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

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JUST FOR A CHANGE.

A Sermon by Rev. E. P. Wells, of Chicago, on Demonic Possession and Spiritualism.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying.

The same followed Paul and us, and cried saying, These men are the servants of the most high God, which show unto us the way of salvation.

And this she did many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers.—Acts xvi., 16-20.

The following was used as a supplemental text:

Submit yourselves therefore to God. Resist the devil and he will flee from you.

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.—James iv., 7-8.

The following is an outline of the speaker's remarks:

About ten years ago, a young Englishwoman in a brother's family wished her fortune told. Upon making a visit to friends, she was persuaded to accompany them, and have her fortune narrated. She did so, and the sorceress told her that her employers were about starting on a journey, but would be deterred by a dreadful accident, which would result in personal injury. All this fortune-telling took place before an occurrence in which two of the speaker's near relatives were seriously injured. The speaker narrated the details of an accident, as had been foretold by the fortune-teller, and he asked, "What will you say to this? That it was only remarkable coincidence, or real foresight?" The first impulse is to question the facts, but the speaker had satisfied himself of the truth of the facts.

Now, what human being could have foreseen that accident? The aid must have come from some outside source. If the case stood alone, without similar cases in the Bible or elsewhere, Mr. Wells would say that it was a remarkable coincidence. But the Bible gives such instances, and there are within the experience of nearly all such remarkable cases. Spiritualism presents such strange things. Honest men had investigated the spiritualistic phenomena, and while admitting that there was a good deal of trickery, had to admit that there still remained much that could not be accounted for by any jugglery. The speaker wished his hearers to put themselves, at the beginning of the discussion, on a firm Bible basis, and he cited several instances from that book, giving a scriptural foundation for the doctrine that devils and evil spirits dwell in men and women. The spirits may not have been the same through all time, and they may have been, but they were essentially alike, and it may be fairly inferred that they have dwelt in men in all ages. Those who have attended the Spiritualist circles say that the spirits wish the mediums to give themselves wholly up to the influence of the spirits. Six persons are specially mentioned in the New Testament as having had devils cast out of them. Two of them were deaf mutes, two epileptics, and two had devils pure and simple. A careful discrimination is made between those who had devils and those who had bodily infirmities. Demons had possession of demons, and by demons the speaker meant intelligent evil beings. They were intelligent, as shown by the language used by the spirit in the synagogue at Capernaum when Jesus told him to leave the man and he knew Jesus, while the man did not, and whenever the man said, "Christ, Christ, they at once regarded Him as Messiah, whereas the people did not know Him as such, showing that the devils knew more than the man possessed by the devils. The scriptures also affirm that real, actual intelligent devils have occupied the bodies of men.

How much, then, does the devil know? He was once an occupant of heaven and must have vast knowledge. The Bible shows that in the history of the world the devil foreknew many events, and it is not unreasonable to suppose that he could have imparted his knowledge to his favorites.

All nations have had their oracles; notably Greece, whose oracle at Delphi was consulted at the beginning of almost every great undertaking. The indications are that the woman who was the priestess at Delphi was what in modern times would be called a trance medium. Trickery in her replies can be traced out, but some of her responses cannot be accounted for on the theory of trickery. In the times before Christ, men consulted fortune-tellers, and frequently received remarkable answers; and the speaker was inclined to think that even yet the devil frequently and really communicates with the world through spiritual mediums, and there still remains for the world the swirling fraud in the devil's trinity in Spiritualism. The speaker cited the case of a man whom he knew, who was originally a Christian, became a Spiritualist, and then a Christian again, and the man's confession was that the spirits which controlled him were evil spirits, and Mr.

Wells strongly cautioned his hearers against yielding themselves to similar temptations and to the devil. He claimed that the air which we breathe is peopled with real, living, intelligent spirits, the devil and his angels drawing men to death, and God and his angels leading them to light. The whole world seems at times possessed with a spirit, sometimes good and sometimes bad. No man is a Christian till he is possessed of one of God's spirits, and every true Christian is a medium for communication from God's spirits. Mr. Wells thought that such songs as "Come, Holy Spirit, Heavenly Dove," meant to acknowledge the reality of the spirits' existence. He thought it a sad fact that the majority of the people in Chicago were under the influence of evil rather than good spirits. They will not yield themselves to the influence of the Holy Ghost. Right here in Chicago, said he, there is a real, personal devil, who is the embodiment of all evil, who, if not resisted will take possession of each person, and will use the person to his purposes, and will at last drag all these down to his own abode. And the speaker wanted his hearers to resist this personal devil determinedly, and to yield to the influence of the Holy Ghost, and at last have the gates of heaven opened to them. He also, said he, on the watch for false prophets who show wondrous signs, but who are emissaries of the devil, and who are, according to the Bible, to appear in these latter days. There is a way to tell these false and evil spirits when they come to us, and that is to draw near to God, and fill ourselves with His work and His thoughts.

Communication from Lyman C. Howe.

Silence is the most eloquent preacher. Nevertheless I am moved to break silence, and feel out for the countless keys of human life, through the visible robes of the Dear JOURNAL, and wake some variations in the ceaseless songs of the soul.

Though I have offered no word of sympathy or sentiment as a brace to your quivering nerves, since the shocking tragedy that installed you as editor-in-chief, I have calmly trusted in the "Powers that be" and left it to your intentions to sense the moral support and true sympathy, which words only weaken or mock with vain endeavor. Such events are common in the world, but rare among Spiritualists. They are an index to causes lurking in our social system. Passion, cupid, and vengeance are nurtured by our laws, and encouraged by popular religion. The spirit of recklessness is abroad, and it is stimulated to daring deeds by the selfish and morbid conservatism of purblind and priest-bound society. Pauper souls hunger for scandal on which to feed their emptiness, while in its baleful shadow they seek to hide their own deformities. Jealousy festers in the blood of selfish and depraved social life, and madness and murder are honored and rewarded. The system of retaliatory punishment and legal-killing is constantly feeding this morbid thirst for blood. The credulities and censoriousness that are constantly iterating judgments and poisoning the sweet fountains of free aspiration, force the soul into the basement to grapple with shadows and battle with phantoms that rise from the corpses of their own buried hopes! "Is there no balm in Gilead?" Is there no "Healing for the Nations?" If law and religion fail, where shall we look for light? Ah! the voice of the ages steals up the aisles of time with promise in its echoes, and sings of the "Science of Life." In this is the long-sought panacea. But it is a marvelous volume and must be studied diligently and with persevering patience; and since each student is himself the center of all reference and the index of all authority, our first need is to know ourselves; the second is to be ourselves; the third to perfect ourselves by all the means at our command, both internal and circumstantial. Then, with constant care to the integrity of the index, each soul is a helper to all others; whereas in the prevailing system or the science of death, each soul is virtually compelled to hinder all the rest. Behold the clash of interests everywhere! Millions are rising upon the labor of the millions and hold them in practical serfdom by the authority of gold and a war of interests shocks us with the cry of the oppressed and the gurgle of blood.

There is no immediate remedy, only palliatives; but the "Science of Life" unfolded and practically exemplified is a panacea. When we all know ourselves and understand our true interests, we shall see no clash; for the happiness of each will be the interest of all.

Vengeance will be unknown. I am rejoiced to see the spirit of our science practically illustrated by the sufferers in this terrible affair, avowing, in the anguish of their bereavement no wish for revenge, no desire for the life of the assassin, only the protection of society. Here is practical religion, true magnanimity, the "golden rule" made real in the most trying situation. This will do more to restrain the spirit of murder and inaugurate a healthy sentiment and protect communities from such desperadoes than all the hanging since the days of Haaman. But death is nothing terrible. It is the condition that induces death that we should look after. All the inconveniences which the murdered man experienced by the sudden transit will be overcome ages before the cowardly assassin will shake off the awful shadow of his crime. I care not what the provocation, such terrible deeds can have no apology.

Without flattery or desire to reflect on any others, I feel it due to the departed to say what I have often said to others, that Brother Jones had always treated me with the most uniform courtesy and liberal generosity of any editor with whom I have dealt, except Brother A. J. Davis and his *Herald of Progress*, and while personal favors should not bias a fair judgment, I can but regard his uniform generosity and gentlemanly kindness as an index of character worthy of note. But I do not approve the practice of cursing and traducing a man while he lives, and glorifying him as a saint as soon as out of sight! But it is well to look charitably upon the weakness and errors of all the living and have nothing to revoke or regret when the mortal lips are eloquent in the eternal silence of death! Oswego, N. Y., Aug. 2, 1877.

Spiritualism in Virginia.

I have lately paid a two weeks' visit to Virginia, and was agreeably surprised, not only at the liberal hospitality of old and new friends, but to discover so much acquaintance with the philosophy and phenomena of Spiritualism among the residents of Richmond and Staunton. In both places many families have one or more media, male or female, the cultivation of whose gift is a matter of public acknowledgment, but many more are hiding their light under a bushel basket, away from the observation of their orthodox neighbors.

In Richmond the cause has several open sponsors, including Mr. Bottery, head of Main street, who is well posted in the philosophy, and lectures at intervals in a quiet way. During my visit he introduced me to several persons suffering with "information" of the brain, to my surprise, for Richmond has long been intensely traditional in second-hand theology; but apace with the spirit of the present age, she is becoming liberalized in matters of belief. Mr. Charles Richardson, 27th and M streets, and his family, with his medium daughter, have been for some time the subjects of spirit manifestations, at first unexpected and uninvited, now frequent and courted. A lady relative, who was a believer, and tried to impress the family, but without success, before her departure, by her demonstrations afterwards was the occasion of their conversion to the reality of the phenomena. She had promised to so manifest after the change called death. Their attention was attracted by unaccountable noises and movements of articles of furniture. The lounge on which Mr. R. lay was withdrawn from the wall and replaced without mortal contact. The rocking chair in the center of the room was rocked untouched. Raps were made upon the bed, floor and walls, exhibiting as much intelligence behind them as the raps of a friend at the door, and claiming, in reply to questions, to be the relative referred to. The parlor organ was played without contact. Information was imparted not known, but afterwards confirmed. Identifying conversation was had through table-tippings and tappings, and the daughter's clairvoyance. The medium, of course, has been called a witch, and shunned by some of her mates as though she were in league with an omnipotent rival of divinity. The lessons of charity which they receive, however, are heeded. One evening we formed an impromptu circle with Mr. R., the daughter, my good old maternal ancestor, and myself. The "communion table" was raised squarely from the floor into the air, and made to beat perfect time to the organ and to songs; the rocker, apart from the sitters, was rocked to and fro; spirit forms were seen and described, and my mother, for the first time, was touched upon the arm by an invisible hand, when she burst into tears of alarm, but was soon consoled when my father entranced the medium, and told her, among other things, it was he who had touched her.

Mr. Shaw and family, in the suburbs, have regular meetings at present for tests and mentalization.

Mr. Clarke, 25th and N streets, and daughter, are not novices in spiritual experience. Among the new disciples are the district attorney, and other lawyers, who, a few years before, I remember, were closely woven in the warp of sectarianism. The truth is spreading in private, and time will discover a large leavening.

In Staunton, I was pleased to converse with several of the disenthralled, and good media. Here, as in Richmond, but perhaps more markedly here, the bread of the real gospel is rising, but the owner will not openly own the ingredient. Yet many believe, know and enjoy more than they profess. Among the faithful may be named Mr. J. T. Fitzchar and lady, Mr. Brown and family, Dr. Krebs, and others who do not hesitate to acknowledge their positive conviction of the identity of primitive Christianity and Modern Spiritualism, the good pastor notwithstanding. It is said that mountainous countries, like Scotland, are not only naturally inspiring, but furnish the best atmospheric medium for spirit manifestations. Perhaps this may account for the latent and sometimes ebullient talent of certain residents in this beautiful region of the Blue Ridge. I found one neglected medium opposite the railroad station; another friend of the late Judge Cochran, who was one of the believers; another on the outskirts, and one or two more indulging their gifts *ad rostrum*. As a growing medium Mrs. Brown deserves special mention. What the inquiring peo-

ple of Virginia need is a strongly developed test medium, like Slade or Foster. A reliable party, "with power from on high," would excite wonder and promote mutual benefit. It is hoped that before long the inhabitants of this sphere will fully develop or invite the needed phenomenal media.

J. F. SNIPES,
97 Leonard st., N. Y. Aug., 1877.

Where is the Schoolmaster?

"Oh, Caesar, these things are beyond all use!"

MR. EDITOR—I am not disposed to multiply words about trifles; but what we are accustomed to call little things often not only determine the character of the man, but also the measure of his success in the several relations of life. It is the great philosophic poet who makes one of his dramatic characters say:

"I am nothing, if not critical."

This may be a bold use of the figure of speech, which the rhetoricians call hyperbole; but every man of careful culture and literary taste, whose soul is vexed by the whole army of careless scribblers who, without intermission, push their crude conceptions and stupid platitudes before the public mind, will be quite likely to sympathize with the feeling that prompted the utterance, and to accept the idea without objection to its rhetorical clothing.

I have had occasion to notice that we have many pedantic skeptics among the opposers of Spiritualism, who are wont to superciliously question the general intelligence and mental culture of our people as a class. If anything can furnish a seeming warrant for this dogmatic assumption of our ignorance, it must be the occasional usurpation of the office of journalism by men who seldom draw their English from a fountain that is untroubled. It is especially in their attempts to write on metaphysical subjects that men of little learning and less discrimination so blunder in the use of language as to discredit their own claims and bewilder their readers. We might illustrate at length if the subject were likely to be profitable. The citation of an occasional example—no matter from what source derived—may serve to check this needless blundering on the part of those who professedly come to teach us the science and philosophy of Spiritualism.

Referring to W. Irving Bishop and his patented expose of Spiritualism, a journalistic champion of the cause inquires: "Did Bishop give a reasonable explanation of this phenomena?" Now, this being in the singular number, only represents one; and hence can never be made to agree with phenomena, which is in the plural. We may therefore say, with equal propriety, these grammar must be corrected!

In attempting to epitomize the incongruous assumptions of Dr. Beard, in his essay on the phenomena of trance, a spiritual journalist says: "It (the trance) consists of the abnormal activity of certain functions of the brain." This writer confounds the spiritual faculties and cerebral organs with their action or exercise—in other words with the functions they perform—in a manner calculated to confuse the minds of uneducated readers. It is the faculty of the soul or spirit that acts through the brain as its instrument; and its organic action is properly enough expressed by the word function, since it is from the Latin *functio*; which signifies to perform or execute. As this term does not, therefore, properly represent either the faculty of the soul, or its corporeal instrument in the body, but only their offices or operations—the several forms and phases of their activity—it must be apparent that to speak of the activity of certain functions, is very much like talking about the activity of the action; or, in other words, the functional operation of the functions, instead of the organs. The writer would scarcely have expressed his thoughts in less objectionable language if he had said the activity of the brain is abnormally active.

In the same connection I find the following: In spiritual circles the emotions are wrought upon, reverence, etc. The discussion of metaphysical subjects demands a more precise use of language, if we would be understood. We cannot say, in strict propriety of speech, that "the emotions are wrought upon," but we may affirm that the intellectual faculties, moral sentiments and spiritual affections may be wrought upon by suitable appeals, and in such a manner as to excite various emotions, and possibly so as to arouse all the passions of human nature.

Again, a spiritual writer refers to "clairvoyance, which can see remote and hidden objects." Here is another error that would, of course, escape the observation of the ordinary reader. It is worthy of remark that eyes, ears and all the sensory nerves are but the organic instruments by which the man perceives the objects of the external world. In like manner, clairvoyance—clear sight or the soul's open vision—is not the creature that sees, it is the faculty of inward vision possessed by that creature, whereby the man perceives "remote and hidden objects." It would seem to require no very subtle power of perception to enable one to distinguish between the man, the eye, and any separate faculty or function of his being.

Now, if some one can explain the philosophical principles of our philosophy in a truly philosophical manner; show how this phenomena is liable to be abnormally active, especially in its activity; and precisely why the functions are so lively in

their functional performances—the whole subject will doubtless be very clear, more especially to those who possess the "clairvoyance which can see remote and hidden objects."

Let us cease to "darken counsel by words without wisdom." We believe in progress and are prepared to entertain every original idea, and each new discovery, with something more than a ceremonial hospitality. But, in respect to several of our conspicuous spiritual elucidators, it is only fair to conclude that they will not receive a centennial medal this time; though they may, perhaps, have a bust hereafter.

NEW YORK. S. B. E.

Color Ghosts.

Some years ago a book was published in this country the purpose of which was the production of ghosts. On its pages were various representations of spectral shapes, printed in extremely brilliant colors on a white ground. Directions were given to fix the eyes intently on these for some moments, and then turn them suddenly to a white wall or screen, when the "ghost" would appear in the form depicted in the book, but of an entirely different color. If the picture was red the specter on the wall would be green; if the former was yellow the latter would be blue; and so on.

A similar illusion may be produced in a much simpler way. Cut a small disk out of white paper and lay it on a blank surface. Look at it steadily for a quarter of a minute or so, and then direct the eye to a white, or, better, to a gray, surface, as a sheet of gray paper, and you will see a dark image of the shape and size of the white disk. If a colored disk is used, the "after image," as it is called, will be colored, but of the hue "complementary" to that of the disk; that is, if the one is green the other will be purple; if the one is yellow or orange the other will be of a darker or lighter blue, etc. "Complementary" colors are those which if mixed will produce white.

If the surface is of the same color as the disk, the after-image will be faint and whitish; if it is of the color complementary to that of the disk the image will appear of the same color intensified. Thus, if the disk is bluish-green, and the gaze is turned from it to a red ground, we shall see a "ghost" of a deeper and more brilliant red. If we look upon a colored surface of any other than the complementary hue, the color of the after-image will blend with that of the surface. For instance, if the object is green and the surface blue, the image will be violet.

These phenomena admit of a very simple explanation. When the retina of the eye has been exposed to a continued impression of one color it is wearied and becomes less sensitive to that color. If now it is exposed to the impression of white light, it will respond more readily to the other colors that make up white, that is, to those which produce the complementary hue. Quite likely some who have occasion to use red ink have observed that if, after writing with it for a few minutes they change directly to black ink, the latter will at first appear of a distinct green color. Some eyes are more sensitive than others to these delusive impressions, but any person can see the complementary color if he has looked at the other long enough to tire the eye.

Dr. Bezold, in his "Theory of Colors," among many curious things connected with his subject, illustrates the fact that while if a black object be seen against a colored ground (as black print on red paper), the black, when viewed intently, will show a slight tinge of the complementary color, the effect is greatly heightened by laying thin white tissue paper over the surface showing that "an admixture of white light is favorable to the production of contrast." He also notes the singular fact that the various colors which may be given to the ground differ greatly in their capability of calling forth the contrasting colors. "Green, blue and violet—in fact all the so-called cold colors—will originate very vivid contrasting colors, while this is the case to a much lower degree, with red, yellow and yellowish green." The colored plates in Bezold's book illustrate this very vividly, but the reader can produce a similar effect by putting a disk or figure cut out of black paper or cloth on a bright-colored surface—red, yellow, green, blue or purple—and spreading the white tissue paper over the whole. The variety of hues which the black assumes is very striking, and tends decidedly to shake one's faith in the popular proverb that "seeing is believing." We know that the black is black, but we cannot see it as black, however earnestly we may endeavor to reason ourselves out of the illusion.—*Journal of Chemistry.*

IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE COLEMAN.

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(CONTINUED.)

VESTIGES OF CREATION—ROBERT CHAMBERS.

A number of years prior to the appearance of Darwin's well-known volume, there was published an anonymous work entitled "Vestiges of Creation," in which it was sought to prove the origin of higher species from lower by means of the natural laws of reproduction and genesis, including the derivation of man from inferior animal forms.

OTHER DARWINIAN SPIRITUALISTS.

In addition to the foregoing shining lights in Spiritualism, there are many other valiant workers in its ranks—students and thinkers, famed in scientific research and philosophic attainment—favorable to Darwinism as defined by Bro. Peebles; such as Professors Echols, Rehn, Richards, Brian Grant, Toobey, Whipple, Hitchman, and J. R. Buchanan, Messrs. Ramsay, S. P. Andrews, Leon Hincman, B. A. (Cantab.), Stearns, Mrs. Emma Hardinge-Britten, etc. etc.

Besides these, we can likewise mention as among those advocating or accepting Darwinian principles such prominent Spiritualists as Selden J. Finney, J. J. Morse, W. F. Jameson, Thomas Gales Forster, H. C. Wright, Parker Pillsbury, Mrs. Parnham, E. S. Wheeler, Wm. Branton, W. S. Bell, Dr. J. L. York, A. E. Giles, Anthony Higgins, Cephas B. Lynn, M. B. Craven, Susie M. Johnson, E. V. Wilson, W. H. Burr, Isaac Post, Luther Colby, Dr. Babbitt, Dr. Woodruff, Wm. Lloyd Garrison, Giles B. Stebbins, and Kersey Graves; while we think that the following able and gifted Spiritual workers may also be safely claimed as Darwinian in sentiment: Prof. Wm. Crookes, Prof. C. F. Varley, Sergeant Cox, M. A. (Oxon.), Messrs. Harrison and Burns, editors of the London "Spiritualist" and "Medium and Daybreak"; Col. H. S. Oldcott, T. R. Hazard, Allan Putnam, A. E. Newton, T. B. Taylor, Lizzie Doten, W. S. Barlow, Dr. H. B. Storey, Mrs. Townsend, Mrs. Middlebrook, Laura Guppy Kendrick, Geo. A. Bacon, Dr. N. B. Wolfe, S. B. McCracken, Dr. A. B. Spinney, John M. Spear, Dr. H. F. Gardner, John Wetthebe, Lois Waisbrooker, Nettie Pease Fox, Dr. E. Crowell, Mrs. F. O. Hyzer, Lyman C. Howe, Jennie Lays, R. W. Hume, and a host of others.

It is probable that there may be a few persons mentioned above who may not be favorably inclined to Darwinism. If so, I shall be pleased to receive their correction thereof (addressing me at Fort Leavenworth, Kansas), upon receipt of which I shall cause the requisite public correction to be made known, as it is truth, alone that I am in search of, and desire to herein advance. In judging as to their acceptance or rejection of Darwinian theories, of course, I am guided solely by the general tendency of the published utterances of the ladies and gentlemen herein named, and in some cases may be at fault. I am confident, however, that nearly every person named is favorable thereto. I have included, though, a few names concerning whose status I am in doubt, in order that, if possible, the same may be elicited, notably Messrs. Hazard, Crowell, and Newton.

From the above, it must now be apparent to all that the suppositional conflict between Darwinism and Spiritualism has become infinitely infinitesimal, if it has not vanished completely.

ALFRED RUSSEL WALLACE AND DARWINISM.

It will be remembered that Mr. Peebles has, on several occasions, triumphantly proclaimed Alfred Russel Wallace as an anti-Darwinian, attempting to prove the same by citations from his writings. I now propose to submit a clear and thorough exposition of the real views of Mr. Wallace upon the points at issue; and to this portion of my task, I request the particular attention of one and all.

When Mr. Peebles says Wallace is an anti-Darwinian, what is signified by the term anti-Darwinian? It evidently means one who denies either one or both of the following propositions: The origin of higher species from lower by natural descent, and the origin of man from lower animal forms. Does Mr. Wallace do either? I answer unhesitatingly and emphatically that both of these propositions have no firmer defender or stauncher upholder than Mr. Wallace; and I defy the production of one single passage, line, or word, from his writings, cited without GARBLING, or as plainly intended by the author, that indicates, in any manner, his denial or non-acceptance of either; and the proofs thereof I shall now proceed to establish.

First, as to the derivation of higher species from lower, Mr. Peebles will hardly dare to hazard the assertion that Mr. Wallace is an opponent thereof, in the face of the fact that Mr. Wallace shares with Darwin the honor of having first advocated the general principle of Natural Selection, or derivation of species from species by natural variation, fostered by circumstances and environments. In Mr. Wallace's work, "On Natural Selection," page 38, is given a tabular statement in demonstration of the "Origin of Species by Natural Selection," the last paragraph of which contains this summary:—"CHANGES IN ORGANIC FORMS, to keep them in harmony with the Changed Conditions; and as the changes of conditions are permanent changes, in the sense of not reverting back to identical previous conditions, the permanent of organic forms must be in the same sense permanent, and thus originate SPECIES." (The small capitals are Mr. Wallace's, not mine.) This is conclusive as to Wallace's advocacy of the modification of species—his disbelief that types are eternal, as so persistently advanced by Brother Peebles.

But it is Wallace's (assumed) disbelief in the animal origin of man which Peebles evidently alludes. Let us, then, see what is Mr. Wallace's belief on that point. I shall first quote the evidence of Mr. Darwin upon the subject:—

"The conclusion that man is the co-descendant,

other species, of some ancient, lower, and extinct form, is not in any degree new. Lamarck long ago came to this conclusion, which has lately been maintained by several eminent naturalists and philosophers; for instance, by WALLACE, Huxley, Lyell, Vogt, Lubbock, Buechner, Rolle, etc."—Darwin's Descent of Man, 1877, pp. 2, 3. This was first published in 1871, six years ago; yet Mr. Wallace has never contradicted this assertion of Mr. Darwin as to his advocacy of man's animal derivation. Which must we believe, Peebles who denies or Darwin who affirms? Whether of the two is most likely to be correct? We shall soon see, however, which is in the right and which is in error.

I next quote from "A Manual of Anthropology," by Charles Bray, an able English philosophical writer. He says on page 51:—"Mr. Wallace holds that man passed through more than one channel of derivation, or transitional form, from the class of the inferior mammals; such primary differences as those of Negro, Caucasian, or Australasian, denoting the special strain or breed of quadrupeds from which each is supposed to have risen to the dignity of man." Does Mr. Peebles still hold that Mr. Wallace opposes the descent of man from the quadrupeds,—if so, which shall we credit, Mr. Peebles or Mr. Bray?

But exclaims Mr. Peebles, never mind what others tell of Wallace—what does Wallace himself say; and he quotes what he calls "strong anti-Darwinian words" of Mr. Wallace, which quotation I shall thoroughly ventilate ere long, and I think, much to the discomfort of its quoter. Wallace's own words are desired, and Wallace's own words shall be given. There are two articles by Mr. Wallace upon which Mr. Peebles bases his flimsy and groundless assertions of anti-Darwinism. These two now lie before me. The first is the concluding essay in Mr. Wallace's work, "On Natural Selection," and the second is his Address, as President of the Biological Section of the British Association for the Advancement of Science, at its session in 1876.

In the first-named essay, "On the Development of Human Races Under the Law of Natural Selection," we soon meet with the positive affirmation, "that those great modifications of structure and of external form, which resulted in the development of man out of some lower type of animal, must have occurred before his intellect had raised him above the condition of the brutes," and that "Man must have been once a homogeneous race; but it was at a period of which we have as yet discovered no remains, at a period so remote in his history that he had not yet acquired that wonderfully developed brain, the organ of the mind, which now, even in his lowest examples, raises him far above the highest brutes; at a period when he had the form but hardly the nature of man, when he neither possessed human speech, nor those sympathetic and moral feelings which in a greater or less degree everywhere now distinguish the race."

Here Mr. Wallace plainly and clearly asserts the derivation of man from the animal world, being, at his first appearance on earth scarcely above the brutes, without speech or language, devoid even of the very feeble moral and sympathetic feelings now existent in the lowest tribes of earth, Australasians, Bosjesmen, etc. Does Mr. Peebles still claim Wallace as anti-Darwinian? The question now is, which shall we believe, Peebles or Wallace?

But friend Peebles may say that that essay was written some years ago; he may have changed his views since then. Then, let us take Mr. Wallace's last published words on the subject,—his opening Address of last year. Now mark! After speaking of the overwhelming evidence adduced for the great "Antiquity of Man," Mr. Wallace proceeds to the "far more momentous and more exciting problem of the development of man from some lower animal form, which the theories of Mr. Darwin and Mr. Herbert Spencer soon showed to be inseparably bound up with it. This has been, and to some extent still is, the subject of fierce conflict; but the controversy as to the fact of such development is now almost at an end, since one of the most talented representatives of Catholic theology, and an anatomist of high standing—Prof. Mivart—fully adopts it as regards physical structure. Never, perhaps, in the whole history of science and philosophy, has so great a revolution in thought and opinion been effected as in the twelve years from 1859 to 1871, the respective dates of publication of Mr. Darwin's 'Origin of Species,' and 'Descent of Man.' Up to the commencement of this period the belief in the independent creation or origin of the species of animals and plants, and the belief in the very recent appearance of man on earth, were, practically, universal. Long before the end of it, these two beliefs had utterly disappeared not only in the scientific world but almost equally so among the literary and educated classes generally. The belief in the independent origin of man held its ground somewhat longer, but the publication of Mr. Darwin's great work gave even that its death-blow. FOR HARDLY ANY ONE CAPABLE OF JUDGING OF THE EVIDENCE NOW DOUBTS THE DERIVATIVE NATURE OF MAN'S BODILY STRUCTURE AS A WHOLE, although many believe that his mind, and even some of his physical characteristics may be due to the action of 'other forces than have acted in the case of the lower animals.'"

Verily these are "strong anti-Darwinian words," are they not, friend Peebles? Please note the above! Mr. Wallace explicitly affirms that the conflict concerning man's development from the animal creation is virtually ended in favor of such development, citing as proof thereof the fact of a prominent Catholic scientist accepting man's origin physically from a lower animal; he positively asserts the total abandonment of the idea of the independent origin of species, not only in the scientific world, but among the literary and educated classes,—in other words, the complete triumph of Darwinism; and as regards man not being derived from the animal world, that idea received its death-blow when Darwin published his "Descent of Man" and that none capable of judging the evidence now doubts man's derivation from the animal kingdom. This fact, we know Mr. Peebles doubts; ergo, according to Wallace, he is incapable of judging the evidence! Again it is Mr. Peebles versus Mr. Wallace,—which shall we now believe? Remember these are Wallace's last words in print, uttered less than a year ago!

To be Continued.

WHEN WAS THE LAW OF MOSES WRITTEN?

BY M. B. CRAVEN.

The origin of the Law, like other religious records of antiquity, is lost in the vista of remote ages. Early history being so inextricably connected with fiction, renders it doubtful whether such a man as its reputed author ever lived. In admitting that he did really exist, and act as legislator for the Israelites, he could not have been author of that portion of it which gives an account of his death and burial. His statement that they did "whatsoever was right in their own eyes" while he was living, (Deut. 12:8) not only shows that it formed no rule of life, or moral guide for them, but refutes its existence. He told them that they should not live thus lawless when they became settled in Can-

naan; yet the historian in citing the book of Deuteronomy afterward says: "In those days there was no king in Israel; every man did that which was right in his own eyes." Thus they had no moral law or civil code under the judges, nor long after, for the text plainly implies that they were yet dependent on the king's word for their rule of government at a subsequent time when their former history was composed. That portion of their history contained in Genesis (Chap. 36) which enumerates the kings who reigned over Edom before any ruled in Israel, could not have been written until ages after the time in which the supposed author is said to have lived.

Moses said their future king should write a copy of his law, in a book out of that which is before the priests and Levites. Deut. 17:18. As there is no account of such a book having been transcribed by any king either of Israel or Judah, the want of such testimony corroborates the opinion that it either never had an existence, or was lost during the theocracy. The account of Balaam being slain (Josh. 13:22) is given in a way which conveys the idea that the Pentateuch, as we have it, narrating the manner of his death, could not have been written, or extant at that time. It is evident that the "book of the Law," ascribed to Moses, could not have been written during the time in which he is supposed to have lived, from the statement that Joshua copied it off on some whole stones in the presence of the people, after their passage through Jordan.—Josh. 8:32.

We read of a law being written by the finger of God on tables of stone, but the ten commandments were previously announced to the people by Moses. Thus the testimony is that the Lord wrote them for this law-giver when he already had them in his head, and was sufficiently learned in Egyptian wisdom to have written them himself. As it does not look plausible that God should adopt this plan merely for the sake of showing his penmanship, or skill in engraving, the conclusion is irresistible that it was an imposture by the author, practiced on his ignorant and easily duped subjects, whom he had slain by thousands when disobedient to his assumed revelations. The most important command given,—not to kill!—and which was contained in the Egyptian ritual—was immediately violated by himself, in commanding the priests and Levites to gird on their swords and engage in killing their friends, companions and neighbors. Ex. 32:27, 28. He thus evinced no regard for it himself as a production of God—if we accept him to have been a real character, and the history true.

The tables of stone on which the Law is said to have been written by the finger of God (Ex. 31:18) had no special connection with the "book of the law" as written by Moses. The tables of stone were put into the ark at Horeb; (Deut. 10:5) but Moses commanded the Levites, shortly before his death—nearly forty years after—to put his book in the side of the ark, for a testimony against them. As it was to be read only once in seven years, (Deut. 31:10) he might have been considered deserving of some credit for not wishing to have them annoyed by the frequent reading of their condemnation document, if he had not vindictively pronounced his malediction on all who conformed not to all things written therein, to do them. Deut. 27:26.

When Solomon removed the ark from the palace of David, in Zion, to the temple, at the time of its dedication, it contained nothing but the two tables of stone. 1 Kings 8:9. From this it is evident that there was no such book acknowledged in the time of David; for it is not to be supposed he would keep it in any other place than that commanded by its revered author. Though there was a book of the law of the Lord referred to during the reign of Jehoshaphat, and also in the time of Hezekiah; yet they had no law under the former reign of Aah, (2 Chron. 15:3) who did "that which was right in the sight of the Lord" without one.

There is no historic evidence that the Israelites ever lost such a book of the Law as Hilkiah the priest claims to have found among the rubbish of the temple during the reign of King Josiah. 2 Kings 22:8. 2 Chron. 34:14, 15. If they ever had a law, their silence concerning the loss would show that it was not valued as a ritual of religious or moral discipline. Josiah had been doing that which was right in the sight of the Lord without any knowledge of such a book, while those who are supposed to have been in possession of it, did that which was right in their own eyes! Neither the Decalogue or its reputed author are objects of special notice by the prophets in their moral and religious teachings to the people; and the few instances where the name of Moses occurs in their writings, might easily have been interpolated by a subsequent translator. But in the time of Christ, the Scribes and Pharisees held the name of Moses in devotional reverence, and were remarkably biased in favor of the Law, as associated with the Mishna and Gemara.

There was no claim to having more than one manuscript of this document previous to the captivity; though evidence that copies of it were transcribed after that time, is given from the account that Antiochus Epiphanius destroyed all he could find when sacking Jerusalem B. C. 170. There is no proof that the law was written until about four hundred years after the time of David, when the people were more concerned about the prospective overthrow of their monarchy and threatened captivity, than they were about inquiring into the authenticity or merit of an old book which they never had heard of, and which, according to the history, was treated as a dead letter when first written.

A careful examination of Jewish history thus shows that the early record concerning their law is so seriously complicated as to render it probable that the whole thing was a fraud, accomplished near the close of the Jewish monarchy, by Hilkiah the priest and Shaphan the scribe, through the connivance of Josiah. Hence during the captivity the Jews acquired that devotion to it manifested in the time of Christ.

DEFENSE OF A MEDIUM.

Mrs. Wilson, of New York, Endorsed by J. M. Roberts.

Although not on your list of subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL, I have been for the past three years and a half a purchaser and reader of it. It has been most convenient for me to procure it at the news-stand in Philadelphia. I appreciate most sensibly the good work which that JOURNAL has done while under the direction and control of your deceased father-in-law, S. S. Jones, and the efficiency with which you have conducted it since taking his place. I do not think you would do intentional injustice to any person and yet I can not but feel you have unwittingly done so through the erroneous information given you.

I refer to an allusion made in your digest of your editorial correspondence, to the occurrence at a seance given by Mrs. Harriet Wilson a few Sundays since at Republican Hall, New York City. Being accidentally detained in New York that day, I concluded to attend the seance in question in the evening. At about 7 1/2 o'clock I went to Republican Hall, where I found Mrs. Wilson, with whom I had a previous slight acquaintance. Having purchased my ticket of admission, I was about entering the hall, when I was accosted by a stranger with, "This is Gen. Roberts, I believe." I replied, "No, not Gen. Roberts." He then said, "I thought I met you last Summer at the Holmes' seances, in Philadelphia." I replied, "I think most probable; but I am not Gen. Roberts. I have no title." He then told me he was Mr. Snipes, of New York. I then remembered to have been introduced to a person of that name, but did not remember him from his appearance. I passed into the room and took the seat which I occupied during the seance, and while the preparations were being made for it, I attentively observed all that had occurred from first to last. The cabinet consisted of a portable, sectional box about five feet square and six and a half or seven feet high. It was lying upon the platform in five or six detached pieces, and was put together in full view of the whole audience. There were present, I should think, from 250 to 300 persons, all of whom appeared like intelligent inquiring people. When the hour arrived to begin the seance, an old gentleman, whose name I did not learn, rose and said he had been requested by Mrs. Wilson to preside on the occasion. He stated Mrs. Wilson was an entire stranger to him, and that he was ignorant as to what man-

ifestations were likely to occur, he having never attended one of Mrs. W.'s seances. He made a few very pertinent and appropriate suggestions of a general nature, and then said that Mrs. Wilson desired that the audience should select a committee of ladies, in whose integrity they had confidence, to search her person before going into the cabinet. Prior to this the cabinet was raised from the platform and placed upon a table so as to give every one full opportunity to see all that might occur. When on the platform it sat so low that only those on the front seats could see plainly what would take place in it. After considerable time and hesitancy two ladies were found who were willing to serve as the committee. They both said they were entire strangers to Mrs. Wilson, and both avowed their disbelief in spiritual manifestations. They at first refused to give their names, but afterwards, on being urged by the audience, they did so. To these were added a lady physician and prominent Spiritualist of New York. While the ladies retired to search Mrs. Wilson, the moderator said Mrs. Wilson also desired the appointment of a committee of skeptical gentlemen to see that her mouth was properly secured by sticking-plasters and her hands blackened so that she could not use them without detection to simulate spirit materializations.

Some one in the audience, suggested the name of a gentleman from New Orleans, a Mr. Sewell, as one of the committee, and I was surprised to hear the same Mr. Snipes, who had made himself known to me before the seance, offer or volunteer to be the other member of the committee. Objection was at once made to him on account of his readiness to serve, when he declared he was an entire skeptic as to the expected manifestations and did not believe in them at all. This satisfied the objectors, and Mr. Snipes was accepted.

Pretty soon the committee of ladies appeared and through the lady physician, reported that they had carefully examined the person and clothing of Mrs. Wilson, but they could find nothing which could be used to personate spirits. Mrs. Wilson followed the committee from the room to which they had withdrawn to search her, and at once submitted to Mr. Sewell and Mr. Snipes the court-plaster slips, which she proposed using to secure her mouth. They examined them and saw them plastered, one over another, until four thicknesses of the material were used. Thinking that Mrs. Wilson's arrangement of the plasters was not fully satisfactory, they made one or more additional slips and placed them over those which Mrs. Wilson had herself applied. They then expressed themselves satisfied that Mrs. Wilson could not utter a word or lips to speak. Having blackened the inside of Mrs. Wilson's hands, as they saw fit to do, Mrs. Wilson mounted a chair and took her seat in the cabinet, in full view of all present, on top of the table. The table was not calculated for such service, and it shook as if it would go to pieces under its unusual load. I noticed this particularly, because I intended to observe whether the table would move by reason of any change of the position of the medium while she was in it.

The two small doors of the cabinet were finally closed and singing and music continued for some minutes. Up to this time all the lights in the hall were burning, and the room was well lighted. At length the face of a man appeared at the aperture in the cabinet-door, and in a coarse male voice, and one which it would have been impossible for Mrs. Wilson to have imitated even if her mouth had not been securely closed, he ordered the lights lowered and a certain of them extinguished. To this there was a shout of objection from those on the rear-most seats. Uncle Nat, as the spirit called himself, and who gave his earth name as Benjamin Nathaniel Packerberry, said he must have the lights to suit himself, but to quiet objections assured the audience that all who desired would be permitted to come up to the cabinet where they could plainly see him. The lights were arranged as he directed, and he soon after addressed the audience and told them if they would come forward a few at a time he would converse with them at the cabinet.

From that time to the close of the seance all rules of order were disregarded by those in attendance. As many as could get anywhere near the cabinet rushed forward and crowded around it. As many as from fifty to seventy-five persons standing as close to the cabinet front as they could get, were addressed by Uncle Nat, who seemed to understand how to hold them from attempting to assail the cabinet and medium. Most of those who rushed to the cabinet, both men and women seemed to be entirely unacquainted with such manifestations, and to have an eager desire to see in them the result of trickery and deception. "Uncle Nat" continued to call the audience forward until all had been satisfied so far as their curiosity to see him was concerned.

After he retired, three other spirit faces, one a female and two males appeared, only one of whom spoke. He spoke in broken German, and gave his name as Coombs. After this Uncle Nat again appeared, and at length, explained what had taken place. He then disappeared for the last time. Long after he had disappeared he continued to talk to the audience from the cabinet, and joined with the audience in singing. For some minutes before the seance closed, Uncle Nat ordered the doors of the cabinet to be quickly opened. After this was done, and while Mrs. Wilson was in full view of all with her mouth still plastered shut, the voice of Uncle Nat would continue to be heard, and he not to be seen anywhere. The audience which proved to be largely hostile to the medium and manifestations, had been growing more and more perplexed to find some symptom of fraud in what they had been witnessing, began to show signs of enmity and resentment. Over and over again Uncle Nat with the voice of a stentor, made the hall resound with, "shut the door," "open the door," etc. As he continued this the excitement grew more intense, and when he had wrought up the crowd to the highest pitch of wonderment and alarm he announced the seance closed. Immediately there was a simultaneous rush from all parts of the room to the cabinet where Uncle Nat's voice had resounded a moment before. Without being asked for his opinion, Mr. Snipes said, "I suppose the audience want to know what is the opinion of the committee." Some one in the audience said, "We don't want your opinion; state the facts." Mr. Snipes then said, "Whether what has taken place was genuine or not, depends upon the care with which the committee of ladies had examined Mrs. Wilson before she went into the cabinet," and that "all four of the faces which appeared here a strong resemblance to the features of Mrs. W." I saw that Mr. Snipes was bidding for the approbation of the enemies of Spiritualism, who were present, by acting unfairly toward the audience as well as the medium. Mrs. Wilson was still sitting, apparently entranced in the open cabinet and in full view.

I asked the committee through Mr. Snipes, whether they regarded it as possible for Mrs. Wilson to have talked to the hundreds present in a coarse male voice loud enough to be heard in the further parts of the hall, with her mouth secured as it was. Instead of answering me as fair-minded, honest, representative man would have done, "Yes" or "No," he said, "How do I know how many times she has had the plasters off her mouth?" I then asked him to say whether she could have done so with her mouth secured as it then was, and whether he had any reason to think that Mrs. Wilson had tampered with the plasters after the committee had secured them. Mr. Snipes said he could not say. I then said try the plasters and see whether they are now secured as they were when first placed there. Mr. Sewell did this at my earnest solicitation, and said, "Her mouth is securely fastened, and I find the plaster which I myself placed upon it precisely as it was." This seemed to dispose of Snipes' unfairness. A few moments after, I saw Snipes mount a chair and proclaim that he had found the masks upon Mrs. Wilson, which she had used to disguise herself as spirits. He went through the grimaces and gestures in burlesque of Uncle Nat and the confusion of pandemonium burst forth. Cries of "close the doors of the hall; let us have a thorough investigation and exposure," etc., was heard on every hand. All the time Mrs. Wilson remained unconcious. She at last came out of the trance. Before, however, she knew what was being done or said, a young man took the platform and stated that when he was at the cabinet talking with Uncle Nat, he recognized the speaking form at the aperture as being Mrs. Wilson masked to represent a man, and when he charged her with the fraud and told her to re-

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CHICAGO, ILL., SEPTEMBER 1, 1877. Prof. Underwood's Late Lecture.

In his lecture on "Life and its Adaptation," reported in the JOURNAL of August 16th, Prof. Underwood, in reply to the question, "What is Life?" replies, "Life, we have every reason to affirm, is a form of material activity."

Now we have quite as much reason to affirm that all material activity is a form of life. Indeed, Swedenborg and most of the great seers take this view of things: all life, whether in the mineral, the vegetable, or the animal kingdoms, being, according to their view, an influx from the one absolute, undivided, independent life, that we call God.

No man can despise philosophy without, in his turn, philosophizing in the very act. Those Materialists who imagine that their views are in no way a product of philosophical speculation, but are a pure result of experience, of sound common sense, and of the physical sciences, are greatly mistaken. According to Carlyle, the Prussian king, Frederick the Great, could not regard with patience the dogmatism which would teach Atheism. "For," he said, "it was daily inconceivable that intellect and moral emotion could have been put into him by an entity that had none of its own."

We do not at all get rid of the difficulty by saying with Prof. Underwood that "all life is one and the same." That is precisely what most modern Theists teach. Nor do we get a step further out of the difficulty by saying: "The world produces its inhabitants, and they must be adapted to their environments under the penalty of extinction." Darwin teaches this, but he is far from teaching that this view gives any comfort to Atheism. Science tells us that the world is a product of time. Who or what gave the world its potencies of production? "The function comes from the organ; the organ comes from the environment calling for it," says Prof. Underwood. But may not a Supreme Intelligence adopt that, out of many modes of creation, as the best for His purpose? "I don't see it," says the skeptic. But have we any reason for supposing that a finite being ought to have the power of fathoming infinite plans?

"The organ comes of the environment." This is a mere juggle of words. What is the environment if it has the power of producing organism and intelligence? Seeing that life is always antecedent to organization, there can be no such thing as a gradual transition from matter to thought unless we invest matter with spiritual properties. But this, the investing of matter with divine potencies, is simply another way of saying that all comes from spirit.

The strict Materialist must not be permitted to start with taking matter for granted; for he has no logical right to do this. Matter is known to us in the second place only; our first knowledge is of mind, which is nearer to us and more strongly evidenced than any other possibility whatever.

By crediting matter with the potency of producing the "environments" that produce life and organization, the skeptic simply falls into hylozoism (inseparability of life and matter) and on Theism, unless he conceives of matter as something purely material; that is, unless he regards its constituent particles, not as a sort of thinking matter, but as physical bodies, which are moved in obedience to merely physical principles, and being in themselves without sensations, produce sensation and thought by particular forms of their combinations. (See Lange's "History of Materialism," page 4). This is not the materialism of Darwin, Huxley, and Tyndall. Thoroughgoing Materialism seems always necessarily to be Atomism; but even Democritus had to resort to his theory of soul-atoms in order to explain the intelligence manifest in the world and the soul of man. Thus we have either to spiritualize matter or materialize spirit in

order to arrive at any rational solution of phenomena. In either case the spiritual theory emerges as the only one true to the facts of human existence.

Prof. Underwood's fundamental doctrine of the unity of all life is freely admitted by the leading philosophers of the day; but it by no means lands them in a dogmatic Atheism. "Living beings," says Dr. Stirling, "do exist in a mighty chain from the moss to the man; but that chain, far from founding, is founded in the idea, and is not the result of any mere natural growth into this or that. That chain is itself the most brilliant stamp and sign-manual of design."

"Even granting," says Zera, "that the germ be endowed with an inexhaustible power of begetting similar individuals, or that it should contain, like some infinitesimal quantity, an infinite number of germs, such hypothesis will explain neither the initial germ, nor the unity of the species, nor even the grown-up and complete individual. The idea must constitute the common stock, and the ultimate principle to which the individual, the species, and the genus, owe their origin and existence."

"The cat catches the mouse, the wolf devours the lamb—therefore there is no God, or if there is one, he is either cruel, imbecile, or idiotic." Such is a fair statement of Prof. Underwood's view; but how do we know that either death or suffering is an absolute and unrecompensed evil either to the brute or the human being? Our finite experience and intelligence are wholly unequal to the solving of this problem. We do not know that there may not be higher forms of life for the beast as well as for the man.

"But how many germs perish and come to naught! Look at the eggs of the codfish! How many millions are abortive! Would a good God allow this?" Truly we are not prepared to say that He would not. For all that we know the life-principle or the spiritual principle (call it what you please), that originated the eggs, may be conserved in reservoirs of which a Supreme Intelligence may have the control.

But then consider: Though your eye may appear to have been made for you to see with, yet that is no proof of design; for there are imperfect eyes, rudimentary eyes in the universe, and some persons are born blind. Why are we afflicted with diseases? Why are we pestered with mosquitoes and grasshoppers? Would a beneficent Intelligence tolerate such unpleasantness in His universe?

Well, again, we are not prepared to say that He would not. To ask such things is equivalent to asking, Why was any finite, created being allowed to exist? Why were we not all—beasts and insects included—made infinite gods, so that we could have a good time generally? The answer to such questions does not, perhaps, lie within the scope of human intelligence; but because some things may seem exceptional and undesigned, or even inconsistent with omnipotent beneficence, we are not prepared to say that there is no such thing as a spirit in the universe, or that man dies with his mortal body.

To say that there is no design in Nature simply amounts to saying that in an infinite number of cases we can not comprehend the ends which Nature pursues; a conclusion that is not to be disputed. But what experimental proof can be given that these ends which evade our comprehension do not exist? That they may be above and beyond human intelligence is admitted; but this does not tell against Divine Science, of which human reason is hardly to be taken as the exact measure.

The inexplicable abounds; and much that may seem a blunder or a wrong to our finite faculties, occurs; but if our conception of a God is that of a Being who would act precisely as an average man would act in His place, it is barely possible that our conception may be crude and unscientific. In order to say that God's permission of evil is a proof either of imbecility or of cruelty, we ought to be able to take in at a glance the eternal and the infinite.

A positive fact reveals to us an Intelligent Cause by a natural analogy which is a law of our reason. A fact like organism places finality or design beyond a doubt. Now if finality exists in only one case, induction would lead us to conclude that it exists elsewhere, even where we are incapable of detecting it. The superfluity of eggs in the case of the codfish, which Prof. Underwood seems to think is a fact conclusive against Deity, may to a higher science than his have a directly contrary significance.

There is not an objection brought by Prof. Underwood either to the theistic or the spiritual theory, which the facts of Spiritualism (admitting, as we admit, that they are facts) are not broad enough to neutralize. In Spiritualism lies the solvent of all his difficulties; and no man can patiently and fairly investigate its phenomena without learning that these are substantially true.

Forster's Tribute to Colby.

In my mind's eye I saw that grand old veteran of the cause, Brother Colby, to whom the whole world, and especially we mediums and Spiritualists, are so largely indebted, his image being conjured up by a quarter of a century's kindly reminiscences. Thus writes Maj. Thos. Gales Forster, from across the water, and we cordially commend his eulogy, as we know all our readers will. Let us pray that the veteran editor may long remain to fight the good fight.

A God-Seeking Mela—The Good Time Coming from Hindoostan.

In a late New York Times is the following significant item: "A mela or fair was lately held at Chandpore, India, called the 'God-seeking mela.' Representative Christians, Mohammedans, and Hindoos attended to discuss and compare the merits of their respective religions. Another mela is to be held next year." There must be some Christians over there who are more sensible than most we have here. What large-minded men those representative Mohammedans and Hindoos must be too, Musselmen and Pagans as they are! Would Moody and Sankey, Rev. Dr. Patton and their like hold a mela in Chicago? Would the Young Men's Christian Association ask representative Unitarians, Universalists, Spiritualists, Materialists and the Pagans and Jews, to discuss and compare their respective religions? No, indeed; such a place gives no room for Pharisees or bigots, only for truth seekers. Brother Bennett, that blunt, outspoken heretic of Science Hall, New York, might go, but the Moody and Sankey sort must grow in grace to be fit for such work. Perhaps a year's study of charity and fraternity, among the Askite Buddhists might help them. Strange that this mela is held among the Heathens! Christians in this gospel land had better stir themselves or the Pagans will get into the kingdom first.

We must study religion without fear or favor, hate or prejudice, using our own reason, conscience and intuition to compare and decide. The centennial managers at Philadelphia "balded better than they knew," asking all races and people to meet in fraternal spirit and peaceful rivalry, each and all bringing their best for broad view and fair comparison and selection. As one of our lecturers said: They realized, for six months, on two hundred acres of land, at Fairmount Park, the dream of the prophet—"Peace on earth and good will among men." This was in the realm of external and material things, but it broke down prejudice, broadened thought, and paved the way for a great world's mela, where all people shall meet to compare religions in the same fraternal and teachable spirit. All six-by-eight sectarians take notice, all poor, blind bigots open your eyes and souls, for the "God-seeking mela" is coming all the way from poor pagan India, and will be held at your doors sooner than you think. So note it! The world will be the better for it.

Let Doctors of Theology and Medicine Consider.

Here is a fact from best sources. In an interior town in the North-west, in a Irish girl was employed as domestic help. She was a remarkable medium and they simply let her follow her own inclination, as to seances.

One day she said, "My father in Ireland and his brother have known nothing of each other for years, and here is my uncle's name and address, in Calcutta, Hindoostan, written by his hand. I shall write father's name and address on a sheet of paper, and nothing else, and send it to this Calcutta address." She did so and some months after came a letter from her father telling of his great pleasure in getting a letter from his brother in Calcutta, and how that brother wrote, that he was thus able to reach him from receiving a strange letter he knew not from whom, which simply gave the brother's address and nothing more.

Grave and learned gentlemen, please consider this. If the devil did it, he is doing work fit for the angels. Mind-reading must span oceans and continents to reach this case; psychometry must flash some fine aura from brain to brain, thousands of miles around the globe; magnetism must fling its mystic spell from prairie to jungle, from the pine to the far-off palm tree. Even that very wise expounder of spirit mysteries, Dr. Carpenter, M. D., F. R. S., etc, could hardly fish up the broken cable of lost localities, from the vasty deep of years by unconscious cerebration.

Give us something worth while. The satanic solution is simply absurd, ridicule is cheap and worthless. Your other poor efforts so far are foggy and inconsequent. Suppose you settle down on the thought that an unseen spirit, real, but too subtle for our dull eyes to see, gave this poor ignorant girl the information which brought joy and renewed brotherly love in the souls of two men, long apart and lonely.

We suggest this remedy for the pitiful weariness and dire confusion that reach your brains. It has the merit of directness, simplicity and reasonableness, and it is sustained by a strong array of facts. Take the plain path gentlemen. It is painful to see you go to the devil, or get lost in the woods.

Human Nature.

The July number of this sterling magazine, contains an able article by that prolific writer and fresh thinker, M. A. (Oxon) on Transcorporeal action of spirit; an essay on Motion, Matter and Resistance, by Joseph Hands, M. R. C. S.; A Spiritual Thinker—Orestes; chapters from a student's manual of magnetism; Reviews, etc. It has improved in versatility and freshness.

Why is conscience like a lawyer's tin box? Because it is the depository of good and evil deeds.

Spirits or Od Force, Which?

At one of Mrs. Hollis' seances, the controlling spirit requested a gentleman to purchase, just before the next seance, a pair of scissors, some needles and such articles of dry goods as he should see fit to select, keeping his purchase an entire secret, and bring the materials with him at the next seance. The request was complied with, the gentleman bringing the package securely rolled in three wrappers and held by him constantly, until taken from his hand in the dark room after the seance had commenced; the cutting of the goods, and swift flying needles were then heard for fifteen minutes; the control then called for a light, which, being obtained, there was found pinned to the clothing of each sitter some article manufactured from the goods brought by the gentleman aforesaid. The purchaser of the goods was favored with a beautifully quilted cross, which he afterwards had framed, and still has in his possession. The scissors and remnants of the goods were found scattered about the floor. Upon critical comparison of the cross and rosettes presented to the sitters with the remnants found, it was evident to all that the articles had been made in the manner claimed and from the goods bought. The gentleman making the purchase of the materials, as well as all present, were well known citizens of Louisville, whose statements and integrity are unimpeachable.

There was no possible chance for fraud on the part of the medium or mistake on the part of the sitters. Will our friends of the Boston Investigator, or others who claim not to believe in spirit existence, explain the transaction to their satisfaction upon some other hypothesis than that of spirit power.

The "materializing" (?) medium of Terre Haute, Mrs. Annie Stuart, was recently thrown from her carriage and received injuries that will prevent her from resuming her seances at present.—Boston Sunday Herald.

Whoever the writer of the above may be, he exhibits a morbid condition of mind that totally unfits him for journalism, or, a tendency to write without reference to facts, which renders the truthfulness of everything from his pen, of a doubtful character. Attacking a medium by innuendo is an act so contemptible in any one, that language known to mortals fails to do the subject justice, even when most skillfully employed, but when one who assumes to be a public teacher attempts this mode of argument, the offence is greatly aggravated.

If the writer of the Herald item knows of his own knowledge anything which is conclusive to the fraudulent character of the materializations in Mrs. Annie Stewart's presence, let him give them; if destitute of facts, and he desires to engage in such business let him publish some of the opinions of dissatisfied ones who so freely offer them for publication, but let him be manly enough to cease from this contemptible use of the interrogation point.

Laborers in the Spiritualistic Vineyard, and other Items of Interest.

Capt. H. H. Brown spoke at St. Charles, Mich., Aug. 10.

About the first of October, Mrs. M. J. Wilcoxson will start for Colorado on a lecturing tour. For engagements, address her at Stratford, Ct.

Mrs. H. Morse, who has had good success at lecturing and organizing societies in Michigan for seven months past, will start for Houston, Tex., about Nov. 10, and will spend the winter there. She would like to make engagements to lecture in places while en route. She can be addressed in care of this office.

The article by Hon. D. A. Wells in the September Atlantic is one of the most important essays ever written by this publicist. It treats of Property, Titles, and Debts and of the question of their taxability; and assails the monstrous abuse of power by which the same property is frequently taxed in two States. Every man of means in this country will be interested in this masterly paper.

Mrs. Annie Besant, who has been connected as defendant with Charles Bradlaugh in a trial for publishing Dr. Charles Knowlton's Fruits of Philosophy, is expected in this country soon. She is an earnest, talented woman devoted to Free thought and Reform.

Prof. W. H. Chaney, of Salem, Oregon, who became a convert to, and an advocate of, the science of astrology through his study when employed to write a work against it, is now publishing an ephemeris from 1890 to date.

Readers of this paper who are in debt for subscription should not fail to arrange for payment before the accounts pass out of the control of the Administrators by order of the Court. Law is like a sieve. It is easy enough to see through it, but one must be considerably reduced before he gets through.

Dr. R. D. Barber, of Worthington, Minn., recently attacked "A. P. Miller of the same place, and editor of the Worthington Advance, upon the street, first having charged him with 'introducing Spiritualism into Worthington.' If this bigoted doctor thinks that a crime, he will be very busy if he suppresses it."

Alex M. Greenwood, of La Junta, Mora Co., New Mexico, writes that he is a clairaudient and not a clairvoyant medium.

Sufferers from physical ills should not fail to read the advertisement of Mrs. C. M. Morrison, Boston, who is entitled by reason of her kindness, to consideration, and by reason of her wonderful power, to business.

Thomas Cook is lecturing in Minnesota, and from all accounts making people talk! J. H. Brooks, (formerly a Baptist Rev.) has given lectures at Lu Verne, Minn., which have created much thought and discussion. His story of the quantity of "manna" that is said to have fallen once, is worth the time of every person to consider.

D. S. Roateap, Fredonia, Wilson Co., Kan., writes for address of trance and developing mediums, who he says are much needed there. If people would sit by themselves quietly and regularly, mediums would soon be developed.

Melissa Esmay, a Spiritualist, was tried in the county court on yesterday for insanity. The charge was that she continually dwelt on the possession of a spirit which served as a husband, and located that invisible being in her stomach. The spirit was to her all that the name of a husband implied, and the glories of her liege lord were always uppermost in her talks. The case was fully heard and, and a verdict was returned by the jury "not insane." A rather curious verdict, but fully warranted by the fact that the woman on all other subjects was rational.—Chicago Times.

We have been unable to give this case the investigation we had intended and shall do so in the future, if possible, now giving the above for what it is worth.

Miss Ada Turk is holding seances on Monday, Wednesday and Friday evenings, at 35 West Lake St. Admission for gentlemen 30 cents, ladies 25 cents. Private sittings daily.

Robert Dale Owen was both married and buried by a Presbyterian minister. When making, before his death, arrangements for his funeral, he said, "Mr. Huntington married me and may as well bury me; 'his true we do not think alike on all theological points, but we worship the same God, and hope to live in the same heaven.'"—La.

It may be true, that Robert Dale Owen at the time of his passing over believed in the same personal God as does Mr. Huntington, but we do not think so, and are satisfied that Mr. Owen has not been fairly quoted.

The following appears in the Ottawa (Ont.) Daily Citizen:

"Consistency Thou Art a Jewel"—A challenge to the medical profession and temperance advocates of the Dominion of Canada: I am prepared to prove the drug traffic a greater curse, a greater cost and a greater nuisance to the human family than the rum traffic.

Why call the effects of rum, murder and suicide, and the effects of drugs a "visitation of God." What is a visitation of God? "O consistency, thou art a jewel."

If he should talk in that manner in this country, laws would be speedily passed with a view to prevent it, whatever success might attend the effort. This is a very free country in some respects.

Messrs. Burnz & Co., 33 Park Row, New York, are publishers of the Anglo-American primer, of which they say:

"Deziend tu teech a proper spelling and pronunsiashun ov the English Langweij, and tu serv as a direct gaid tu the reading ov ordinary English print."

A city girl wrote to her lover: "Now, my dear George, don't fail to be at the singing school to-night." George wrote back that "in the bright lexicon of youth—Webster's unabridged—there's no such word as 'singing school.'"

The spelling of George's sweetheart strongly resembles that of a greater portion of the communications received at this office condemning mediums.

The Banner speaks highly of Robert W. Hume as a lecturer. His address is P. O. Box 158, Long Island City, N. Y.

Officers of societies desiring to give their members the best proofs of spirit power and return should read the following clipped from the Banner:

J. Frank Baxter at Willimantic, Ct.—D. B. Isham writes: "The new committee chosen of late by our society resolved upon taking inspiration as their guide, and engaged Mr. Baxter to come and awaken, if possible, an interest among us. On Sunday, August 5th, he came before an audience of entire strangers, a few only having read of him in the Banner. It proved a perfect success in every respect. The house was filled to the extent of its seating capacity after the first lecture, and it was remarked by people on the street, no man ever came to Willimantic who created so much excitement. It was amusing to see the companies of persons gathered on the street and in the stores, discussing the merits of the philosophy of Spiritualism, during the two last of the three days he lectured here, and since. His singing was very fine, many times calling out the applause of the audience.

The lectures were full of thought and reason, while the tests were astounding in all cases, he giving the name in full of the spirit, circumstances, dates, etc., correctly, so that all were identified. We are strengthened and encouraged, and hope the recital of this, our experience, concerning the procuring of this eloquent speaker and fine medium may lead others to go and do likewise.

A correspondent of a St. Louis paper who has evidently witnessed the manifestations of Spiritualism and failed to account for them by detecting trickery, has invented several theories in explanation. He says, "The medium is simply an unconscious instrument who utters the thoughts of other minds, through the aid of that unknown, subtle power which, in its different phases, is called biology, clairvoyance, mesmerism, animal magnetism, etc. Whatever it is, it sometimes develops mechanical powers far in excess of the physical strength of the operator or medium, and I believe, without his touching the object to be moved, though I have never proved this." He declares that asked questions unknown to the one presenting them to the medium can not be read. His experience must have been limited.—Boston Sunday Herald.

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

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at regular rates, and on receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-third more than the regular cost of the book will be required to pay postage. The postage on books, by postal orders when practicable. If postal orders can not be had, register your letters.

Orders for **Medicine, or Merchandise** of any kind, to be sent by express, C. O. D., must be accompanied by not less than \$2.00, or if of less value, then by check, draft, or postal order. In no instance will be paid in advance, unless these terms are complied with.

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

Table listing various books for sale, including titles like 'An Hour with the Angels', 'The Bible in the Light of Science', 'The Golden Melodies', etc., with prices listed.

Table listing various books for sale, including titles like 'New Gospel of Health', 'Orthodox Falsity', 'Hypnotic Chart', 'An Hour with the Angels', etc., with prices listed.

Advertisement for 'International Hotel' located at Cor. Seventh and Jackson Sts., St. Paul, Minn. Also includes an advertisement for 'Would You Know Yourself' by A. B. SEVERANCE, and 'BUCKINGHAM'S DYE' for the Whiskers.

Advertisement for 'American Health College' and 'MEDICAL STUDENTS'. Includes details about the college's location, faculty, and curriculum. Also features an advertisement for 'THE GENESIS AND ETHICS OF CONJUGAL LOVE' by Andrew Jackson Davis.

Advertisement for 'THE MAGNETIC TREATMENT' by Dr. Andrew Stone, Troy, N. Y. Also includes an advertisement for 'D. D. HOME'S NEW BOOK' titled 'INCIDENTS IN MY LIFE' and 'THE BIBLE IN INDIA'.

CHANG WAU HO.

What a Chinese Priest Thinks of Prophets and Theological Matters in General.

While in California, I visited a joss-house or rather a heathen church. In it were several ugly idols. These idols were all gaudily painted. They were made of paper... "Who was the first prophet?" I asked.

"The first great prophet was Zoroaster, the founder of the Persian religion. He was born supernaturally, 600 years before our Christ. Then followed our Confucius, forty-three years afterward, and fourteen years later came Buddha; 543 years after Buddha, came our Christ, in Syria. So you see Zoroaster, Confucius and Buddha came almost together—within fifty-seven years, and then, 570 years after Christ came Mohammed."

who believe in the Christian's God and reject his prophets. And how absurd for 350,000,000 God-loving, God-fearing, God-worshipping partisans of Confucius, to damn 950,000,000 God-fearing and God-worshipping Christians and Buddhists because they do not believe in the inspiration of the great Chinese law-giver.

JOURNAL; and his earnest wish was that all should understand that paper, as they would read it, to be a paper of free progressive thoughts and ideas. In doing that, he knows he made many enemies among theological bigots, and he now knows that those enemies, in the form as well as out of it, were the cause of the sudden death of his body. The poor instrument which those hostile influences used to accomplish that act he forgives with all his soul; and he is thankful they have decided as they have done, for the poor old man. Now sir, be firm and true; carry out the plans you and I have talked of, and I know that you will often feel my presence when writing all alone.

in search of it, and the time may come when the human family will assemble to celebrate the funeral of ignorance, bigotry and superstition. Truly yours, DR. COCHRANE. Ottawa, Can. Facts for the People. It is an undeniable fact that no article was ever placed before the public with so much undeposited evidence of its great medicinal value, as the VEGETINE.

A National Convention

(From the Banner of Light.)

After having heard what the RELIGIO-PHILOSOPHICAL JOURNAL has to say respecting this question in a reply to its own suggestions, the editor of the Spiritual Magazine, as we stated in a recent issue, freely admits that the plan of organizing local and State societies is what he has always advocated."

The Medical Fraternity.

MR. EDITOR—Sir.—We are told by the physicians of the old school that disease is an entity, that is to say, a something which attacks people. I am thoroughly convinced that disease is remedial effort, and the best that nature can do under the circumstances.

Twenty-Seven Years Ago. H. H. Stevens, Esq.: Dear Sir—This is to certify that my daughter was taken sick when she was three years old, and so low that we were obliged to keep her on a pillow, without moving, to keep the little thing together.

And in promoting this healthy local growth of the new religion without a creed, it is of prime necessity that the newly discovered truths in respect to daily living be proclaimed and practiced; such for instance, as those relating to hygiene, to personal purification, to all that encourages true life and sweet living. All these things are naturally included among the instructions which the invisibles have to bestow on recipient mortals.

The Inner-Life.

The following communication, purports to be from the spirit of S. S. Jones, and was given through Mrs. Katie B. Robinson, No. 2128 Brandywine street, Philadelphia, Aug. 8th, 1877, and was taken down literally by J. M. Roberts:

IF THE SICK. Who do not obtain relief, would realize how little disease and its origin is understood, and that most persons who pass through a long consecutive course of medical treatment, never permanently recover, would need to me, (enclose photograph, and the origin of disease and its philosophy. If I be, furnished on a new discovery made by myself, which is unknown to the medical profession, which will cure the patient, recover their health, avoid subsequent disease, and be very much to their advantage, free of charge. Address Mrs. Lucretia B. Burtch, 1109 Box 1,183, Norfolk, Conn.

CHEAPEST AND MOST DELIGHTFUL PURGATIVE. Before the public, in a delicious beverage, and as pleasant and sparkling as any other beverage. Water. Far superior to sickening pills. It is held in high repute by physicians and surgeons for the speedy cure of Constipation, Biliousness, Torpid Liver, Dyspepsia, Headache, Dropsy, Rheumatism, Neuralgia, Sour Stomach, Flatulency, Sick Headache, Kidney Affections, etc., etc.

HOLMAN'S LIVER PAD cures without medicine, exerting a specific and prompt action upon the Liver, Stomach, Spleen, Kidneys, and Heart. It controls in an astonishingly short time any disease which attacks or grows out of these organs. CHILLS! The Pad is a preventive and a prompt and radical cure for all Malaria; also, Neuralgia, Rheumatism, Nervousness, Sciatica, Spinal Disease, Headache, Colic, Diarrhoea, Dyspepsia, etc. These and many more have their origin in the Stomach and Liver. If your druggists do not keep them, address Holman Liver Pad Company, 48 Maiden Lane, New York, or 248 W. Fourth Street, Cincinnati, O. Price \$2.00; Special Pads, \$3.00.



HOLMAN'S MEDICATED PLASTERS act as if by magic. Foot Plasters, 50 cents a pair; Body Plasters, 50 cents each. Beware of imitations. Take none but the original Holman's. Sent by Mail on receipt of price, postage free.

CRISTADORO'S HAIR DYE is the safest and the best, is instantaneous in its action, it produces the most natural and healthy shades of brown, does not stain the skin, and is easily applied.

"Precisely. How absurd for 300,000,000 Christians to damn 1,000,000,000 outsiders