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

Truth Hears no Dash; Hears at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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NO. 2.

CROWDED TO DEATH.

BY HUDSON TUTTLE.

A weary baffled toiler,
Where flows the Willammette,
He built his barken cabin,
And the past strove to forget.
Above him in their gladness
Like softly melting shades,
Their purple crowned with silver,
Rose the beautiful Cascades.
Around him was the beauty
Of Nature's primal wild,
She pressed him to her bosom,
A weary fretted child.
From the "struggle for existence,"
Man holds with fiercest strife;
She shielded him with gentleness,
And balm'd his broken life.
His wants were few and simple,
His dog and gun supplied,
And restlessly he roamed with these
The forest wild and wide.
They came and built a city
In jostling thousands strong;
They tunneled through the mountains,
And surged a restless throng.
They leveled down the forest,
They made the flowery mead
A harvest field, where sweating men,
Fought in their selfish greed.
They crowded, crowded, crowded,
Till the hermit could not stay;
And hence to the Columbia
He sadly made his way.
There year by year his form grew bent,
His hair bleached white as snow,
That on Mount Rainer's lofty brow,
Gleams in the sunset's glow.
One day while he was sitting,
On the bluff that looked far o'er,
And swept the mighty river
And all its emerald shore.
From out the misty shadows,
A groaning steamer loomed,
And like a fateful demon
His solitude foredoomed.
The Dallas rose around him
Ere he had a chance to fly,
And far and wide the wilderness
With culture met the eye.
He was crowded, crowded, crowded,
And fled in his despair,
To the distant Umpqua country,
No foot would seek him there.
Deep in the boundless wilderness,
His cabin rude he rears,
So far away from haunts of men
He cast aside all fears.
He trapped the beaver on the stream,
Pursued the savage bear,
The red deer hunted in the glade,
The Puma to his lair.
No tear his rough cheek staining
Through all those sullen years,
He cast beneath him all the past
Its vanities and fears.
The "silent man," the Indians said,
Who met him in the chase,
"The evil one has him bewitched!"
And widely gave him space.
He awoke one dewy morning
To find a roadway made,
Strait through the hoary forest,
Through mountain gorge and glade.
By night the screaming engine
Flew thundering by his door,
And surging came the tide of life
Against this new found shore.
No word spoke he, his cup was full,
But tears came in his eyes,
And when the settlers questioned him,
He made them no replies.
He went into his cabin,
And gasping for his breath,
With charcoal wrote this sentence:
"THEY CROWDED ME TO DEATH!"
They found him on the morrow
Wrapped in his furry bed
And speaking gently to him,
Discovered he was dead.
His dogs that lay as waiting,
His well known morning call,
Were still by their loved master's side,
For death had claimed them all.

In pursuing the investigation still further, the investigator will see that this view of things places all mankind upon a common level with each other. It will tell each and every one, and cause them to acknowledge it, that whether high or low, rich or poor, intrinsically I am no better than my neighbor; that is, my soul is no better or purer in the sight of Infinite Justice, no matter how far removed our moral and social relations may be. It tells me that all mankind are angels in embryo, that the souls of all, with not a single exception, will, in the glorious coming future, become purged of all dross, and take their places among the joyous throng in the Summerland.—L. Judd Pardee.

THE STORM CLOUDS.

Who or What Controls the Weather—Prof. Tice and Storm Signals.

EDITOR JOURNAL:—To the many readers of your excellent philosophical and fearless paper, I wish to present a few thoughts on the theory and practical utility of Prof. J. H. Tice's system of predicting storms, as compared with U. S. Weather Bulletins. The importance and value of correctly foretelling the approach of heavy storms none will deny. To agriculture especially it is of paramount importance, particularly during haying and harvesting; and to be of practical avail a forecast must be made at least several days ahead, and this must be on a scientific physical basis and within the reach of all. This, Prof. Tice's past predictions fully demonstrate. In a short newspaper article a full development of the laws and movements of planetary bodies can only be hinted at. The Solar System is a group of electrified bodies, the sun being the center and fountain of electric energy, and holds all the nine primary and numerous secondary planets under the sway and unvarying control of his positive and negative electricity; and in accord with a known law, a charge received by one member of an electric group simultaneously affects each member.

There are four points in the orbit of a planet at which it receives the sun's electric and magnetic charges, viz.: at 90 deg., 170 deg., 270 deg., and 350 degrees. Between the earth and sun are Venus, Mercury and Vulcan; the last being recently discovered and requiring about twenty-three days to make one revolution around the Sun; Mercury, 88 days; Venus, 224 days; Earth, 365, and Mars next to us, but beyond 321 days Vulcan's rapid passage through these four critical points once in about six days, at which positive electric phenomena are manifest in the earth's atmosphere and causes oscillations of barometer and thermometer every three to five days. Mercury reaches one of these points every twenty-two days; Venus every fifty-six days; Earth every ninety-one days, and Mars every eighty days on an average; Jupiter being 1,400 times larger than the Earth, requires nearly twelve years to make one revolution, and whirls on his axis once in ten hours, and when he reaches one of these points he pours off upon us in such electric broadsides that the earth fairly thrills and dances in her orbit. Each primary planet at the four given points develops meteorological conditions on our globe in proportion to size, orbital and axial velocity. It often occurs that two or more planets reach these critical points at or about the same time, and hence electric phenomena are intensified. These electric changes passing through and around the earth develop low barometers and higher temperatures, followed invariably by high barometers and lower temperatures, with all the attendant phenomena of rain, snow, hail, cyclones, hurricanes, etc. Now, it is simply an astronomical question to determine the planetary position, and in accordance with electrical laws deduce their meteorological phenomena. This, Prof. Tice gives in a tabulated form for every day in the year in advance.

Farmers and others can at once see the immense value of these forecasts. It enables them to forestall the coming storm days and weeks in advance, and prepare for it. Also, to calculate its severity according as the electric charge is a single or combined planetary influence. It may not strike their latitude but will be developed on the days designated, as the barometer will show. And forewarned is forearmed.

I am emphatic in my belief of the accuracy of his forecasts, having subjected them to the closest scrutiny with the aid of an English Aneroid barometer and thermometer combined. Since June, 1875, having made daily observations, and do not hesitate to declare they have been remarkably verified; not only on this continent, but on the eastern also. Please compare the dates of those deluging rains of last year in Missouri, Illinois, Indiana and Ohio; in France, Spain, and England, and the terrific cyclone of India in which 300,000 lives were lost; the great loss of shipping off the coast of England and Scotland, besides the damage on land; the loss of lives and property in France, Spain and Austria, and in South America where ten cities and villages were mostly destroyed and many inhabitants; the terrific cyclone that destroyed Indiana, Texas, and ravaged Mississippi, Alabama, Georgia, South Carolina, and the Atlantic Coast to the Gulf of St. Lawrence, doing immense damage to shipping and other property in Nova Scotia, and late losses on Ohio river by terrible storms; compare thoroughly these terrible disasters with the recorded forecasts of Prof. Tice, and say if you can, "It is merely shrewd guessing." As some may not understand the terms high and low barometer, I will say for the information of such, low barometer, or lowering, means comparatively warm, rising or high barometer, comparatively cold. The former generates clouds, winds, storms, water spouts, etc., and consists of an upheaving mass of atmosphere attended by a corresponding inflow from all sides, as a feeder of the moving storm-center, which in the majority of cases starts on or in the vicinity of the Rocky Mountain range and moves easterly. Unless deflected by high barometer in front, and requires from two to five days to reach the Atlantic Coast. Now, in relation to the "Farmers"

Bulletin" of United States Signal Service, we do not receive information through the mails at any point west of Buffalo, of the position of low or high barometers, until the storm is near, or upon us, or already past, thus rendering practical information of no avail, save along the eastern seaboard.

How much better to have this important knowledge in our own hands and with little expense, and sit by our firesides and in offices, and counting-rooms, and witness and comprehend the marvelous play of the elements around us and calculate our chances, as if by electric lights. There is no wish to make disparaging or invidious comparisons. The effort to benefit agriculture and commerce and educate the people in the science of meteorology, is laudable and worthy of praise. But it does not go far enough; the benefit the people receive does not correspond with the pecuniary outlay. Can any of the old school meteorologists tell us what is the primary cause of oscillating barometer? Perhaps they may answer, variable atmospheric pressure. But what produces this variable pressure? What caused lowering barometer on 18th and 19th of January ult., causing rain and thaw with high barometer two days preceding and followed on the 20th at 4 o'clock A. M., by rising barometer and continued until the present writing, 23rd? What causes this break in the midst of steady cold weather? Who will tell us? Meteorological cycles—the passage of planets through the above named critical points, give us the only philosophical explanation.

Positive electric charges produce heat and are promptly passed on to other planets, thence back to the Sun in magnetic waves being devitalized electricity, in whose laboratory it receives rejuvenation, again to flash out his exhaustless vital electric current, when a planet sweeps through his points of range on the ecliptic and fires his salute with another life-giving benediction.

This gives to meteorology a substantial physical basis founded upon cycles whose phenomena repeat themselves. On these laws science will build her ample halls and illumine them with electric light.

Allow me to ask all who may read this imperfect sketch to candidly and thoroughly investigate Prof. Tice's New System of Meteorology. Send for his American Meteorologist Monthly, No. 307, Locust street, St. Louis, Mo. Price, \$2.50 per annum. It is profoundly interesting, philosophical and practical; and the important information is easily acquired. For the pleasure and profit in the study of them, every family should get a good Signal Service Barometer and Thermometer combined, costing only \$2.00, express paid. It will tell them any change in the atmosphere from 1, 2, to 24 hours in advance. It will save to farmers and many others ten times its cost in a single season. Send to H. W. Pool & Co., 835 Broadway, N. Y.

As an educational agency for a family of children it will be found invaluable in teaching them the ever-varying atmospheric pressure, the approach and severity of storms and open to them a new field of amusing and practicable information. The time is not far distant when an education will not be considered complete unless the science of meteorology has been embraced within its curriculum. As a cheap and additional instructor, send for Prof. Tice's Meteorological Almanac for 1877, price 15 cents, postpaid. In this will be found tabulated weather predictions for every day in the year, position of planets and much other valuable information obtainable in no other.

Prof. Tice says, "Meteorology may be defined as the science that takes cognizance of all atmospheric changes. The states of the atmosphere as regards heat or cold, wetness or dryness, calm or storm, clearness or cloudiness, thunder or lightning, high or low pressure, are what is commonly meant by the indefinite term weather. The changes in the atmosphere are not uncaused, nor self-caused, but are the effects of causes greater and more powerful than themselves. In fact the phenomena of the atmosphere are the embodiment of their cause, making it known by rendering it visible to our eyes, tangible, palpable and perceptible to all our senses. Let any one calmly, dispassionately and intelligently scan the facts that constitute atmospheric phenomena, whether wind, clouds, rain, whirlwind, water-spout, tornado, hurricane, or cyclone, and he will soon perceive that electricity is written all over it in characters of living light. From facts whose character is so unmistakably revealed as electric, the inevitable and conclusive inference must be that the cause of them is electricity."

D. HOBBS, M. D.
Munsgenville, Shiawassee Co., Mich.

Answering Sealed Letters.

Bro. Jones:—Reading a letter from your correspondent, Jesse Jones, in the JOURNAL of Jan. 10th, in regard to the genuineness of the mediumship of Dr. J. V. Mansfield, I thought I would give you my experience. I had been led to believe from various sources, that letters addressed to a departed friend, sent sealed to Dr. Mansfield, would be answered by such departed friend through Dr. Mansfield as a medium. I have of late made up my mind that the Doctor makes no such promises. However, I wrote a letter to a friend recently departed, and sent it to the Doctor. The letter was returned to me, and I verily believe it had not been opened; private marks were put on it, which could only be discov-

ered by powerful magnifying glasses. I am perfectly satisfied the letter, sent him was not opened or read by mortal eyes. My letter sent him was directed to my wife recently departed. I addressed her as I had always done in earth-life, as "My Dear Wife," and signed my name, being careful not to mention her Christian name in the letter. She, while living with me, had always by letter addressed me similarly and signed her Christian name. This was to be one test. My letter contained a list of questions, numbered 1, 2, 3, etc. Some of the questions sent could be answered easily by the general teachings of the Spiritual philosophy; other questions were asked which I designed as test questions; they were questions which no one but myself or the person addressed could answer correctly.

In the reply received from Dr. Mansfield, many of the general questions were taken up by number, and the answer to a certain number would be pertinent to the question of like number. But when he came to test questions, the reply was a total failure. Some of my test questions were not even alluded to in the reply; others were referred to, but only to retort by asking me, "Why I asked such foolish questions." Yes; the very questions, which if correctly answered, would have been an evidence that the reply was dictated by the person addressed, were thrown back with reply, "Why ask such foolish questions." My wife must have changed much in the few weeks she had been gone; besides the test questions were perfectly proper, and such as she could easily have answered when in the form. Furthermore, there was nothing in the reply that was in the least characteristic of my wife. In the reply I am addressed as "Dear N." "N" is not an initial in my name.

I have shown the letter and reply to many of my friends, including Spiritualists of many years standing; persons who were intimately acquainted with my wife; all are unanimous in the belief that she did not dictate the reply. She purports to sign herself my "Spirit Wife," but does not give her name.

Now, I can't call Dr. Mansfield a fraud and cheat, as your correspondent does, for I have evidence from others, as Justice Powers would say, "overwhelming" that he is a true medium.

FRANCIS HOWARD,
Northfield, Minn.

Ancient Credulity.

BY M. B. CRAVEN.

Simplicity and ignorance were so prevalent among the masses in ancient times, that fictitious legends were often more popular than authentic narrations. Their predilection for all kinds of wild and extravagant stories is shown from the traditions which then obtained current belief. This natural tendency to accept marvelous and incredible fiction as genuine, no doubt superinduced the allegorical and fabulous mode of writing then practiced by those qualified for such inventions. The success of miracles was also chiefly dependent on credulity, as shown by the failure of Christ to perform them among credulous people.

Dr. Channing on miracles, in his "Evidence of Christianity," says: "There have been ages when men believed anything and everything; and the more monstrous the story, the more eagerly it was received by the credulous multitude. In progress of knowledge, men come to see that most of the prodigies and supernatural events in which their forefathers believed, were fictions of fancy, or fear or imposture." Prof. Dupin, in his "Church History," also says it was common to publish such stories gravely, as great mysteries to the simple, who were well disposed to receive them.

When those writers incidentally referred to the absurd tales previously published, they kept up the delusion by feigning confidence in them; or apparently the romantic fabrications of one age, became accepted as authentic by writers of succeeding ages, who in turn would contrive incredible stories adapted to the credulity of the periods in which they lived, and which in this age of philosophical criticism, would without comment be discarded as absurdities in conflict with reason and human judgment.

From the manner in which Josephus (Wars, b. 7, c. 8, 3) gives his account of the root Baaras, for expelling demons, and the ridiculous mode it was taken hold of after extraction by being tied to a dog, etc., and the springs of hot water and cold, sweet and bitter issuing in close proximity, it becomes apparent that he did not doubt the truth of what he was narrating. It is evident that St. Clement believed the fable of the bird Phoenix being reproduced from the putrifying remains of its predecessor every century, as given in his First Epistle to the Corinthians (Chap. 12, Apoc. N. T.) as a type of the resurrection. Though Christians of the present day can give no better argument in defense of this theory, they would nevertheless scout the idea of such an unreasonable story being advanced as a fact to defend the doctrine of a corporeal resurrection of the human body.

There was a current tradition accepted by Christians in the early ages, that on the night previous to the reputed resurrection of Christ, the sun broke forth in such splendor at the third hour of the night, that it became seven times lighter than day. A chasm also took place in the earth, and all unbelieving Jews were swallowed up. Jerusalem was in a forlorn condition the next

morning, and the Roman soldiers who guarded the sepulchre were all crazy. A belief in the incredible was anciently considered an all-essential means of salvation; and an illogical dependence on this chimerical doctrine is still adhered to in the Orthodox Churches, as the only means of redemption and acceptance with God. "The Methodist chorus, 'Only believe and you shall be saved,' is a standing illustration of the continuance and force of the old dogma—"He that believeth not shall be damned." A religious fiction was contrived in the early church, that mankind had at a former period, sold themselves to the Devil; and that he owned the human race. In consequence of this, God could not interpose to claim the creatures he had made without paying a fair equivalent for them, which had to be done by the suffering and death of his son Jesus Christ.

No one who reasons on religion as he does in science can be roused on the strength of such a theological exhortation. Neither is the Pauline idea that the sacrifice was indispensable to save mankind from the curse of Adam's fall, through faith in vicarious intercession any more rational. A superstitious age is no criterion for a scientific one. Free thinkers can not sacrifice reason at the shrine of blind faith. Infidelity would have had no existence if intelligent minds had not been required to believe contrary to their own judgment, and accept creeds at war with philosophy and common sense.

Blue and Sunlight.

What is it that causes all the wonders claimed by General Plessanton for mixed blue and sunlight? Why, magnetism, of course; at least so says everybody, and the General himself. But "blue light" also cures headaches, general debility, consumption, as in the case of a Chicago well-known lady, and other diseases! Everybody says it is magnetism that does all this, and everybody hastens to secure for himself and family all the benefit magnetism can give, by inserting blue panes in every other window on the sunny side of the house, thus proclaiming to the world, "I believe that magnetism cures!" Why, why, and so very suddenly, all within three days! If any one had but a day previous to the appearance of these articles on "blue lights" in our daily press, modestly merely mentioned the word magnetism in public, he or she would have been made woefully sorry for it! But to-day it has become a raging fashion to believe in the curative effects of magnetism, and no housewife is happy without "blue lights" adorning her windows. In short three days, little strips of blue glass effected what hundreds of magnetizers failed in doing in hundreds and hundreds of years! Everybody believed instantly, and without further investigation, the evidence of one man, that with strips of inanimate matter, cures could be effected through magnetism, while ages had not sufficed to convert people to that fact through animated, living beings, i. e. through magnetic healers!

There is a plant in Nicaragua, recently discovered, the "phytolacca electrica," so saturated with electro-magnetism, that its magnetic influence is felt at a distance of over eight feet. The compass needle oscillates more and more rapidly, the nearer it is brought to the plant, while any part of the human body is instantly paralyzed by the strong magnetic current. No insects or birds were ever seen on or near this remarkable plant.

Now, everybody upon reading the above, readily accepts it as true, and speculative Yankees would even think of starting a stock company to obtain, by cultivating the phytolacca electrica, cheap magnetism for curative purposes! But when it comes to admitting that a human being can possess the same qualities that is admitted in blue glass and plants, why then the noses of everybody are turned up in stupid jackass-ness, and facts, thousands of years old, are drowned in their own ignorance!

Still this "blue light" excitement has its good in store for Spiritualism. It familiarizes the public with magnetism, and its evident cures, and when once engrafted as "something old" on their minds, it will be relatively easier for magnetic healers to argue their way into favor; for magnetism as a curative agent will then be nothing new, and General Plessanton's blue lights may yet be cause of bringing magnetic healers into general favor, and of driving that great army—great only in number—of empirics, the big and the little pills, far away, way off to where they belong.

THE DICKENS!
Chicago, Ill.

The world to-day has outgrown yesterday's thoughts. Each year adds growth to the moral and intellectual world, as the circling sun adds a new layer to the tree. Each year's growth encircles all others; or in other words, the ideas of the race are higher, its attainments more noble, and it basks in a brighter light. Each year adds to the moral and intellectual temperature of mind; makes it glow with superior truth and wisdom. This growth, slow but visible, is a progress as uncontrollable as the movement of the heavenly bodies around their central suns.—Hudson Tuttle.

MATERIALIZATIONS.

Phenomena through the Mediumship of Anna Stewart—Genuineness of Materializations Established.

To the chagrin of prejudiced opposers and pretended exposers of mediums, the managers of the seances held daily in Pence's hall have, after four years' diligent perseverance, reached a point in the development of Anna Stewart's mediumship that proves materialization true beyond the doubt of every reasonable mind that properly investigates.

The last of the many hitherto frequent and ineffectual attempts to expose Anna Stewart and prove her materializations fraudulent, was made twelve months ago. The conspiracy was entered into secretly by Dr. L. D. Higgins, Capt. S. P. Mooney, T. H. McCoy and D. F. Overholt, all of Pana, Illa.

It is known to all advanced Spiritualists that the Davenport brothers, Allen boy, and a host of other good and reliable mediums were under condemnation of fraud detected by the application of colored matter.

The transfer law has, under crucial test conditions long since been established and the innocent mediums no longer held guilty by those who have investigated; but, alas! for the poor mediums, it is not so with the masses who are ignorant of the progress made in the investigation of the laws governing mediumship.

In the published report of the expose by Dr. Higgins & Co., it was stated that they with hands besmeared with lamp-black, grasped those of the representatives and at the close, the blackened hand of the medium proved the fraud. The report was favorably received and publicity given thereto by the secular press throughout the north-west.

That the intelligent public may know the class of minds who are in the expose business, one of his replies to an inquiring friend has been selected, which the compositor is requested to print from the original copy—*verbatim, et literatim, et spellatim, et punctuatim.*

PANA, Illa, Feb. 15th, 76.

MR. ATKINSON: Your note of the 5th received asking if those things did occur as stated in the paper in relation to Mrs. Stewart's Seance it is all correct as stated in the paper. I was in terra haute & present when all those things did occur and know it to be true as stated by the paper you ask what I think of the affair I regard those Spiritualists at that place as one of the most shameful low-down humbugs ever allowed to be cared on by the human family.

The committee leaving Dr. Higgins and his allies to the mercies of a generous and forbearing public, will now revert briefly to the power spirits hold over matter, digressing in the premise to explain that the session in conference meetings with the committee and spirit band is devoted to consultation and experimentation; more than one hundred of such meetings have been held during the last four years, and it should be recorded in letters of gold that she willingly submitted throughout the series without a murmur to every test condition imposed, and further, her every move in the private and public meetings has during the time been carefully noted and no indication of fraud has yet been detected.

1st. By disintegration the medium is freed from the most intricate fastenings, the rope being removed and the knots, loops and all afterward found intact.

2nd. Badges, scarfs, neckties, etc., are by some unknown power spirited away and by request returned at any future time.

3rd. The materialized form of the spirit disappears by vanishing while in view and more wonderful still the physical body of the medium has been repeatedly dematerialized and all traces thereof, for a time, lost in the impalpable elements.

4th. Passing over the phenomenon of collecting and distilling from the atmosphere the noted fragrance of rare flowers, cologne water, and other fluids, time for hiding a notice thereof, the result of applying colored matter to the materialized hand or to that of the medium, the prime subject calling out this article, will for the interest of the unprejudiced and thinking minds receive a brief consideration.

1st. Colored matter applied to the hands, face or any part of a materialized form, will, on dematerializing, in conformity to a natural law, belonging thereto, pass directly to and appear on the corresponding part of the medium.

2nd. By the introduction of a second law or force, the matter in the transit may be intercepted and its natural course averted. 3rd. The coloring matter may be dissipated and thereby fail to appear on either subject.

Finally—The deductions demonstrating the above theory, are based on the following demonstrations, the result of repeated and careful investigation:

1st. Colored matter on the hands of the medium was not disturbed in the process of making up spirit hands.

2nd. Colored matter applied to spirit hands failed on throwing off the improvised form to reach the medium.

3rd. Coloring imparted to spirit hands, may, in dematerializing, be transferred to, and appear on those of the medium, and the same result may follow in transferring matter on the hands of the medium, in materializing, to those of the spirit.

4th. At the close of the investigation, the matter used, was dissipated and the hands of each spirit and medium freed therefrom.

In conclusion, the privilege to test and prove the phenomenon in either or all of the phases referred to, is hereby granted to the honest investigator.

Committee. ALLEN PENCE. JAMES HOOK. SAMUEL CONNOR.

P.S.—The 6th day of Feb., 1877, being the first anniversary of Higgin's expose, it was proposed by the band to give at the public seance on that evening an exhibition of their power over matter, the result of which is explained in the following statement.

The paint used in the experiment, consisted of lamp-black, linseed oil and spirits of turpentine. The list of names, if deemed necessary, could be extended, there being at the seance twenty persons, all of whom were witnesses and doubtless would willingly testify to the same, if an opportunity presented.

TESTIMONIAL. TERRE HAUTE, Ind., Feb. 7, 1877.

To THE PUBLIC: Be it known that we, the undersigned investigating visitors of Anna Stewart's powers, as a medium, witnessed at the public seance last evening, nine full materializations, seven of the number on being recognized, shook hands with their friends. Some of them conversing in an audible voice, others in a loud and distinct whisper. We further testify that each one on appearing, showed the medium in her seat, and on one occasion, she came out with the apparition. We also saw the spirit form dematerialize, and further the experiment of blacking the hands, was introduced and resulted as described in the above report, the manuscript pertaining thereto, was read in our presence previous to signing this article.

Joel McCormack, A. Wyatt, Qadiz, Henry Co., Ind.; J. V. Wynkoop, Minerva J. Wynkoop, Kirks Roads, Clinton Co., Ind.; Sarah A. Ramsdell, Elizabeth Ramsdell, Eureka, Wis.; H. Bronnberg, C. Bronnberg, Chesterfield, Ind.; M. Bronnberg, Daleville, Ind.

TAXATION OF CHURCH PROPERTY.

A Correspondent Argues in Favor of Church Property and Against the Authenticity of the Bible and the Christian Religion.

As reform is the order of the day, I think a few words on the taxation of Church property would be appropriate, and as such property is accumulating so very fast, and the church is becoming so very extravagant in its expenditures, it is but just and right as a free people to see what claims they have to this vast amount of property being exempt from taxation.

For by this church property being exempt from taxation compels every tax-payer to pay their proportion of this property that is exempt; so it is indirectly compelling those who are opposed to religion to support it—a religion that they believe to be false, which is a violation of the constitution of Minnesota.

I will refer you to the constitution, article 1, section 18: The enumeration of rights in the constitution shall not be construed to deny or impair others retained by and inherent in the people. The right of every man to worship God according to the dictates of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect or support any place of worship, or to maintain any religion or ecclesiastical ministry against his consent.

Nor shall any control or influence with the right of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of the State. Nor shall any money be drawn from the treasury for the benefit of any religious societies, or religion or theological seminaries.

Now I claim that by the exemption of church property it is forcing me indirectly to support this religion, which is a violation of the constitution. Let us see what amount there is of this church property that is exempt from taxation, and how fast it has accumulated. In 1850 there was only \$87,328-801 of church property in the United States; in 1860 it had increased to \$175,397,932; very near doubling in ten years. In 1870 it had increased to \$354,483,581. More than doubled in the ten years between 1860 and 1870. And allowing that it has only half doubled in the last six years we have then the enormous sum of \$514,193,796 of church property at the present time that is exempt from taxation, and I have to pay proportionally more on my property to make up for this exemption. Is this just and right, and in accordance with the constitution? I think not.

Let us see what claims this religion has that this vast amount of property should be exempt from taxation. Its foundation and cornerstone is established upon a book that they call Holy and God's word. "This book was first printed in 1611, after being translated by 47 Church of England bishops by the order of King James." It was corrected in 1711, then again in 1769. "More recently the British and Foreign Bible Society, after having circulated millions of copies of it, have declared that a faithful examination of it gives rise to serious doubts whether it can be truthfully called the word of God." (Address of Dr. T. S. Bell before the Bible Revision Association, 1858.) "In 1847 the American Bible Society appointed a committee of its members to prepare a standard edition of the King James version, free from typographical errors. They prepared such an edition, correcting as they stated, 24,000 errors; but alarmed at the attacks made upon it, it was withdrawn and the American Bible Society continue to this day to circulate for the word of God a book having in it 24,000 errors." And today there is another committee at work revising and correcting what they call the

work of God. Has God told them to correct his word? Readers think of it and use your own judgment. Only a few years ago George Francis Train was imprisoned in New York by an agent of the Y. M. C. A. for printing and circulating "obscene literature, being extracts from this so-called word of God. He demanded his trial, but to get rid of bringing him to trial they pronounced him insane and discharged him. And this is the book that these religious sects demand to be read in our public schools and institutions of learning to corrupt the minds of our children. A book that they call holy and the word of God, with passages so obscene that if read in any decent company would bring the blush of shame on any lady's face. And it is for the explanation of this book that all these churches are erected, that has cost \$513,193,796, that we are taxed indirectly for, and that have 61,000 ministers hired to give their explanation of it, and hardly any two explain it alike, and these 61,000 ministers are paid the enormous sum of over \$50,000,000 annually, while thousands of poor destitute mortals are suffering for the necessities within the hearing of these houses of God; and these good, pious Christians are sitting in their costly, cushioned pews in their silks and satins, taking observations of their neighbors, to see if any one in the house is dressed better than they are. This is what is called religion, and this is the religion that imprisoned Abner Kneeland in 1838 for alleged blasphemy, and it is this religion that refused Thoreau a seat in the South Carolina Legislature, because he did not believe in this Bible God. It was this religion that hung Mary Dyer on the big elm tree on Boston Commons, and it was this religion that banished and hung Quakers, and tied three women to a cart-fall in mid-winter, stripped from their waists up and whipped through three towns; and it is this religion that has rented some of this same church property, that is exempt from taxation (belonging to Trinity Church, New York) for whisky shops, where drunkards and paupers are made; and it is this religion that is trying to-day to have this Bible God acknowledged in the Constitution of the United States. If they can do that, then good-by to freedom. Not only are we obliged to support the Church as before stated, but we are taxed directly to pay chaplains in our legislative halls to pray daily, chaplains for the army and navy, chaplains in our State Prisons and Insane Asylums, all these we have to support by direct taxation. Let us, before we proceed any further in this wasteful expenditure, try Professor Tyndall's prayer gauge, and see if there is an efficacy in prayer. If there is, then we will not object to all this wasteful expenditure, but until it can be proven by demonstrative facts that there is any efficacy in prayer, we do object to it and this waste of public money, and demand in the name of liberty and a free people for the taxation of Church property.

J. W. DELAMATER.

State Medical Legislation.

Dr. D. G. Brinton, editor of the Medical and Surgical Reporter of Philadelphia, occupies a high rank in the medical profession, and is so generally regarded. We give below his views on the subject of medical rings, which we commend to the careful perusal.

The appointment of State Examining Boards to pass upon the qualifications of aspirants to practice medicine has been much discussed within the past year, and in some quarters warmly espoused and highly lauded. Such Boards have been pointed in North Carolina, Texas, and some other States. They exist in the Dominion of Canada. Their usefulness is being tested.

It has ever been a matter of grave concern with some of the profession whether it is the best or a good way to check charlatanry. These doubters, among whom we confess to have classed ourselves, and therefore, have never joined in the cry for such Boards, seem now to be in the way of justifying their lukewarmness.

It is obvious that such outsiders as homoeopaths and eclectics can not be excluded from these Boards. Regular physicians must submit to the questioning, be judged by their standards, have their permit to practice signed by their names—names which every scientific and honest member of our profession denounce as belonging to ignorant men or designing quacks. This objection is no longer a hypothetical one. The Hon. E. B. Turner, Judge of the Sixteenth Judicial District of Texas, announced his intention, last month, to appoint a homoeopathist on the District Medical Examining Board. A number of the physicians of that district united in a protest, from which we extract the following:

"The appointment would certainly destroy the efficiency of the law in this district. It would be impossible to secure a competent Board. Regular physicians could not co-operate with irregulars, because in so doing they would endorse ideas wrong in theory and dangerous in practice.

Regular physicians, thus associated, would be excluded from membership in the American and State Medical Associations.

Medical men wishing to locate in this district would be compelled to go elsewhere, because to even appear for examination before a Board so constituted would be a violation of ethical laws.

These expressions all members of the regular profession sympathize with; but his honor takes an entirely different, and what we frankly acknowledge is the popular view, in this wise:

"You state that I intend to appoint an irregular physician upon the Board. I have said no such thing. The word irregular is yours, not mine. I have said that if I could find a homoeopathic physician, who possessed the proper qualifications, I thought it my duty, under the Constitution, to appoint him on the Board. To this you object. At the same time you admit that the duty of the Board will have been fully discharged, without making any inquiry in relation to matters where there is a difference of opinion.

That the homoeopathic physician is among us, and that many intelligent citizens desire their services, are facts that admit of no question. Shall we permit them to be driven out from among us and deprive such as desire their services from having them? It can be done under this law. When the Board is organized it makes its own rules, and if they reject an applicant there can be no appeal; and if he dared to practice at all he would be daily liable to a prosecution and to a fine of not less than fifty dollars. With Boards actuated by a determination to rid the country of what you call irregular physicians, the machinery is perfect for ostracism on the one hand and a monopoly on the other.

The physicians again replied, meeting his argument with ability and point, but always with a *petitio principii*, or what would ap-

pear to the public as such; for the public is not able to distinguish between the sound claims of science, and the pretensions of pseudo-science.

This Texan experience is sure to recur wherever such Examining Boards are set up. Nor can any form of legislation be devised which will protect the public from charlatanism, when it is charlatanism that the public prefers and demands.

Would it not be wiser to dismiss all efforts to purify the profession through appeals to State Legislatures? Would it not be sounder policy to begin the reform within ourselves; to elevate the standard of education, to insist on the colleges having preliminary examinations, longer courses, sounder instruction?

This is substantially the conclusion which we have commended to us from another State—which has experimented often, and not happily, in medical legislation—Michigan.

In an editorial in the Detroit Review of Medicine and Pharmacy last Summer, the writer said:— "It is a law of organic growth, of development and repair, that the process must begin from the centre of life, from the living protoplasmic matter of the particular body or being in question. We believe that the fullest investigation will show that this law applies perfectly to medical men as individuals and as organized in societies. The practical application of all this and vastly more suggested by it, is that the medical profession should stop appealing for help in medical matters to the State, or any outside parties, and should so organize and discipline itself as to provide for its own peculiar wants. In this it will be placed on a par with all other professions. Who ever thought, in this age and country, of seeking legislation to protect the clergy from the ravages of quack clergymen, or the lawyers from shysters, etc.?"

Let each profession stand on its own bottom, and if unable to take care of itself, let it fall. In Michigan, at least, the profession is satisfied that any reliance upon the State for special help and privileges above those given to all citizens of the State, vicious in principle and fraught with infinite danger to the profession itself.

This conclusion is that which probably it will be wise for all of us to adopt, and the sooner the better.—E.

Letter from Dr. Ormsbee.

EDITOR JOURNAL:—During my stay at Laporte last week, I attended services of the Liberal Church, but the officiating preacher, lecturer or whatever he may be called, had, like many of our Spiritualist brethren, organization on the brain so completely, we were deprived of that intellectual treat anticipated—the congregation seemed composed of Free Thinkers, a portion of whom were Spiritualists, all evidently from among the best citizens.

In view of the fact that an apostle of Moody's had been conducting a protracted revival there for several weeks, the size of the congregation speaks well for the intelligence and independence of the inhabitants of Laporte. Glorious means for introducing truth, these protracted excitements; they serve to stir up higher thoughts and an interest as in the hereafter, the attention of many who had formerly been utterly heedless of such things, and once commenced, a goodly proportion of them, a goodly proportion, will not stop short of facts, which will supply.

There is a very large accession of Spiritualists within every place where what is called a revival has taken place. The use of opium antidote has been tried by Dr. M. A. Stevens, and the result of deservedly high standing.

There are many evidences of wealth and refinement, but the streets have not the usual amount upon them which is shown at such times. Here I had the pleasure of attending two out of three seances given by Miss B. Robbins of Detroit, who had good audiences in number, but contemptible in payment, another exemplification of the statement made by one who knows, that "Spiritualists want everything they can get for nothing, and nothing however good that costs them anything."

There were many persons present who judging from appearances, think very lightly of spending money freely to gratify their tastes if not their appetites, who contributed, if anything, but little, and that as though it was a drop of heart's blood. Think you, reader, that the disciples of old theology would stand poor pay, poor place to speak, and poor encouragement generally?

No, everything must be the reverse, and accept their theology. They make everything attractive to their adherents and all others whom they can thereby influence. Many Spiritualists wonder that their lectures are not more popular; that the lycums are not more generally attended by the young people of the community, yet they refuse to place their hand in the purse and bring forth the means with which a library of useful and entertaining books could be procured, and proper music and musiciana secured, and the occasion made one that children and youth would enjoy, consequently be steadily attendant upon.

Spiritualists of all others ought to spend their money freely to promote the welfare of the cause. It ought to be their above all others to be a pleasure, but until there is a practical as well as radical change in this respect, they will continue to wonder, and these remarks apply just about as well to every other place in this country outside of Boston, as they do to South Bend.

Dr. Carpenter, an excellent trance speaker, and Dr. Denlow, a healer, reside here; and Dr. Baker, a clairvoyant and healer, is often here, though his regular address is Valparaiso. Mr. Knoblock, a gentleman of rare business qualifications, if one may judge by the number of large and enterprising firms with which he is connected, and still rarer qualities of heart, is the prominent Spiritualist here, but one enthusiastic Spiritualist can not make the cause flourish as he would desire to see it, unless he be a Rothschild, which may he soon be; it could not fall into better hands.

South Bend, Ind.

Materializations.

In this issue of your paper of date Sept. 2nd, 1876, appeared a statement of the result of a series of seances for spirit materializations held here by W. B. Little, medium, conducted by Father A. C. Barnes. Since that time various articles have appeared in different papers, charging them with exposures and frauds, and at Maquoketa in Jones County, Iowa, they were arrested and imprisoned under the charge of obtaining money under false pretenses. Although nothing was established against either and they were discharged, yet a cloud remained, and upon their recent arrival here for the

purpose of holding another series of seances, our Society felt it incumbent on them to subject them to the most rigid scrutiny as we must either retract the statement we had made or confirm it. In justice to ourselves and to them. We therefore contracted so that if we were able to discover any imposture whatever, they were to receive nothing; all monies received to be refunded to the parties paying it in.

Seances were held in different rooms owned by members and under every test that our ingenuity combined, could suggest as of any practical use, and among them one held in my own parlor conducted by me, in the absence and without the knowledge of Mr. Barnes, and under a test entirely unknown to any person but myself. (Six seances—in all were held, attended by the society and invited mediums; among the more prominent and well known, were Mrs. Susan Abbott and Mr. and Mrs. C. A. Upright, of Ft. Dodge; Mrs. E. Dooley, of Northville; Mrs. M. S. J. Newcomb, of Cedar, and C. M. Hazeltine, of Mazomanie, Dane Co., Wis., and other invited guests.)

The result abundantly satisfied us of the absolute honesty of Mr. Little and Father Barnes. They were not only paid beyond their contract price, but received presents, and carried away with them the entire love and sympathy of the Society, who unsolicited on the part of Father B. or Mr. L., authorized me as (President of the Society, to request you to publish this article over my own and the signatures of the members and mediums present at the meeting of this date. We would further say that while no forms appeared visible to the unclairvoyant eye, hands and arms were shown with rings, bracelets and flowers, and faces as distinct and well recognized as any living earth forms.

Very Truly Yours, C. H. JACKSON, Pres. Harmonical Society, Jefferson, Greene Co., Iowa.

ATTEST. O. J. White, Treas. Mrs. A. E. Jackson, Col'rs. E. J. Sheldon, M. D. Miss M. Sheldon, J. Brinkner, Mrs. S. C. Abbott, F. Robinson, Mrs. Rolanson.

Cremated!

The Theosophical Society have made at least one great discovery, and at considerable expense its president has published it to the world. It appears that before the Baron de Palm died and was cremated, it was not known that the human body would burn. His was a test case, and by it he has achieved a notoriety he failed in gaining by his life. There was not much doubt but his body, would soon be dissipated with proper heat. The end might have been obtained with vastly less expense than a \$1,600 oven. But he was a Theosophist and after his funeral, which would have been comic, had it not been so pitiable, he must be burned as an example to the universe.

Some one had an oven built, and for thirty hours its fires were made hotter and hotter, until as hot as "never was," when he and his came forward with the embalmed De Palm. Then Olcott sprinkled the mummy with frankincense and perfume, and it was shoved into the oven, which in the language of an enchanted BANNER of LIGHT reporter who looked therein: "Everything was bright, rosy, beautiful. . . . It seemed as if the old Baron were lying on a flower-decked vessel, which floated upon a smooth water." There is beauty of language! And he adds: "Of this once proud Bavarian noble, after the space of two hours and twenty minutes, nothing remained but some four and three-quarter pounds of snow white ashes and calcined bones." The rest had passed away like a breath.

Now, there is nothing wonderful about all this. If the once "proud Bavarian noble" had been dropped into a blast furnace or a lime-kiln, his corrupt old body would probably have "passed away like a breath," but the Theosophists saw wonders in it. They gathered there often at the Town Hall, and cackled like hens that have laid a nest of wind-eggs. Olcott did the principle cackling, and what is more wonderful, Blavatsky, didn't cackle!

Not only was it wonderful that the body of De Palm burned, but eyes agog saw a phenomena. The left hand of the mummy was raised, and three fingers pointed upwards! This was after it was placed in the oven. Almost a "phenomenon" says Frank Leslie, but the BANNER correspondent will not have it so. It is a "singular fact that the raising of the hand and extension of the fingers in this way, is a mystical sign employed by the Lamas of Thibet when they bless." This sapient correspondent puts his solution interrogatively: "Can the Theosophical Salamanders or spirits of fire have been at work?" To this profound conundrum we can not answer. A blessing from De Palm's mummy would have been a good thing to have, as signs and symbols are all in all to the Theosophists. There was nothing strange about the hand and arm being drawn up as the tendons shrunk from intense heat, and the imagination of the Theosophists would recognize three fingers giving the sign required. We can see nothing very wonderful here, only very "occult."

We presume the extra expense of the furnace with its waiting room, was undertaken with the idea that it would become a frequented resort on funeral occasions. It will probably be for the Theosophical Society. Beyond its ranks the example is not attractive. A cheap notoriety may be gained, but the force will react against this method of disposing of the dead.

The Theosophists scorn Spiritualism, having made servants of the "elementaries," and possessed themselves of the key to all ancient mystery. Let us be thankful that Spiritualism has not to father this mass of puerile imbecility!

J. C. DUFF.

THE two ancient cities, Vineta and Julin, buried, by some convulsion of nature, beneath the water of the North Sea, were believed by the inhabitants of its shores to be still standing, and the fishermen, returning in the twilight, catch sometimes glimpses of the ruins. These legendary cities have been used by the poets to symbolize, the one the dream of youth; the other the dreams of boyhood.

A MOTHER'S LOVE.—A man is proud of his sons and daughters, bound to carry down his name to posterity; but he rarely takes the slightest interest in anybody else's children, and in his own only so far as they contribute to his pleasure, amusement or dignity. The passionate love a woman of ten has for another woman's children, and for the feeblest, naughtiest, ugliest of her own, is to man a thing entirely unknown.

BOOK REVIEWS.

REVIEWED BY HUDSON TUTTLE.

THE PROBLEM OF PROBLEMS, AND ITS VARIOUS SOLUTIONS; OR ATHEISM, DARWINISM AND THEISM. By Clark Braden, President of Abingdon College, Illinois. Cincinnati, Chase & Hall, 1877. Pp. 480. 13 mo.

This book is accompanied by a sort of tract advertisement written probably by the author, in which he claims that there is a pressing public want of such a work, that his book meets that want as no other has done, and that it should be in the hands of every body. It further says that it hopes "that it will meet with such a review as it merits," and that copies of the papers containing such reviews will be sent to the publishers so that they will be able to "select papers" in which to "advertise." This is a neat way to secure a puff! If a paper will praise them it will reward it with an advertisement! Some journals may be caught by this cheap chaff, but we venture to say no publishers ever concocted a more unwise plan to secure a favorable mention. If the book demands it by merit, it will need no bought praise.

The Reverend Clark Braden is President of the Abingdon College and Professor of moral and intellectual philosophy, and lecturer on "evidence of Christianity and Biblical Literature."

He first appeared out of the dead "inanity of Orthodoxy" before the liberal public in a discussion with B. F. Underwood in 1873. In that discussion he did not make a very favorable impression, and supplemented it by ungentlemanly treatment of his courteous opponent.

Mr. Braden has now felt himself called by his Divine Master, to rush to the breach made by the attacking hordes of science, and defend the walls of Orthodoxy. He never pauses to ascertain what the weapons of the assailants are. He evidently thinks they are the same used a thousand years ago, and that his old flint lock blunderbuss, of "thus saith the Bible," is the most efficient arm ever invented. He has never heard of the needle gun or minnie rifle or Dalgren cannon. He thinks that slings and cross-bows are still in use—so he mounts the rampart believing himself clad in impenetrable armor, when he really has nothing between him and the shot cannon but a worm eaten parchment!

It is always amusing and often pitiable to hear clergyman attack science. Their training, their methods of thought, their avocation all lead them away from accurate observation, or careful investigation into the realm where words take the place of ideas, and fog of certain knowledge.

The Rev. Clark Braden is not an exception. He has a smattering of science gained by reading popular works we infer. He has never entered into a single special study, nor made one original observation. All he knows is what he has read, and that not at first hands.

He is a fluent writer, and evidently labors under the mistaken idea that writing fluently will decide all questions. Problems before which the greatest naturalists have stood abashed, and only suggested solutions, are child's questions for Mr. Braden. He knows no "unknowable," for to him everything is known. He believes he can by polemics, the cant of the priest, the mystification of the metaphysician, the sheer brute force of argument, carry his point against the combined scientific attainments of the age.

Of himself Mr. Braden remarks: "His personal experience has given him special advantages and training for the work he undertakes in this volume." "As a lecturer and debater, he has had to meet the best that can be said on the side of skepticism, concerning the topics under discussion in this volume." "He has a number of times had his arguments in defense of what he conceived to be the truth, canvassed by the ablest skeptical minds in the country. He has been compelled by the demands of his work, to study for years, all that he could collect on these topics, etc."

Consequently he considers himself the ablest man in the world to go forth in battle against Goliath of Darwinism. But of all other causes of training this of the debating ring and pulpit stumping, is least capable of preparing a man for writing a book in which scientific problems are to be honestly and calmly discussed.

Mr. Braden belongs to a fighting sect, and appears to be the prize fighter of the flock. He has debated so much that the reader of his book is constantly reminded that he stands in the place of Mr. B's opponent, and is being brow-beaten into silence.

He says on page 95: "The Theologian has an undoubted right to enter the scientific field and prosecute all inquiry, and make all investigation and all criticism he can make."

Certainly, but it is well for him to enter the scientific field divested of the egotism of the priest, and honestly willing to learn. The path of science is strewn with the bones of priests.

There is no reason why Mr. Braden should not study and criticize, but his conversion will be a test of his honesty.

He will regard the men who have devoted their lives to the pursuit of truth differently from what he now does. There can be little hope of a man when he sneers at them in this fashion:

"So says the bigot Huxley," "Tyndall, Darwin and Huxley are specialists, and ignorant outside of their departments." "Flake a mere smatterer in science." "Then Darwinism does not rest on a single observed fact in nature. Max Muller, the most eminent of linguists has 'myth on the brain'; prominent among these exploded theories is the nebular hypothesis." Of Draper's grand volume, "no book has ever been published that has displayed so great lack of either of intelligence to comprehend the question it discusses, or of honesty and fairness to state and meet it."

The arrogance and virus of the priest is in every line. As a specimen of Mr. Braden's style, and accuracy of expression we take the following sentence almost at random: "There is such a thing as truth. There is truth in science, and there is fact in science." P. 218.

Truth is not a thing, it is a principle, and as science is classified knowledge, or as Huxley well says, "common sense," it is not strange to learn that it has facts and truths! But Mr. Braden in the heat of the unequal contest does not appear to hold words of strict value, and sometimes sacrifices Grammar. How accurate he is in his scientific statements may be learned from the following quotation:

"The philosophy that assures us that perhaps there are worlds where two and two make five * * * that the brain secretes thought as the stomach secretes chyle, etc." P. 50.

The first portion of the sentence shows how wickedly Mr. Braden mistakes his opponent and the latter how grossly ignorant he is of physiology. He probably read the

famous saying of Carl Vogt that the "brain secretes thought as the liver secretes bile," and not comprehending or his memory being treacherous he has written "stomach secretes chyle." Well, the chyle is not a secretion at all. It is digested food, and the contents of the stomach is not chyle. The stomach secretes the gastric juice, which digests the food, and after the latter passes out of the stomach into the intestines it becomes chyle.

He is as ignorant in botany as physiology. Thus he says:—"Again, experience and inductive philosophy know nothing of vegetable structure except as developed from a seed composed of cells united in such germinal structure." P. 128.

Perhaps philosophy may not know of such structures, but botany does, and of a vast number which are not produced by seeds. The great division of cryptogamia containing more than one-half the species of the vegetable world are produced from spores and not seeds.

Again he says speaking of the gulf between animals and vegetables: "The microscope declares that the animal and vegetable cells are radically different in cellular structure." Who is authority for this statement? No one, for it is almost an axiom that they are indistinguishable.

His ignorance in mineralogy is shown by the following quotation:—"Feldspar forms the principal element of igneous rock. It is composed of six elements. How came they to leave all the rest of the sixty elements and unite in feldspar? Lieber (Anal. Chem. pp. 155), states the composition of feldspar as: Silicic acid (silicic acid and oxygen) alumina (aluminum and oxygen), potash (potassium and oxygen) or four elements."

How they came to unite in feldspar we do not know, and we do not know as it affects the argument whether we know or not.

This method of asking unanswerable questions, is the forte of the trained debater, who enters the ring, like the pugilist to conquer at all hazards. It is characteristic of Mr. Braden, who appears utterly incapable of appreciating a calm, scientific statement.

Mr. Braden will not have it that there is any limit to his comprehension. "As all admit, we can apprehend infinite space and duration, so we can apprehend infinite intelligence."

This is a fair average specimen of Mr. Braden's logic. It is far from being admitted by all that we can apprehend infinite space or time.

We dare say that a thousand millions of miles, is as incomprehensible to Mr. Braden as twenty times that number. An infinite intelligence could not even express itself intelligibly to us.

"It is quite fashionable now in circles that arrogate to themselves all the science in the world, to sneer at all appeals to reason, and especially to intuitions, etc." Pp. 49.

"The physicist denies this by asserting that there is no such thing as causation in nature." Pp. 50.

As reason is the entire and exclusive dependence of scientific thinkers, it is strange they should have a fashion of sneering at it, or that they should while constantly endeavoring to arrive at causes, claim that there is no such thing as causation!

As for Mr. Braden he believes: "The scriptural accent of man's primitive condition is rational, simple, natural, and is common sense." Pp. 207.

In his search after truth he introduces an element discarded by most fearless thinkers.

"Our moral and religious nature must be accepted and trusted as implicitly as our rational nature, or what is called our rational nature, for we confess our inability to separate one from the other." Pp. 37.

"Our moral and religious nature," are most ambiguous terms, and are of such peculiar quality that they depend almost wholly on our educational bias, more especially our religious, which is utterly untrustworthy.

These quotations, which might be indefinitely extended, show the animus and capacity of Mr. Braden, for the discussion of such a question as Darwinism, which requires for its understanding a knowledge of all departments of biology.

It is said all preachers should have a copy. We consider that would be highly unfortunate for the world. It offers objections, quibbles, special pleadings and plausible reasoning enough to quite stultify the intellect of an ordinary preacher, and having the book he would probably go no farther, but enourish himself therein.

Does he solve the problem he attempts? No he does not even approach its solution. He imitates his priestly ancestor, the African rain-maker, who shakes his calabash and makes a great outcry, but after he is silent everything is just as it was before. So far as solution or theory is concerned the book is too pitiable a failure to warrant criticism. Mr. Braden accepts the "Scriptures" as his guide, and he probably accepted the Scriptures long ago, and it is of not the least interest whether he does or does not with those he treats with priestly sneer.

The day of polemic books on scientific themes is past. They are unacceptably dry and sapless, and the reader who wades through these 480 solid pages should follow with Darwin's "Origin of Species," or better the admirable work of that brilliant writer, Prof. Gunning, "The Life of our Planet."

Late March Magazines.

THE WESTERN.—(H. H. Morgan, Editor, Box 2,422, St. Louis, Mo.) Contents of March number. Words vs. Things, by Wm. T. Harris; Makaria—a Play in five Acts, S. Smege; The Patriots (a translation), A. E. Kroeger; Shakespeare's Historical Plays, D. J. Snider; Topical Shakespeareana, H. H. Morgan; Proceedings; Book Reviews.

THE JOURNAL OF SPECULATIVE PHILOSOPHY, Vol. XI, No. 1.—(Wm. T. Harris, Editor, Box 2,398, St. Louis, Mo.) Contents. The Basis of Induction, concluded (translation from the French of J. Lachelier), Sarah A. Dorsey; The Relativity of Knowledge, John Watson; The Soul's Journey (a translation); The Proofs of the Immortality of the Human Soul (translated from Goethe) by E. M. Slesley; Shakespeare's Historical Plays, D. J. Snider; The Absolute Idea of Science (translated from Schelling), Ella S. Morgan; Notes and Discussions; Book Notices.

THE MONTHLY READER.—The object of this publication is not to take the place of the usual First Reader, but to supplement it with new and fresh matter each month that shall awaken new interest and a more keen desire in the youthful mind. The publisher intends to merit the confidence of teachers and school committees, and earn-

estly invites their attention. Mr. Shorey can make a success of the enterprise if any one can. Specimen copies 5 cents, of 50 cents a year. John L. Shorey, Publisher, 33 Bromfield St., Boston.

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"Well, What of It?"

In further elucidation of the answer to the question so often propounded to the devotees of the Philosophy of Life, we shall now proceed to speak more particularly of the origin of the second sphere, as a tangible reality to the enlightened mind, and its relationship to the rudimental or planetary spheres.

In general terms we have spoken of the fact that it was so closely en rapport with our planet, that a man, at the death of the body, found himself in the Spirit-world, even without moving outside of the physical, dead body—it being dead, the spirit was no longer en rapport with it, hence it was not in the least degree cumbersome to the newborn spirit—no more so, indeed, than the atmospheric air is cumbersome to man while living upon earth.

The intelligent spirit, who appreciates Spiritualities, when born into the second sphere, realizes at once that he has entered upon the new and higher life, and not unlike an intelligent man on visiting a country that he had only heard described before, with a zeal becoming his intelligence, is energetic in his explorations.

One of the first and most natural inquiries is, "What is the source from whence this magnificence came?" Everything beheld by the well developed clairvoyant eye, dazzling beauty, so dissimilar to what the spirit has ever before beheld on earth, prompts him to desire more knowledge of its nature and its origin, and the power by which it is fashioned into use.

But this spirit of inquiry is as diversified, as is manifested through different individuals on earth. No two having exactly the same tastes—aspirations are diversified—but all are seeking knowledge in different departments of the infinite whole. Yet almost as a unit the inquiry is uttered—"From whence came this vast sphere—this world of loveliness, so diversified and so alive with enchanting beauty?"

To answer that question which wells up in the mind of millions on earth, and untold billions in the second circle of the second sphere, will require a long dissertation on the Philosophy of Life, and much thoughtful contemplation in the cultured schools of the savans of long ages in the higher spheres.

But a few generalizations now may not be inappropriate, as we are inspired to speak upon the subject, as a key for more mature reflection by the reader.

In our most exalted moments, we have seen that all material things had their source from, and originated in the infinite sea of life—uncircumscribed spirit, unbounded and illimitable! We have seen that this infinite fountain contains the germs of all forms that ever have presented themselves, or ever will unfold or develop into inorganic or organic beings, from the lowest types in the mineral upwards through the vegetable, animal, human and angelic kingdoms. We have seen that change is common to all things. We have seen that spiritual germs contain, irrevocably fixed, the elements of genus and sex. We have seen that through the union of such germs of life on the spiritual plane, the spirit becomes circumscribed, and thereby matter in its lowest forms is developed—and yet, as matter, it is pervaded with spirit-life. Indeed, while it is matter, it is nevertheless spirit, circumscribed or interlocked, thereby forming a molecular atom. Rays of light, and all so-called imponderable elements, are composed of molecular atoms, which to our senses are but a degree removed from uncircumscribed spirit. So simple are these molecules that they often permeate dense matter without obstruction, and move with a rapidity almost inconceivable.

Onward in the march of development through the eons of ages innumerable, with which eternity is pregnant, the tendency of the most minute atoms of matter is to organization, first of so-called inorganic, then organic forms, onward and upward through

the mineral, the vegetable, the animal, the human—the spiritual spheres, and the beings found therein.

The more spiritual forms, that is those atoms which are nearest to the spiritual plane of being, such as light and the imponderable elements, are not subject to the well known-law of gravitation which holds gross matter in the bonds of servitude. Hence it will be seen that while there is a tendency in the onward march of matter in its development, first to aggregate into spheres, suns, planets and satellites, forming the mineral kingdom, then the vegetable, the animal and the human kingdoms, still that all-pervading life element found in each molecular atom is unceasingly at work disintegrating and freeing itself, so soon as its mission is performed in the work that devolves upon it in the process of segregation, in the formation and retention of inorganic and organic structures.

Hence the great truth is made obvious that there is eternally flowing out from all suns, planets, satellites and all things appertaining to them, a subtle element (unlike, and much more refined than light and the imponderables which man's senses, by observing their effect and otherwise, can take cognizance of), which like the aroma of the rose which extends far beyond its petals, so this refined spiritualized-matter, repelled from the gross mass by an inherent law governing itself, flows out into and becomes a component part of what we call the second sphere. There is as much difference in degree of refinement between earth and the Spirit-land, as there is between the rose and its perfume, or aroma, and yet commences as near to it as does the aroma of the flower to its stamens and petals.

And it may not be out of place to say that those who occupy the lowest planes of human life, at the death of the body, though in Spirit-life are chained by a law of their being to the very surface of the earth, with their faculties so undeveloped that they can see nothing but the familiar objects of earth itself, and it is by slow degrees that they learn that they have passed the change, caused by the death of the physical body.

In view of these facts does the honest intelligent objector, in the spirit of derision still inquire of the believer in the truth of spirit communion, "Well, supposing it is true, what of it?" Is not the simple fact of what we have stated in regard to the subject under consideration, a sufficient reason why we should give heed to intelligent spirits from whom we learn these great truths? Has there ever been a school of philosophers on earth, in the history of man, that gives such potent reason why positive efforts should be made for the promulgation of knowledge and the inculcation of moral ethics, that shall elevate every child born into mortal life, to the plane of true manhood?

From our stand point immortality is a necessity in the very economy of nature. Whether man would or would not live forever, he can not escape immortality.

His destiny, so far as eternal life is concerned, being a fixed fact, the first question involved in the great problem is, will life be a source of happiness or misery, and if either to a greater or less degree depends upon the surrounding conditions, what are the conditions which leads to woe or woe?

We have at different stages of the consideration of the great topic under contemplation incidentally hinted at the outline of arguments that may be presented in favor of positive and united action, on the part of the receivers of the great truth of spirit communion, for the elevation of human character.

The inspiration dictating this series of articles, aims at presenting facts as they exist in the infinite whole and are outwrought and made manifest in nature to the senses of the observer. Facts are only demonstrable to the external senses on the physical plane of life. The savans in spirit-life can reveal that which is apparent to that plane of life. By reasoning analogically and synthetically we are enabled to present a system of philosophy—the Philosophy of Life—to the comprehension of the reader, which is rational to the understanding, and at once shows the fallacies of special creations, "plans of salvation," and the impossibility of escaping the consequences resulting from violated laws.

In conclusion of this article we desire to impress it forcibly upon the mind of the reader, that the elements flowing out from suns, planets, satellites, animal life and even human societies, are of the same nature as the source from which they flow, but more refined, and when aggregated (under the eternal law of segregation, where like affinities form the next plane of life or second sphere, and there is presented the same differentiation, that obtained in the rudimental source or fountain from which such elements were elaborated.

In this light it will be seen that the second sphere in every particular is as diversified as the first or rudimental sphere. The inevitable conclusion is, that all improvements made upon earth, including the development of mind, is not only for the good of mortals, but its effect is reflected into the spiritual spheres, and from there re-reflected back through ministering angels, who are thereby brought en rapport with mortals, and thus man is inspired to good and noble deeds, as the loved one gone before. And still the offer is heard to exclaim—"Well, what of it?"

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

A FIRST-CLASS DEVIL AND A SECOND-CLASS GOD, FIGHTING IN THE RELIGIOUS PRIZE RING FOR A "LARGE MAJORITY."

NUMBER XII.

In all ages of the world, savans have been profuse in their descriptions of what God is. From the almost innumerable pulpits of this country, God is defined each Sabbath, his locality pointed out, his loving kindness and mercy eloquently expatiated upon; yet when a volume of these sayings are collected together and dubbed "Theological Hash," the world is no better or wiser for the production. The fact of it is, we have come to the conclusion that we have a First-class Devil—sharp, intelligent, and comprehensive in his plans, and successful in carrying them out, while the religious world may have the honor of claiming a Second-class God—obtuse in intellect, feeble in His undertaking, and pusillanimous in his efforts to benefit humanity! Of course, such an expression may sound harshly to the ears of those not accustomed to think, but when they glance at the various Orthodox churches, survey the contention there, the "style" and ostentatious bearing, our declarations will be received with more favor. No one ever saw God, though vague hints to the contrary scintillate in the Bible; but thousands have seen his Satanic Majesty, observed his footprints, and watched his persevering efforts as he wagged his tail, shook his horns, and illuminated his fierce eyes with fire obtained—some say—from the regions of hell!

It was in Michigan, we believe, that an obedient member of the Orthodox Church whipped a little boy of four, from the effects of which he died, because he could not say his Sabbath school lesson; it was in Iowa that another whipped one of his children for the same cause, resulting in her death, and for which offense he was sent to the penitentiary; it was in one of the Eastern States that a divine whipped his boy until death came to his relief. These offenses are simply the result of having a First-class Devil, with tail erect, quick scent, long horns, star-like eyes, and with nails like the claws of an eagle, hair like a porcupine, legs like a giraffe, horns like an ox, body like an eel, mouth like a monkey, and possessing an intellect that enables him to calculate with certainty the result of all his undertakings; while on the contrary, such a state of affairs show conclusively that we have a Second-class mythical God, with eyes full of somnolence, nose full of snore, mind inflated with the essence of nothing, hair like that of a field mouse, and body like that of a German beer guzzler, while his mind is too obtuse in nature to thwart the actions of the First-class Devil. Such is the lamentable condition of the religious world to-day, and it is pitiable in the extreme.

Look at that miserable toper, wallowing in the gutter. See the dirt on his person, the filth on his tongue, the obscenity in his mind, and the debris in his moral character. He is a wreck now! Once he was a member of a church; his voice was sweet then when he sent forth sacred hymns, like pure jets from a fountain, and it was then that he engaged in solemn prayer, long-winded, boisterous declamations; a dashing prayer, which beat against sin as the waves of the sea do against the solid rocks, and many a time has he stormed the castle of the heary headed old reprobate and brought him to an acknowledgment of God. Now he is in the gutter, and a sweet little girl of ten bends over him, and with tears in her eyes and sweetness on her features, she says, "Please, pa, go home with me." He raised his eyes towards his angel child; they were filled with tears, then sobs followed in quick succession, and after repeated efforts, he stood erect, and guided by the hand of his child he walks up Van Buren Street. If we had a First-class God—strong and energetic in his purposes, ever vigilant to protect his children, and who would bring into requisition his power to assuage the suffering of humanity, then the world would have occasion to get up a jubilee meeting and have a general time of rejoicing. As it is, however, the First-class Devil has it all his own way nearly, while the Second-class God is compelled to retain a seat in the back ground, while the Kingdom of Hell is overflowing with inmates.

Oh! how we wish that the world was blessed with a First-class God, one who would succeed in making mankind as happy as the First-class Devil succeeds in making some miserable. If that were the case, the 61,000 ministers in the United States could send their hymn books, Bibles, tracts, commentaries to the mill, and order the same made into paper for the RELIGIO-PHILOSOPHICAL JOURNAL, thus enabling the same that had disseminated so much error, to be instrumental in giving expression to the grand truths of Spiritualism. They could also convert their churches into homes for the poor, and hospitals for the sick, and thus prepare for ushering in the millennium, while the 61,000 ministers of the Gospel could go to work and earn their living in an honest way.

In consequence of having a Second-class God, no two ministers define what he says alike. He expresses himself so that no one can understand him; he talks at random; his tongue in its utterances, spreads worse than the most ancient shot gun, and so badly mixed is the sentiment, that no one is wise enough to unmix it, and present it in an acceptable light to the world. The First-class

Devil gives expression to no uncertain sound. What he says to-day, he will say to-morrow. He was never known to lie! He has no especial ministers to expound his word; his sayings require no annotations, no commentaries, no verbose explanations to render them intelligible. We know where to find him to-day, to-morrow and forever. The Second-class God, however, is unreliable. Prayer may fetch him to-day, may bring forth a response from his sensorium, may cause him to exert himself, but as a general rule, he is as unreliable as election returns, and no one can tell whether he is for Hayes or Tilden. The wise old Greek's idea of Zeus, and the Roman's of Jupiter, was that of a Second-class Deity, weak, vacillating, ever changing his purposes like a school boy, setting aside all natural rules and laws, and as unreliable as a balky horse.

In these modern days of expansive thought, occasionally this Second-class God announces his presence, and performs some wonderful feats. So rarely, however, does this occur, that it may be attributed to the First-class Devil. Mrs. Robinson, a devout church member, prayed, and got immediately a response. She said, "Every nerve and muscle seemed to feel touched with the divine power that imparted strength and activity to every organ of my whole system." But for every deplorable case that this Second-class God has cured, we can find a dozen, if needed, that this First-class Devil has relieved at once. It appears from an exchange, that there lived near Akron, Ohio, a woman who had been suffering under some strange indisposition for years, and all this time had been confined to her bed. The attending physician, Dr. Seely, of that place, was a man of great celebrity in those days (half a century ago), but was a very profane man. He fancied that a change in the programme of treatment might effect a cure, and per arrangement with her husband the next time he came to see her, that if she was no better he would try an experiment. He met her husband at the door, found she was no better, and rushed into the house, plucked from the old-fashioned fireplace a brand of fire, turned to the bed, pulled down the clothes, and with fire in his eye as well as in his hand, says, "D—n you, I have concluded to burn you up." The woman slipped out the other side of the bed, perfectly cured.

This First-class Devil is Jack-of-all-trades. He builds up, as well as tears down. It was him, according to an Orthodox divine, who invented the electric Telegraph; he so declared when the same was first put in operation. With a First-class Devil and a Second-class God, with the latter always undermost in the fight, and whining like a whipped spaniel, how can we expect correct election returns, peace, happiness and prosperity? The latter is so weak, so exceedingly pusillanimous that he requires 61,000 ministers to assist him, while the First-class Devil alone and unaided, is master of the situation, the prime mover in all important movements; and if those who are assisting the Second-class God are to be relied upon, he (the Devil) is a very great reformer.

In old staid Scotland with its ancient tradition, at the commencement of the present century, the use of fanning mills for winnowing grain, was denounced as contrary to the text, or work of the Second-class Devil, viz., "The wind bloweth where it listeth," performing the work required. The Second-class God had constructed the earth on a fixed superstructure, but this First-class Devil, aided by science, applied a string to it like a top, and when this Second-class God awoke one morning, he was surprised to find it whirling in the heavens at such an enormous rate of speed, 68,000 miles per hour, that he has been a little behind it, we think, ever since.

It is useless to deny the fact, we have a First-class Devil and a Second-class God. Oh! see the discord that prevails; the crime among ministers of the Gospel; the war that never for a moment ceases; the corruption that exists in governmental affairs; the desolating famine in India; the pools of licentiousness in all our cities; and the sorrow that reigns supreme in thousands of families! Oh! for a Key! a Key! with which to open the very portals of the heavens, that all humanity may see the Orthodox First-class Devil, and the Orthodox Second-class God, contending like Hayes and Tilden for a "large majority."

Lectures at Grow's Hall.

Sunday, March 11th, Mrs. Richmond responded to the following question:—"What is the Opinion of the Controlling Influence in regard to the Sinking of Atlantis and Adjacent Isles?" She favored the idea that such an event did occur. Prof. Anderson, the spirit artist has drawn likenesses of several who purported to live on that continent during the heights of its prosperity. J. Winchester, of California, through some medium, we believe, obtained this information, that nearly 16,000 years ago a continent existed, nearly centrally situated between the western coast of America and the eastern shores of Asia. This continent was 2,500 miles in extreme length, from north to south; and 3,000 in its greatest breadth. Of its capital city, Atlanta, Yerz mah was an inhabitant. With the exception of the mountainous regions, the continent was densely inhabited by a highly civilized and intelligent people, devoted to the arts and sciences, agriculture and religion. Its position upon the equator, and in the temperate zone, with its ranges of snow-capped mountains, gave every variety of climate

and production. Being a land-then so old that its history was lost in myth, the people had attained to a degree of culture and refinement unknown in any other part of the earth, and never surpassed, even to the present day. They had, from almost immemorial ages, grown out of a condition of war into the arts of peace, and the amenities of a genuine brotherhood. The Atlantians were a race of stalwart men and women—giants, they might be called. Seven-and-a-half to eight feet were the medium stature of the men, and from six to seven feet that of the women. Their dwellings were mostly of stone, elegant in external architectural orders, and rich in their interior furnishings and adornments. Their utensils were among the higher and more wealthy classes, almost wholly made of the precious metals; even those intended for culinary purposes being made of, or lined with silver. Atlanta, the capital, was located on a very large land-locked bay, situated on the western shore, about midway of the continent, north and south. The city was built in a circular form, of hewn and cut stone, marble and porphyry. A large area in the center contained the Palace of the Chief of State, together with the Government building, and the Grand Temple, devoted to religious rites, presided over by the High Priestess Azelia. A broad circular avenue surrounds the space devoted to government and religious purposes, from which the spokes of a wheel, radiated the streets leading to the suburbs. At suitable distances were other circular avenues, ring after ring, reaching to the outer limits, and from each circular avenue radiated additional streets. The city, including its closely built-up suburbs contained a millions of people; to which the populous villages, within an easy distance, added several hundred thousand more. Such is Mr. Winchester's description of this wonderful country. All at once this continent was submerged, and not one human being residing thereon escaped to tell the particulars of the awful catastrophe.

Mrs. Richmond entertains the idea that those who inhabited Atlantis and the adjacent islands, were far superior in all that pertains to civilization; to the ancient Egyptians in their palmist days, and she referred to the travels and researches of Bro. J. M. Peebles and others, as confirmatory of her belief. This continent will in the course of time be submerged, and future inhabitants of the world will speculate as we do to-day in reference to the same. In answer to a question, "Are there idiots, as claimed by A. J. Davis, who are not immortal?" she said, "If so, it would be difficult to draw a line of demarkation." She claims that the idiot is not devoid of intelligence, Dr. Howe discovered that there were different grades or degrees of intelligence, and different methods of reaching them. What is termed idiocy is merely a misconfiguration of the brain; like blindness and deafness, it is merely an organic defect. She felt obliged to differ with Mr. Davis.

Our reporter, who was present on the occasion, was preparing himself, in the answer of Mrs. Richmond, for a confirmation of the statement of Mr. Davis, and was "full of ideas" for the elaboration of an article on the harmony of spiritual teachings, but when the answer came, he subsided and graciously walked off "on his ear," and is now agitating his sensorium to determine,—Who shall decide when doctors disagree?

The Remonstrance to the Doctors' Bill.

Our readers may well take courage and continue to flood the Illinois Legislature with remonstrances against the "Doctors' Bill."

We have already won a victory that's a guarantee of complete success, if all of the readers throughout the State do as well as has been already done by many. The Bill was reported back both to the Senate and the House by the committees, with recommendations for its passage, and but for the bold outspoken voices of the people through the remonstrances we published, would have passed both houses and become a law.

But the people (who are sovereigns with the members of the Legislature, when they speak as they have of this infamous doctors' bill), aroused an opposition to it, which yesterday (March 9th), sent the House Bill back to the Committee, and there it will remain, if our friends who have not yet sent up their remonstrances, do so immediately. Let no time be lost, cut it out of the paper, sign and send it forward with out the least delay, even if you don't get more than three signers.

A leading member of the House to whom remonstrances have been sent, says:

DEAR MR. JONES:—"The doctor's bill" has gone where the woodbine twined, in my opinion. Poor thing, how it suffered yesterday! I know you would have enjoyed the scene. Amid an avalanche of irony and ridicule, its friends begged to have it recommitted, and it was so recommitted with about a dozen amendments.

Truly Yours,

Springfield, Ills., March 9th, 1877.

Again we say to our readers throughout the State of Illinois, be up and doing; don't say like some who are healing, "O! I don't care, they can't hurt me," have got a diploma. A diploma indeed! which is worth about as much to them as untanned sheep-skin, if the "Doctors' Bill" is passed. Some others say, "O! I don't give medicine, it won't hurt me." They will see if the Bill is passed that their shops, will be shut up too. But the point is, this is not a personal matter at all. A great principle is involved. Are we to set supinely by and see class

Voices from the People.

The Home Circle. Gather round the table, When the day is done; Lay the electric cable That weds two worlds in one.

Another Old Settler Gone.—T. J. Moore, of Starfield, Ill., writes:—Nathan Kellogg, aged 82 years, died at his residence near Trivoli, on the 29th of December, 1876. He was born at Castleton, Vt., Dec. 25th, 1794. This benevolent man deserves more than a passing notice.

The Perils of Religious Excitement.—A few weeks ago a young man who had been attending the revival services of Chicago, shot himself at his boarding-house while singing "Sweet by and by."

Moody and Sankey's revival meetings are manufactory for the production of lunatics! We must judge of the tree by the fruit. There is no other way by which we can come to correct conclusions.

The Future Marked Out.—In the first place, I desire to give a cheering word of hope to my lonely wife, who, as things seem to indicate, has serious apprehensions about her future well-being.

From Darkness to Light.

I strayed with Sorrow, hand in hand, Along the billow-fretted strand, And watched the wavelets waltz in woo, To music, dolorous and low.

Memphis, Tenn.—Mrs. Mary Dana Shindler, of Texas, writes:—Having published a work entitled, "A Southerner among the Spirits," which is now nearly ready for distribution, I hereby request that those who were with me at the home of the Eddy Brothers, add at seances in Boston and New York, during the summer of 1875, if they feel so disposed, would attest, through the columns of this paper, the truth of my representations in regard to the phenomena witnessed in their presence.

Cleveland, O.—Bishop A. Beals writes:—My lecture and music have been so well appreciated by the society here, that they have engaged me to remain during the month of March. They have a well organized society and a fine Lyceum just organized, which bid fair to continue a success.

A Thought.—After these many centuries of travail, discord and commotion, a single man is inspired, puts in form, and completes a masterpiece of mechanism in the form of a truly wonderful and almost perfect double, cylinder printing press, throwing off thousands of clearly printed sheets per hour, etc.

Exposers and Tricksters.—The Boston Advertiser refers to them in the following terse language: "While many persons have come before the public lately, professing to expose the spiritualistic phenomena, and have indeed reproduced many of the manifestations given by the leading mediums, yet all of them have so far failed to give the modus operandi by which these manifestations were obtained, or any explanation of their causes, and have left the public as much in the dark and as entirely mystified as the mediums themselves, whose business it is to puzzle and perplex the credulous, until they are converted to a belief in the truth of Spiritualism.

The Key.—I. F. Folsom, of Grove Hill, D. T., writes:—As knowledge is the true savior, so truth must be one turn in the "key" to unlock the door that opens into life eternal. As some writers denounce the Bible, my opinion is that they have never read it carefully, if they have read it at the same scales on their eyes that Paul had on his, the greatest ban that ever cursed the human race—PREJUDICE! Look at the process. As soon as a child is born, he is taken to church and almost the first thing he ever hears, is one of those divines turning the truth of God into a lie, teaching that great is the mystery of godliness, and who were wrong ones that does not go to school, and belong to the church, will go down to perdition. Is it any wonder that the child believes it, when it is so taught by its mother. Who ever saw a child that would doubt its mother's word. I find the Bible one grand spiritual truth, the spiritual plan of salvation! Moses was led by a spirit; Samuel saw spirits; all the prophets wrote by inspiration; they must have been inspired by spirits.

That Howard for the Arrest of the Devil.—The Orthodox Devil is represented as the tempter. First he appeared in the form of a snake in the Garden of Eden, and by his wily seductive influence, he captured that innocent and beautiful creature called Eve. We hear of him tempting Job, and at a later period he made an audacious attack upon Jesus of Nazareth, but in this, as it is recorded, he failed. It does not require any argument to establish the fact that the Devil is the tempter. This I believe to have been admitted by the most veteran orthodox in the world. Now, therefore, as the Orthodox Devil is the tempter, I submit to you whether I have not "tracked the fellow to his den," and whether you are not morally bound to forward your reward to Philadelphia. Here are the points of the capture. Sometime ago, a terrible railroad accident happened at the Ashlaba bridge, by which many human lives

were sacrificed, among them was the evangelist Bliss. In some eulogistic remarks upon the character of the man, by Moody, the other evangelist, the hymn and music written by Mr. Bliss aggregated \$80,000 purely for charitable purposes, not one cent for himself or Brother Bliss. In referring to the latter, Moody said, "I urged him to take \$5,000 of this money, for I felt as though he had need of it. Mr. Bliss refused, and would not take it under any consideration. In this he acted an honest part, which other men would have done without any special reference to him. Now, Brother Jones, in all candor, who was the tempter and who the tempted in this private financial transaction? If Moody is Orthodox, then he is an Orthodox tempter, and of course is the Orthodox Devil. While the honesty of Mr. Bliss can not be doubted, yet we may have some misgivings about his evangelism. While, had he been a true evangelist, he would have said to Moody, "Get thee behind me Satan." Candid confession is good for the soul, but probably Moody never thought that he showed his cloven foot, when he tempted Bliss to appropriate \$5,000 from its legitimate purpose. Send along the reward.—Occasional, of Philadelphia, Pa.

An Idiot in Each Generation.—Speaking of families, one is led to notice peculiarities which are bequeathed from father to son. Thus it is said that the Astors have an idiot in every generation. Old John Jacob's oldest son, who bore his own name, spent the largest part of his life as a private valet, but he was by his father. The cost of taking care of him was about \$8,000 a year. About six years ago the patient died, being then about seventy-five. The present idiot is Henry, son of the late William B. Astor. As soon as his case was found to be hopeless he was placed on the farm near Rhinebeck. The manager of this establishment had care of him, and all went well until Henry got acquainted with a country girl of low family, and was soon decoyed into a marriage. The expectation of wealth led to this, but it was disappointed, for his father left Henry a pensioner on his brothers.—E.

The spirit invariably plays upon the instrument at its command, just precisely as it is organized. If the brain of the outer or physical body, will only express the fibering of idioity, then you have presented before you what the words terms a "fool," in which the lamp of reason but dimly burns. Pre-natal influences explain the whole thing. Great wealth, extravagance, luxurious living and contempt for poverty, are not favorable for the development of the embryonic child. The idiot goes to spirit-life a mere infant, as it were, and there grows up to maturity under spirit control and surroundings. Some, however, claim that idiots are not immortal.

Religion and Prostitution.—The Chicago Times says that while the city will grant the proprietress of a house of prostitution a license for the sale of liquor without any scruples, and the pious owner of the domicile cases his conscience by extorting at least double rent, giving one-half to the church, the occupants have no rights which anybody is bound to respect, and if, when the policeman raps, the door is not speedily opened, he will, without further ado, kick it in.

There is no doubt but that there are hundreds of houses of prostitution owned by church members, and hundreds of churches built from the fruits of crime. Religion, while it fights crime of all grades, is always willing to accept money from whatever source it may come. The New York Sun says: "There are professing Christian merchants in New York," said the Rev. Dr. Talmage yesterday, "who have clerks employed in conducting the merchants of Cincinnati, Chicago, and St. Louis through the desecrations of the great city in order to secure their custom for the store. There are stores in New York and Brooklyn with drawers in which are kept moneys which the clerks are to go and get, that they may conduct customers through the slums to secure their patronage, and the head men of the firm wink at it, and even demand it. Among all things infernal, I pronounce that the most damnable."

Missionary Work in Minnesota.—Monthly Report of the Association of Spiritualists under whose auspices I am laboring, I have the honor of submitting the following report for the month of February. My labors began at Lake Adelle in McLeod Co., where I spoke on the 2nd and 3rd, receiving \$6.00, and expending \$5.20; Feb. 4th at New Auburn, Sibley Co., twice, receipts \$4.00; Feb. 5th at Glencoe, McLeod Co., receipts \$4.00; Feb. 14th in Minneapolis, receipts \$8.33, expenses \$7.50; Long Lake, Hennepin Co., Feb. 13th, 17th and 18th, receipts \$17.70, expenses \$0.45; Rockford, Wright Co., Feb. 15th, 16th and 19th, receipts \$6.48, expenses \$8.20; Dyer's Lake, Feb. 20th, receipts \$3.75; Feb. 23rd, Buffalo, Wright Co., \$1.10; Delano, expenses \$1.00; Howard Lake, Feb. 24th and 25th, receipts \$7.18, expenses \$4.00; Dassel, Meeker Co., Feb. 27th, receipts \$3.58, expenses \$3.00; Kingston, Feb. 28th, receipts \$1.33, expenses \$1.00; receipt \$1.00; total receipts \$115.53; net receipts in favor of the Association \$48.36, being more than a hundred per cent above the net receipts for the preceding month of January. I have the pleasure of also reporting an increasing desire for harmony and unity of action, a wish that will be met when there are harmonical teachers who labor unselfishly to bring down precious grains of immortal truth from God's heights, and to feed the hungry multitude who have so long been feeding on husks. The day of those blind teachers who stir up only discussion and discord are well nigh at an end. Let the good work go on. Let all send in their calls. Address Thomas Cook, State Agent and Lecturer, Farmington, Minn.

Pre-natal Impressions.—Until the time comes when children shall be born with pure natural instincts; when the mother shall realize, in her pre-natal condition, that the child will be influenced by all she thinks, and will keep to the truth and the right, and bring her offspring in to the world pure and perfect, then and not till then can we say that temperance will be stayed.—Mrs. Blake, in Banner of Light.

Mary Blake, M. D., says: "Goethe recognized a share of his talent as an inheritance from his mother, who possessed a clear brain, and marked individual traits of character. Much of Schiller's fine spirituality has been traced, for its origin to the beautiful nature of his mother. Let us have an acknowledged friend of God. The angels could not destroy Sodom while he remained. How admirable was his conduct. When the people gathered together to see the spirit messengers, he offered to prophitise two of his daughters to their lust, rather than have them come into his house. How amiable are they people, oh Lord! Finally they got out of the city, and then it commenced to rain "fire and brimstone." His wife was anxious, just as I would have been, to see my homestead and town in flames. She looked over her shoulder to see the awful majesty of the Fire King, when, behold! she was transformed into a statue of salt. Next, we saw the old patriarch in his tent, drunk in a wine-stab, committing incest with his own daughters. I ask you, reader, if that circumstance smacks of divine inspiration? The Christians say, "Bro. Weeks you criticize too close." I give you "thus says the Lord," only it is "the other side."

The Resurrection.—J. H. Merrill, of Montville, Mass., writes: "I am a Spiritualist in the fullest sense of the term, and for what reasons I will endeavor to show. I believe in immortality from the fact that I have seen the spirits of the dead created immortal beings and are as much spirit now as we ever shall be. We consist of two entities, the spirit and body, the body being merely the casing that encloses the spirit. When we throw off the physical, we retain the spiritual, and that is the resurrection which immediately follows the dissolution. This is demonstrated by the Bible and actual phenomena. The avenging deities do not hold that when the spirit leaves the body that it is immortal, and goes into the Spirit-world, and is there recognizable by their spirit friends, either in happiness or in misery, and if so they must have spiritual bodies. If that is the case, why another resurrection in the future? Herein Orthodoxy is absurd."

Prof. Baldwin and Deception.—Since Prof. Baldwin's arrival in Boston he has given a private seance, a la Charles Foster, to a small party of interested people, and his tests were even more wonderful than those of Foster himself. On sitting at the table he handed each of the party half a dozen slips of paper, requesting that on each slip should be written the name of some deceased person, a question and the name of the writer. The papers were then folded very compactly, Prof. Baldwin keeping his back to the party all the time, and placed together in a pile on the table. Then the Professor took one from the pile, touched it to his forehead, handed it to a member of the party saying, "You wrote that, hold closely in your hand, please." He then took a pencil and wrote an answer to a question, which did not fall once of being perfectly direct and to the point. When the slip of paper which the person held was opened the answer fitted the question, and the name signed was that of the person addressed on the slip. The writer of this article wrote the name of a lady, who was merely a chance acquaintance and who died only a few months since, and asked her if she ever revisited a certain town, which was the place where the two had met. Instantly Prof. Baldwin put it to his forehead and exclaimed, "Miss says she does not visit—now; she has no call there." But one person in the room beside the writer saw that the person addressed on the slip. The thought of her being a possible spiritual correspondent of one whom she had known so slightly in the body. In this wonderful test Prof. Baldwin disclaims entirely the aid of spiritual power, but attributes it to a peculiar mental condition which resembles, if, indeed, it be not clairvoyance.—Boston Advertiser.

Baldwin, no doubt is doing a good work for Spiritualism. His exposures have done a great deal to sharpen the senses of Spiritualists, and have saved them from a vast amount of imposition. Any one of ordinary sense knows that nothing can exist without an adequate cause. If Baldwin can impart information of which he or the sitter knows nothing, there must be a third party in the matter, visible or invisible, that possesses the information desired; all must concede that. His efforts to demolish the grand truths of Spiritualism, will be about as successful as the attempt of the lunatic to dip out the waters of the ocean with a tea spoon, or the efforts of a mouse to excavate a tunnel through the Rocky Mountains. We think the world even will be made better by the life of Baldwin. "Every little caused thing in its place is best, and that which seems as useless, nonsensical, and strengthens and sustains the rest." Let us return thanks that he who made everything, including rats, mice and centipedes, also made Baldwin, and that he is doing a work peculiar to himself, we have no doubt. Think of this when you attend his exhibition!

Brief Mentions.—What Next?—C. Thraff, of San Francisco, Cal., writes:—In regard to the JOURNAL, I will say I like it very much; the typographical appearance is good, the editorials are well and excellently written, and is a worthy exponent of our cause; with such a corps of contributors as Hudson Tuttle, Henry T. Child, Hon. A. G. W. Carter, Warren Chase, Emmet Coleman, and many others, most of whom I know personally, it can not be otherwise than good. For the last three months we have been feasted here by Hon. J. M. Peabody, Thos. Walker, the Boy Orator, and this month Warren Chase speaks for the Spirit. "I am disappointed," said a prominent gentleman of Boston, "When Mr. Moody began, in the two or three first meetings, I sympathized with and heartily endorsed his course, which seemed to be devoted to morality; but now he has developed the old doctrinal scheme that was in vogue forty years ago, and worn out then. I am very sorry for this development, and exceedingly disappointed." Prof. W. P. Peabody, lately in opposition to Spiritualism, says: "Our theory is, that mind, the knowing mind, the real revealer of all table rapping secrets, the only positive pole of the electro-magnetic battery of Spiritualism, moves upon the nerves or ganglion, and in that way the desired information lodged in the knowing mind is expressed to the astonished crowd in the tapping of the table." "I will make engagements for holding grove meetings the coming summer in the State of Michigan. I must know during the month of March whether I am wanted as a worker in the State of Michigan or not, therefore will the friends send in their requests to me. Address me at South Bend, Ind., during the month of March only." "The great work was supported by what is called the British National Association of Spiritualists, and it is said that they meant to find all the money that is necessary to vindicate him and his peculiar power; so that he is to be hoped we may have Mr. Maskelyne, the conjurer, on the stand, for he still continues, in spite of writs and processes, to call Slade an impostor, and at the same time to demonstrate the simplicity of the slate trick and other manifestations." "N. D. Watkins, Cor. Secy of the Religious Philosophical Society, of Xenia, Ind., writes: "A few liberalists of this place met together and organized a society on the basis of 'free thought and free expression of thought,' 'free investigation of all the 'logics and 'isms of the present and past; our object being to find and promulgate truth. Our religion is, 'Whatever you would that men should do unto you, do even so unto them.' Please send us the Record Book containing the printed articles and by-laws." "A gentleman who was present at the time of Slade's seance in England, writes: "It must have been obvious to every one on Monday that Dr. Slade was not in a fit state to be in court; indeed he had been so ill for several days that he contemplated asking the treasury to have him visited by a physician of their own selection. We may say, in fact, that he absolutely crawled into court to keep faith with his bail and prosecute his appeal. As was publicly stated at Bow street, in October, Dr. Slade only came to this country en route to Russia." "An Exchange says: "The Slade trial has been thrown away by a technicality. It has been rather a technical affair throughout, and the crushing trial is a fiasco! It is the story of a law in the indictment. It was a huge scene on a chronicle; the stately bench at the Guild hall, Westminster; about thirty dignified, wise-headed magistrates presided over by the Queen's counsel, the assistant judge, etc., to consider an appeal from an American medium—claiming to hold a psychiatric to the other world—against his conviction, by the stipendiary magistrate and his sentence to three months imprisonment and hard labor." "I was born in London in 1839, full of similar convictions, and there are earlier works in MSS. extant, giving various formulae and 'bonds for spirits' (sic) Sibley's 'Illustrations of the Occult Sciences,' published nearly a century ago, gives similar directions, and has a plate illustrating Edward Kelley (Dr. Dee's medium) and a materialized spirit-form, just as they appear to-day." "Prof. Swing, a semi-orthodox divine says: "The belief in law follows from a hasty survey of the universe. For two or three centuries scientific men of every path and quality have been studying what we call nature, and go where they may, they have found law unfolding itself before their feet. So needless seems this empire that now the chief inquiry as to man is whether he has not been gradually wrought out in the shop of nature, God having made him not in Eden a few years since, but in some humble form millions of centuries ago." "When a young man arose in a meeting in this city, and said that he had lived for six weeks by prayer alone; that is, that God had supported him through human kindness, had imparted certain persons to offer him money and food and clothes sufficient for him, he must have been

mistaken so far as he dreamed that God was making any special exception in his case and was performing a wonder just for him. He was simply a commonplace beggar." "Do you think that the intelligence of Boston is insulted by this Moody and Sankey enterprise?" asked one of the liberal thinkers of Mr. Weiss of Boston. "No," responded Mr. Weiss, "for I don't think the intelligence of Boston has been addressed." Mr. Weiss, it will be perceived, put a much higher interpretation or meaning to the word intelligence than is commonly used. "John Hutchingson, of West Albany, Iowa, writes: 'I receive the JOURNAL regularly and like it very much. My wife is being developed as a good test medium. We have inquirers at our house very often, and the cause is advancing rapidly in our neighborhood.' "An exchange says: "There is a little difference of opinion as to where the line should be drawn between the ancient and the modern in the matter of Spiritualism. Some would place after Aristotle, and others arguing that it should stand at Kate Fox." "The Boston Herald says: "Giulia is what the Rev. T. L. Harris calls them. It is the impersonal, the shadow man—one of two parts into which man divides at his decease. The angels take the spirit, which is personal, and the Ghost by its own levity floats away, softly and easily as down. It is held that the media and controls mediums according to this theory." "The head of 'Homo Experimentis,' the London Spiritualist says: "Test-table rapping at home with no Spiritualists present. Let from three to seven persons of both sexes sit with their hands upon any table from 15 to 30 minutes, singing occasionally. When raps or table motions begin, repeat the alphabet slowly, and a signal will be given for each letter of a message. About one such new circle in three contain the phenomena." "Mrs. Hallock, of London, Eng., says: "At the present time there are mediums in America who isolate themselves, and live almost alone, and who are very particular about their food and their surroundings; they are mostly descendants of the Puritans, and are getting curious spiritual communications, which are not given to the world." "That we have us on this side of the Atlantic." "Bro. D. T. Averel, of Northfield, Vt., writes: "I like the JOURNAL well, and you will allow me to say that its new dress has given it a fine and improved appearance." "Lawrence, who was consigned to prison in England for claiming to be a medium when he was not, has been liberated on \$2,000 bail." "The Investigator says: "The mediums state that many of the people rendered insane by Moody's preaching, left their town and city he visits; and it is not to be wondered at that such results should follow, when we consider the nature and tendency of his doctrines." "It has been finally determined that the 'Blue Laws,' so-called, of Connecticut, never had an existence in the fertile brain of one renegade Puritan, Rev. Samuel Peters. It is refreshing to know that man was never prohibited from blaspheming his wife on Sunday." "Dr. Witford says: "I have yet to learn, on reliable authority, that a spirit will not make a contract, although I am conversant with all the standard authors on Spiritualism. It is a fulfillment of a contract with spirits that I am in Chicago to-day, and a distinguished English chemist once told me that spirits often promise in their assistance in his laboratory work, and the never failed him. Besides, it has been the belief for centuries that mortals and spirits could, and did, make contracts." "Charles Goodsell, of Howard Lake, Minn., writes: "We want a materializing medium to visit the North; something to wake us all up." "Does like always attract like? Dr. Witford in an article in defense of himself in the Times, says: "The doctrine attracts like attracts like." "The doctrine either spiritual or mundane elements. A stick of sealing-wax electrically excited repels another like stick; so also the highest and most refined utterances are sometimes given through ignorant and illiterate medium, and vice versa. Cases have occurred wherein refined and educated persons have been possessed by low, undeveloped spirits." "Dr. Osherson has found that the medium's payment or rather has another illustration of it. His rooms were crowded at times, yesterday, and he has had all he could do to-day." "The Boston Investigator says: "It was a good idea to ask Moody to pray for the conversion of the Devil, because he (Moody) believes that he (the Devil) is the great enemy of souls—therefore when the Devil is converted, he will stop his devilish work, and leave him and his Master believe that the Devil is a person, when he gets converted he can work with Moody and Sankey in the Tabernacle, and travel around the country with them. The Devil has had a long reign, and it is about time he was deposed, or, if possible, utilized like petroleum oil." "An exchange says: "This sudden and unexpected collapse of Slade's great trial, a great conquest of matter over spirit, and a great triumph over a prodigious mass of matter, was an excessively annoying to the learned and distinguished young scientists, Lankester and Larkin." "J. D. McLin, of Rutherford, Tenn., writes: "The JOURNAL furnishes more food for thought than all my other papers combined." "Prof. Felix Alder, one of the most prominent literary men in the world says: "The Bible as a natural product of the human mind is one of the world's greatest and most precious legacies; but as an infallible authority in intellect and morals, is a clog and a curse." "The Weekly Review of Madison, Neb., alludes to the development as a medium of a child six years of age. The editor also says "it is claimed that she has never been to school a day, but can write plainly when a pencil is placed in her hand."

Each of our present subscribers should secure a copy of the JOURNAL before 1877 expires, and thus double our subscription list, and aid the cause of Spiritualism. Magnetic healers are not allowed to practice their powers in California, unless they have the regular diploma. "The London Daily Telegraph of Feb. 24, devotes considerable space to the hearing in the Exchequer Division of the appeal of Dr. Monck before Baron Glynne and Pollock. The question was whether the contention of the appellant under the Vagrant Act (5 Geo. IV, c. 83) was in point of law. Matthews, Q. C., and Mr. Lockwood were counsel for the appellant; Mr. Poland represented the respondent, Chief Constable Heiton. The hearing concluded, the justices reserved the decision till a future date." "Another case of cure by prayer, as the church says, has occurred, this time in Woburn, Mass., being conducted by Rev. H. B. Kelley, an Orthodox clergyman, who says: "Retiring on the night of the 30th of September, more feeble than ever, she (the subject of the cure) came forth in the morning without a remnant of the pain which had filled a decade of years with agony. I was fully acquainted at the time with the circumstances of her recovery." "The Scientific Intelligencer that Prince Balmorall is the author of Art Magic." "Dr. T. Ormiston writes as follows to the Register of South Bend, Ind.: "A very large proportion of the whole people have a marked magnetic or electric emanation, but comparatively few can impart benefit from such emanation (magnetic and warm, or electric and cold, as the case may be), even in cases where their particular emanation was adapted. The fact is undoubtedly 'thousands of persons, acting as 'magnetic healers' who have power and consequent success, in some cases, but the 'true healer' naturally inhales and exhales the vital forces of all life; is enabled to impart to any given person who may become passive with an abiding confidence, and desire to be healed by him, in just the needed proportion of either magnetic or electric force." "Prof. Swing, the semi-Orthodox divine claims that manacles ceased to exist centuries ago. In opposition to him a writer well says: "If nature hates a miracle more than it abhors a vacuum now, was not a miracle equally abhorrent to Nature 1800 years ago? If not, at what precise time did Nature cease to love and begin to abhor a miracle? The Professor makes a clean sweep back to the twelfth century, and condemns the pretensions of the multitudinous miracles of that age. So we have, according to his sermon, 600 years for Nature to lose her appetite for miracles." "G. N. W. Swayner, M. D., of South Saginaw, Mich., writes: "Doctors Frank T. Ripley and Davenport have given us a very able course of lectures on Spiritualism in South and East Saginaw. Dr. Ripley is a grand trance and table rapping medium, and furnishes many tests and identifications of the presence of loved ones who have passed to spirit-life. Our halls were well filled with the best talent of our city; their efforts have been a grand success; many were forced by irrefragable evidence to 'know' the lives man survives the ordinary called death, and lives with the loved ones on the other side of the shining shore. Of Dr. Davenport's work it is only necessary to say that he is a host within himself."

