and wires were produced by him for the experiments, some of which were conducted in the dark, but the majority of them in a bright light, and some in broad daylight. In the formernone of those present were acquainted with electricity, and none bus himself knew of the experiments he was trying. Two phenomena of importance only were obtained: First, whenever he took hold of a wire through which a current was passing, the "invisibles" laway correctly stated which way the current was flowing. The second phenomenon was that whenever in the dark he placed the helix around his head, the "invisibles" took no notice of it when no current was passing, but the moment he pressed down the key and caused a current to flow, loud raps were heard, the table rocked violently, and the medium's hand would write out involuntarily a message to him to the effect that he ought not to place his head inside the helix; that it was prejudicial and gave them great uneasiness. The experiment, often repeated, always gave the foregoing results. Mr. Varley says, "The world at large ridicules that which it does not understand. * That spiritual phenomen exists, any man possessed of common sense can prove for himself by experiment.—Recton Sciential.

We are glad to know that scientific men are interesting themselves in Spirituallum, and investi-gating it from a scientific stand-point. Electricity, however, is a subtle agent; one that has received the attention of men in all ages, though we know to-day no more of its real nature than did the an cient Grecians, Romans, etc. It is imponderable. and really as illusive, intangible and incomprehensible as the freaks of the imagination. At one moment you can charge your system with it and ignite a gas jet by applying your finger to it, and then may make a like effort during your natural life time to accomplish the same feat, and yet fail. It is subordinate to the wishes of man in many respects, and if it can be used successfully in demonstrating the truths of Spiritualism, there is another point gained.

other point gained.

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 trance-mediums were only better educated, if they only had a little more acquaintance with philosophy, logic, and all the rest of the routine of the schools, the spiritual world would be able to give humanity a great deal better information. Now, we put it to you, friends; grant that your trance-mediums were educated according to the method of the schools of your earth, would we not be able in consequence to give you ideas and information in exactly the same way as that adopted by investigators among school-men, and in doing so should not we be ministering to the vanity of this world of yours and its professors, and bringing our world down to the circumstances and conditions of this life of yours?—Spirit controlling J. Morse.

It seems to us that if the trance medium is edu-

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 das never been stimulated by the action of scientific thoughts of ideas, it is like the arm that has been hung in a sling, it becomes decidedly weak and wish-washy. The man who carefully tutors his own brain, disciplines it, and one advanced idea gives rise to another. It is wrong to include the idea that mediums should be ignorant. That spirit better investigate the matter a dittle further. We think his position not only absurd, but supremely ridienjous.

Toles from Boston.—Geo. A. Bacon says—The Jordanal. reached me on New Year's day, looking as bright, handsome and attractive in its new attire, as a bride adorned for her wedding. It would be a diffisult matter for the Religion-Philipsophical Journal, or any other paper, to present a nester appearance, and I congratulate you and the numerous readers of the Jorganaliate you and the numerous readers of the Jorganaliate you and the numerous readers of the Jorganaliate you and the people shall become filluminated with the divine principles underlying our heaven-born Philosophy—the veritable Google of the skies.

In the veritable Gospel of the skies.

Huntsville, Ala,—James D. Tatum, Comot Immigration, writes:—I have never known any paper so eagerly sought after and read with so much interest as is the Religio-Philosophical Journal, and if we ever get out of our political trouble, and there is money enough issued to the people to pay the cost of the production of our cotton, wheat and farm products, you will get a large list of subscribers from old Alabama.

New Lisbon, Ohio.—John Frost writes:—Although we have not been favored, as a community, with either lecturers or mediums in behalf of Spiritualism, yet a few of us are awake to its interests and influences. A short time since we were visited by a Mr. and Mrs. Fay, the latter a medium. Two seances were held, and a number of our citizens being present were much interested in the manifestations, and as far as I can learn, a large portion of them were convinced that what they witnessed was the work of some power not of a physical nature. If these scances were not successful with all who saw for themselves, the tendency has been to cause them all to think. To me it requires a larger capacity for believing to attribute these phenomena to trick or legerdemain, than to take the Spiritualist side of the theory, and give the invisibles credit for the thousands of exhibitions of their power.

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 fa her 66th year and enjoys good health. She has been controlled more than a year to speak and sing in five different languages, Spanish, French, Latin, Italian and Indian. Her Indian guide speaks mixed languages. An Italian actress, a nua, a Spanish Presoyterian lady, and a Spanish music teacher control her to sing. When under control she has a very strong voice. She is not entranced; they use her vocal organs. She has no acquaintance with either of the languages spoken. The gentleman who interpreted the languages, an Italian, says the singing especially is very correct—the actress sung an Italian song for him that he had heard many times in Italy. The Latin hymp. he said, were very good, the same as he heard every Sunday at church. He is a Catholic. They told him it was God's will for the spirits to return and teach all humanity the truth. He asked a great many questions and received answers to them all, in foreign languages. My sister gets the mechanical writing and receiver good communications. We fully approve of your position in regard to organization, free love, re-incarnation and impostors. I like the way you teach the Philosophy of Life, expose old errors, etc. We like the address very much that came through Mrs. Richmond. I don't see what we would do without you.

Spirits in Prison.—Dr. Monck on rising was received with loud applause. He said, that by the advice of his fegal adviser he should refrain from saying anything concerning the case he was connected with, lest by doing so, he be rendered liable for contempt of court. He read from the reports of the hearing at Huddersfield, his remarks to the Bench, and to that he would not add. While in confinement, he was askeft why the spirits didn't carry him away? He replied that spirits would not be parties to mortals breaking the laws. Though he might have made his escape he valued his honor more than his liberty. Several thingsdid occur while he was in custody. Once—at night—the constable on going his round looked in through the hole in the cell door, saying, "Well, Doctor, how are you?" A broom was outside, the constable moved it some distance away; in returning later on, the constable, whose name is Roberts, was considerably astonished to find the aforestal was considerably astonished to find the aforestal broom on the Doctor's bed. The cell door was locked securely and Roberts had the key, and he, the Doctor, could not reach the broom in any way. On another occasion when securely locked in his cell, his tea-cup and saucer, and a lug containing milk, were carried from within the cell and placed on a window-sill in the yard some distance off. The cup was found placed in the saucer, and the pallik in the jug alongside had not been split. After the matter is all over he intends to write a book giving his account of the affair. He begged to thank all friends—in the flesh and out of it—for all their kindhess and sympathy. Nero, of old, he said, tied people to trees in his gardens in Rome, poured pitch over them, and burnt them for torches. Tugging to Dr. Slade Dr. Monck said; You and I, my ffiend, have lighted such a torch in England for the manifestation of spiritual truth that all the winds of bigotry and persecution cun not extinguish, and if outy called for it we would yield, our bodies to the flames. Dr. Monck's speech w

and Daybreah, London.

As is well known, Dr. Monck was arrested in Eugland, on account of practicing his medium-ship. 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 this incident: "My husband had made a trip to the West Indies. 2 very quick trip, being only seven days and a half from Cuba. I was not expecting him so early, when all at once I saw his vessel, just at daylight, in a dense fog, near the above close to the breakers. The fog-lifted suddenly, and the mate says, We are all lost? I heard it as distinctly as though I had been

there. Capt. Sargent said, Near the vessel! They did so, and entered a linke cove. The mate said, We are saved! I could see and hear everything. They were near-Kennebunk on Wood Island, near the light house. The cove 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. My husband went to Saco, took the train, and strived very early, about 8 o'clock. As he entered the house I said, 'Why Eli, where-did you come from? I was with you this morning.' Well, you was in a pretty tight place then,' says my husband. 'Yes, indeed, said I, and went on to give a relation of what I saw and heard. 'If you had been on board you could not have described it more accurately,' said he, but made no comment, for he was not fond of encouraging my gift." The law, who gave me the above is still living. The same tady also gave me the following: 'My cousis, Mary Holland, and I went to the Odd Fellows picnic at Orchard Beach. While waiting in the depot, my cousin went to the mirror to adjust something about her fiair, and laid her reall in a chair. When she looked for it, it was gone. Search was fruitless, and I persuaded her she had left it in the cars. In going to the grounds, a lady was sitting where we passed her. By a sudden impulse I could not resist, and at which I was much frightened. I put out my hand to ker and said, 'I will take that veil.' She said, 'Yes,' I did find one in the depot.' Putting her hand in her pocket, she took out the veil and handed it to afe, and we passed on."

Tests, F.tc.—In behalf of facts, and what I think is truth, will you allow me space to state them, and show that if "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 sold to hold it up before a mirror raiso, in short hand, that no one understood but myself. I have seen a heavy table move about very lively, without visible chands; have been throws from it while holding fast as I could, it whiling around on two and then on one leg, faster than lany one could run; have seen a small cord one half inch in diameter, it do in a stand drawer loose, and with a slender girl fen years old sitting before it, the united strength of 4 persons were unable to pull it out; have seen this explained by invivible power as a means "to compel recognition of the influence of spirits." Vastly more might be added. If this is doubted, many names can be given for reference. To my perception, the above is equally incomprehensible as "answering sealed letters." As to supposed truths, viz. If life ceages to exist when it leaves the body at death, does not its potency remain in full force, lift be a fact that hot an atom now existing can ever be annihilated? Therefore, by admitting that mind is the intangible intelligence that constitutes and controls all mortals—spirit being the life-principle, always conjoined with the mind, each being a refined substance, equal to air, and as important, then would lift not appear evident mind could not be annihilated any more than matter? As no one can conceive of a time when life and mind did not exist, nor when they will not, nor even our own consciousees actually reduced to nothing at all, then why doubt their ideatical conthuance, because they can not be smelled, tasted, heard, felt or seen? Why should intelligent humanity wish to teach their fellow mortals they have no perception or wisdom that will bene fit them any more than a monkey or a hog, and like them will ask for better proof th

Occultism.—W. J. Atkinson, M. D., V. D., of Pisgah, Mo., writes.—There is in man a certain faculty-wonder—that leads him in search of the hidden mysterious things of nature. There are certain persons, those with that faculty large, who tinge all their writings and sayings with mystery. Those with it small have no mystery about any thing. Those persons who are always talking about "magic." "art magic." "elementaries," "nymphs." "ghosts," "spooks," etc., have the organ of wonder of spirituality large or very large, and go to extremes in search of the occult. Such persons are liable to be imposed upon by trick-sters. While there is a hidden power, occult law, we must not while in search of it, rely allogether upon one faculty of mind alone to develop its nature. If man should be governed alone by amativeness he would run the love or mating principle to the destruction of soul and body. Free-love is a small example of the perversion of anativeness he would run the love or mating principle to the destruction of spirituality. There is a great truth contained in the selence of Occultism, but fedoes not consist in superstitious rites and cerembraies. Soul-power is developed by a course of rigid discipline, a discipline that brings the physical in subjection to the soul or spiritual. In the spirit, or rather in spirit, resides all power, so to use that power and make it valuable to us, we must learn to hold the physical as a servant, the soul must be master, as it is. There is no condition, i.e., it of disease, no death, no, evil, nor any other negative conditions shall can resist the silent positive action of the soul. That power of soul may by used by an evil person for any evil design, yet it is the influence of soul, and power used in that way and for that purpose, veceived the name Black Magic, while the power of soul directed by a loving mind received, the name White Magic. One was celestial and the other-terrestial in character and origin. The "evil eye" belongs to one class, while the same power of the eye to co

A Lesson in Mediumship.—Capt. H. H. Brown writes:—I have often been pained at the unjust criticisms passed spon the mediums, and much more deeply pained at the want of gratitude of even simple thankfulness manifested lowards them. There is also a want of that same cofalderation for them that is shown to the workers in every other field. We judge them by our ideal, and if they fall below that we condemn, and by that condemnation injure them in the silent power we throw out, and also shut out from ourselves the lesson contact with them should have given us. One evening some friends had been severely criticising some mediums in my presence, and the next morning I received the following message, that I feel is one all should heed, one that is needed on our part to make us just, and on the part of mediums to sustain them in their work. "Be grateful for every mouthful of food received from the Spirit-world. Look to the desire that prompts them to come. Let iffeir presence cheer you, even though the words spoken he not to you words of wisdom. If you love us, and love to communa with us, welcome us, through any-organism. Liston to what we eay. It is ever the best we can do. Then judge our words by your reason, and let your good sense apply the same to your life. Be charitable to the mediums, remember they are but mistruments. Remember also that none of us are perfect, that our prejudices, our-education, our habits of thought and life, if we as mediums, will unconsciously color every message we give. Try to separate the medium from the splitt, and be thankfully to the instrument for the willingness to be used, and to the spirit for its presence and effort, but in charity ever use your own good sense in regard to the communication. The Spiritworld would like it, if oftimes the mediums were different. Some peculiarity, some prejudice, or some preconceived opinion often prevents our perfect control. Yet we are bound ever to respect such mediums individuality and only so far can we are able to lead them to the light, only s

Ningular-Incident.—The Biddeford (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 selecp. In the night he was awakened by some one touching him, and saying, 'You will be drowned.' On opening his eyes no one was present, but he immediately turned out, went on deck, and found the slee of the vessel caught under the wharf by the tide, and shortly it would have sunk, and cabin and all been under water. With a plack he pried the side from the wharf and size came dp with the tide. The sleeper being in the cabin, must have been drowned had he not been called.

Of course, if Psychic Force or Unconscious Cere.

Of course, if Psychic Force or Unconscious Cerebration did no cause the singular premonition, what did? Being an intelligent premonition, speaking in no uncertain language, it-must have origirated from an intelligent source—from spirits. Such premonitions constitute irrefutable evidence that spirits can communicate. That which tells a person of a danger, must have some knowledge of the fact; who dares deny it?

Good Test.—R. S. Thompson says:—I visited Mr. Mansfield while here in Philadelphia, Penna and wrote questions to different spirits, and then folded the paper several times, making it impossible for Mansfield to see the question, and satatleast twelve-feet away from him, yet every question was answered by some disembodied spirit. I am very skeplies, but that Mansfield did not answer them, I am satified. We are growing strong-er/n Spiritualism here every week and intend or ganizing.

ganization.—Dr. J. C. Hoffman, of Chicaco, Ill., writes:—All Spiritualists owe their-bost
thanks to you, for your carnest endeavors at organization. It has often appeared to me an impossibility to unite all Spiritualists, and thus by
proving our strength, remove the odiunt still clingling to us.—It takes at present quite an atmount of
moral courage to publicly announce one's self a
Spiritualist. Were we to organize, however, our
strong array of numbers and minds would strengthen the now weak Spiritualists, and weaken the
now strong Christian. We must not despair, and
above all we must not permit the Christians to overcome us with their present strength and position! Why, just the Christian Church gives us
the very best hope and reason to believe, that "in
the end" we shall succeed in establishing our beautiful and true religion throughout the universe, Jupiter, Mars, Saturn and all the other fixed and unfixed stars counted in?

Olympia. Washington Territory.—

Olympla, Washington Territory.—
Mrs. C. M. Cummings says:—I was greatly interested in those articles? Is the Devil Dead?" particularly the coccluding part. But I always feel great interest in all that is published in the Joun-NAL; every paper I get is a feast to my soul. I hunger for knowledge and spiritual food.

Funerals of Spiritualists.—In Ecciand, Australia, France and some of a rountries, Spiritualists have adopted a burn is service that is in harmony with their belief concerning the hadrostate, and the change called death. In place of mourning emblems and dirgua, they have bright colors and cheerful music. White is much worn on these occasions, and even the burnal casket is covered with white broadcloth. Flowers are strewn in profusion. A favorite memorial is in the form of a white card with a broad border of silver, inside of which are lines printed in blue or violet. In addition to the necessary particulars, verses often appear. The following are found in a memorial card of late design:

There fell upon the house a sudden gloom— A shadow on those features fair and thin, And softly from that hushed and darkened room Two angels issued, where but one went in.

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?

— Boston Herald.

Among a certain class you will always see an extravagant display at fonerals. 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 the hearse to Greenwood will cost \$10.00, carriages \$8.00 a piece. In fact, it is an expensive matter to die in New York, unless the city authorities take the matter in hand, and then, of course, the cost is but a trifle. Spiritualists should adopt some simple that beautiful method of disposing of the dead. To die, is simply a birth into a higher life and more bachanting beauties, and the exercises should be arranged with that fact always in view.

Brief Mentions.—Bro. D. A. Eddy, of Cleveland, Ohlo, speaking of Mrs. Kate Blade's visit, who has been there on a professional tour, says. "The lady is a splendid medkam, 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 genule 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 Satururday evening, and it furnishes me spiendid read, ing for Sunday. I take nearly a doren different papers, but yours is the best of all. In fact, I.dd 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 Spiritual Society of South Bend, Ind., writes:—"For 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, for the use of our society." Thomas Cook, writing from Hastings, Mnn., 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, ahd I trust laid the foundation for future work there. Here I had a debsely packed house, though the pay to me is small." R. 8 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 Butlerville, writes:—"We have organized and adopted the articles of association as prollished in your paper."

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Chorus.

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

On Sunday morhing, 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?

ANSWEIL. 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 at-mosphere and imbibed through inhalation of food, water, and even clothing. There is odly one preventive, absolute knowledge of the laws of health; absolute pure air, proper suslight, 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 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 Homo-opathists, that Belladonna forms the specific, but there is no specific in nature that can be applied without suitable adherance to the Jaws 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 illy ventilated, and rooms that are untit 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

ABCADE, 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 seances 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.

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 watchful-

ness 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 animal-

cules within the dwelling, or by its coming

in contact with the other persons already

affected. This as (ar as we can advise, with-

out a more lengthy treatise on the subject.

Voice of Angels.

Chorus.

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 Parlee, 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 liter-

ary merit, but sound in spiritual\$hilosophy.

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 natices

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 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 reagain in the City her place of business will be advertised in the JOURNAL so soon as she tinds a desirable location.

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

WE are indebted to the Shaker, of Shak ers, N. Y., for the music and poetry, "Over the River," that appears on the 8th page.

SLADE RELEASED. 'Special Bispatch, London, Jan. 29th:-The prosecution against Henry Slade has been dismissed.

Testimonial to Dr. Ormsbee.

My wife, aged (36) thirty-six, was for several years suffering with what our physician called Membranous Dysmeunorhea, 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.

respect.

We then concluded to have our daughter 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, these 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 perhanent, and that the wonderful powers of this man should be widely known. should be widely known

H. M. Goody, Davis' Hotel, Philada., Pa.

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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; Wail 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 Cracle; Gone; A Bird's Charity; An Affectionate Dog; Psycherration; That Bird; The Boys; A Knowing Bird; That Bird; The Boys; A Knowing Bird;
Love's Belief; Christmas in Servia; 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
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CHARLES R. SMITH. 338 Fourth street, South Boston

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Mr. Strvans,—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 you th up cases and stomach. I was induced by frights to they your Yes with, and I think it is the best medigine for weakness of the kidneys (ever used. I have tried many remedies for this complaint, and never found so much relief as from the Yes—THE. 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 rec Yours truly. JOSIAN H. SHERMAN.

Beliable Evidence.

MR. H. R STRVENS,—Dear Sir: I will most cheerfully add my testimony to the great number you have already received in favor of your greet and good medicine, Vrontine, 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 coughing spells that it would seem as though I never could breathe any more, and Vrontine has cured me, and I do feel to thank God all the time that there is so good a medicine as Vrontine, and I also think it one of the best medicine. 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 feedings as the stomach, and advise everybody to take the VEGETINE, for I can assure them it is one of the best medicines that every was.

MER. L. GORE.

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Cambridge, Mass.

'Appreciation.

"Appreciation.
CHABLESTOWN, Mass., March 10, 1869.

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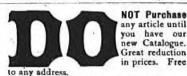


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