

\$3.00 PER YEAR IN ADVANCE.]

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

S. S. JONES, PUBLISHER AND PROPRIETOR.

From the New York San. SPIRITS OR IMPOSTORS? The Wonderful Performances at Mora-

via, New York.

(CONCLUDED FROM LAST WEEK.)

When the preparation of this room had been completed, about two years ago, according to all the minute directions of the aboriginal ghost, a sitting was ordered there by the same authority. Precisely who were present at that sitting our reporter could not ascertain; but both Mr. and Mrs. Keeler were present, and also Mary Andrews, the medium. Mr. Keeler and his wife, and whoever else might have-been with them, took seats, arranged in semi-circu-lar positions before the strange enclosure, while the medium sat herself down in front of and facing them, which placed her close to the board partition, and nearly under the aperture in that structure. When all was arranged the lights were extinguished, as at former sittings, and for a little while silence and darkness reigned. Presently the strange lights appeared as of old, and all the other unaccountable mysteries, when out of the darkness came the voice of the savage ghost, directing that a lamp be produced and the medium be shut into the dark cabinet. These directions were obeyed, when silence again reigned for a time. Suddenly the black curtain over the aperture in the parition was observed to move, as if an effort was being made to raise it, and Mary Andrews cried out from within the cabinet, as

IF IN GREAT TERROR:

"There's a man in here! Let me out! Let me out quick!"

Mr. Keeler, however, calmed her fears by assuring her that there could possibly be no

means inconsiderable. Frequently she is required to sit as many as six times a day, and scarcely ever less than four times; so that her earning are from \$8 to \$12 every day. This income she religiously pockets herself, and appropriates wholly to her own use, greatly to the indignation and wrath of the Keelers, who smake no secret of their displeasure with her for not dividing. They say that she earns all the money, while they are compelled to undergo all the trouble and expense; and all they make is the profits that accrue from the board of human visitors and the keeping of horses. However, they can't very well afford to kill

the goose that lay THE GOLDEN EGG,

and as the spirits won't come unless' Mary Andrews is present, they are forced to submit and allow her to pocket her fees. But Mr. Keeler says that he is going to talk with the spirits about it. He thinks that he ought to be paid something for his own time in superintending the operations; though visitor generally had quite as lief he would not be present, notwithstanding he persists in joining every circle that is formed when he is about. But his presence is not absolutely necessary, as it has been discovered that the show goes on quite as weli without him as when he is there.

With this minute and extended account of the origin and rise of these strange developments; which has been obtained from the parties themselves and from the neighbors, and may therefore be considered in a measure apochryphal, we will slip over the two years during which the manifestation has been getting into good running order, which been getting into good running order, which beining currency among Spiritualists generally, and come down to the present time and the observations and investigations of the Sau reporter,

vations and investigations of the *Suu* reporter, ter, who has just returned from a protraced visit to the locality and a patient study of the

CHICAGO, NOVEMBER 25, 1871.

ing down town, and he and the reporter walked along together, continuing the conversation.

Keeler—These are wonderful manifestations, but they ain't nothing to what we will have pretty soon. The time is coming very soon now when there won't be no skeptics. The spirits tell me so. They tell me that they will soon be able to show themselves to anyhody everywhere, but the time ain't come yet. They know their own business, and we can't tell nothing about them. All we can do is to wait and see.

AFTER THE MEDIUM.

When the two had reached the foot of the hill, Mr. Keeler pointed to Mrs. Andrew's house, bidding the reporter to get her if he could, and himself turned into the main street and went about his business. Mrs. Andrews was found without difficulty, and promptly to the call of the reporter. She is a good-looking young woman, apparently about thirty years of age, of medium height and rather stoutly built, plainly but neatly dressed, has just a suspicion of her Irish parentage in her face, but more of the Yankee twang in her speech. There is a little touch of sadness in the first expression of her face, but the countenance lights up with a pleasant smile on enter-ing into conversation. Though clearly not an educated person, she has more natural intelligence than the Keelers, and appears to be far better informed on general subjects than they. She received the call of the reporter quite as unconcernedly as did the Keelers. The interview was quite short, however. Reporter.—Mrs. Andrews, 1 have called to

Reporter.—Mrs. Andrews, I have called to fry and induce you to give me a sitting this evening.

Mrs. Andrews.—I never sit in the evening. I have enough to do in the day time without that. Besides, I have sat four times to-day, and I'm tired. Reporter.—But I will pay you liberally if you will accommodate me. What is your usual SOMEBODY SHOULD SING.

Everybody protested an inability to sing. Mr. Keeler persisted, urging that the quality of the nusic was immaterial, the only object being to bring the company into more perfect harmony, without which the spirits couldn't operate. Finally, to remove any pretended obstacle, the reporter lent his somewhat remarkable vocal powers to the good of the cause. As he esteemed it a solenn occasion he struck up a solemn tune, selecting the words,

" Hark! from the tomb a doleful sound, Mine ears attend the cry, "

But the spirits didn't seem to fancy such doleful notes, and Mr. Keeler suggested something a little more lively, whereupon the tune was changed, and the company sang the very appropriate words.

" Mary to the Saviour's tomb Hastened at the early dawn."

The company all joined in these words with much zest, and flattered themselves that they made very good music. Still the spirits held aloof. Mr. Keeler then suggested that the music was not sufficiently lively; that something more stirring must be sung. The limited nature of the reporter's repertoire did not furnish a great variety of tunes of the nature indicated however; he happened to think of an oldfashioned Methodist revival tune, fitting the words.

" Here I raise my Ebenezer, Hither by thy help I'm come."

and with perfect recklessness he raised the tune at a 2.40 rate, the whole company falling in with great gufto, though, owing to the reporter's stirring and lively style, straggling from one to six notes behind him. But the tune was rendered with power enough to startle

THE SLEEPERS OF THE OTHER WORLD,

[SINGLE COPIES EIGHT CENTS.

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from the eyes of the sitters, and resumed his seat. The company sat patiently for a few minutes, occasionally exchanging remarks with one another, and commenting on what had been done, when the curtain covering the aperture was seen to move. All eyes were riveted upon it. Then it fell back and remained at rest. Again it moved as if an effort was being made to raise it. Slowly the lower right-hand corner was rolled back until the opening was about half uncovered. Then, a figure presented itself in the opening and quickly withdrew, letting the curtain fall again. No one had seen the figure distinctly, nor could anybody tell what it was, though all asked. Presently the curtain was raised again as before, and

THE FIGURE AGAIN APPEARED,

presenting itself a little more into the light, but only far enough to be recognized as the face of a man. As it again withdrew, the whole company united in a request that the spirit show himself more plainly. The obliging old fellow made the effort. Drawing the curtain aside, he thrust his face quite through the opening until the light of the lamp fell upon its side. It was a venerable-looking face, not at all ghost-like or repulsive. It looked something like William Cullen Bryant. The head was covered with snowy white hair, quite thick and long. It had full whiskers of equal whiteness, and a heavy moustache that curled under like a heavy roll of hair. It was the face of a voiceless spirit, and withdrew itself as quick as seen.

While the company was urging the venerable splicit to give his name the curtain again rose, this time from the left-hand corner, and an entirely different face appeared. This was the face of a man certainly fifty years of age, with non-gray hair and whiskers, but no moustache. He wore gold spectacles. He was a very familiar spirit, showing himself with great freedom, bat he refused to talk, contenting himself with

man there, but that what she saw must be a spirit; and urged her to remain quiet and see what wonders would be performed.

After the interruption another period of silence casued, when the agitation of the curtain was renewed; lasting for a moment or two, when a voice came from the opening, uttering these words:

"Too much light! Spirits can't stand the pressure."

Accepting the intimation conveyed by the worsis, Mr. Keeler lowered the blaze of the lamp until it shed but a glimmer of light in the gloomy apartment. Then followed another period of patient waiting and watching, when suddenly a copper-colored hand was thrust out from beneath the curtain, with the index finger extended, pointed first at Mr. Keeler, then at the lamp, and then at the end of the plano nearest the partition. This pantomime was easily translated, and Mr. Keeler proceeded to remove the lamp from its position in front of the aperture to the place indicated on the plano; the effect of which was to cause the light to shine obliquely across the opening without penetrating it.. This arrangement seemed to be satisfactory to the spirits, who indicated their pleasure by sundry warwhoops and grunting "ughs," after the traditional savage fashion. Pretty soon

THE BLACK CURTAIN ROSE

completely from the aperture, and a face presented itself at the opening. It was an unmistakeable Indian face, with high cheekbones, dusky hue, and all the usual characteristics. When the astonishment that the apparition produced had subsided into an eager waiting for what was to follow, the lips of the apparition moved, and a voice proceeding from them pronounced these profound words:

pronounced these profound words: "Me big spirit! me boss here! Plenty pale faces come see big spirit! Big spirit make everybody believe! Ugh!"

And the big spirit disappeared again into the darkness, and the curtain fell. Then there was stillness again for a brief period, interrupted only at last by a terrific shriek from the imprisoned medium, followed by a crash as she dashed the rude door away and came tumbling out into the room more dead than alive with fright. On being questioned regarding the cause of her alarm, she replied that a cold, clammy hand was placed on her face, and she wouldn't stand that from the spirits or from anybody else. Of course this little episode terminated that particular *seance*, and the company broke up, wondering greatly at the things they had seen and heard.

SPEECH FROM AN INDIAN SPIRIT.

On the following day Mary was induced to sit again, though with the distinct understanding that she would not go into the box or cabinet if the spirits were going to put their hands onto her; and if they did play any tricks with her, or trouble, her in any way, she would not again sit. With this understanding the sennce was commenced with pretty much the same preliminaries in the darkened room as on the first day. When the light was called for, it was arranged understandingly to suit the notions of the ghostly visitors. At this sitting several different faces appeared, some white and others swarthy, some male and others female. All did not talk, the majority confining themselves to pantonimic displays. Finally the big Indian spirit appeared, as if to close the performance in due form, and spoke a piece as follows:

"Me big spirit! me boss here. Spirits make everybody believe. Heaps of folks come here now. Folks must pay to see spirits. Mary Andrews get two dollars every time. She no sit for less. Spirits no come. Ugh."

And so it happened that thereafter the happy medium of communication between mortals and the spirits of the departed exacted a fee of \$2 for every sitting, whether the number of spirit seekers were many or few. And as the rush is now very great, her income is by no

phenomenon. SEEKING THE SPIRITS.

eentwo the spinits.

The reporter arrived in Moravia, a stranger in the place, without announcement or letters of introduction, about the o clock, in the afternoon. He found his way to the Moravia House, the most considerable and respectable tavern in the place, and withal an excellent country hotel, where he secured a room and then proceeded in search of the renowned medium. The hotel proprietor directed him to her residence, but on arriving there the reporter was told that she was not at home; she was up at Mr. Keeler's on the hill. This house, about half a mile distant, was pointed out, and the reporter started in that direction. About half way up the hill, he met a woman coming down, but thought nothing more of it. He found the Keeler family at supper, the company consisting of Mr. and Mrs. Keeler, the little girl that has been spoken of, two hired men, and two ladies and a gentleman, who he afterwards learned were temporary boarders visiting the spirits. The ladies were from Herkimer county, and the gentleman from some place that he was careful not to divulge. The reporter was received without the slightest indication of surprise, it being supposed of course that he was only another guest attracted by the usual magnet. Nobody rose from the table to greet him; nobody asked any questions. . He stood in the doorway and asked if Mr. Keeler was at home. Mr. Keeler looked up from his plate and replied, asking the reporter if he had been to supper. The reporter prevaricated, and said that as he wished to see Mr. Keeler alone, and was not in a hurry, he would wait outside until the meal was over. In due time Mr. Keeler came out. The reporter drew him aside mysteriously and said he had heard of Mrs. Andrew's strange gifts, and

had come to observe them. "Certainly," said Mr. Kceler—and we will put his language into English, lest his utter disregard of all grammatical rules would render him unintelligible to the general reader—"Certainly, that's what people generally come here for. I knew what you wanted when I first saw you. But

YOU CAN'T SEE SPIRITS TO-NIGHT."

Reporter-Why not?

Keeler—Because the medium has gone home? Reporter—Don't she stay here with you ? Keeler—No, she lives down in the village. You must have met her going down; she just left before you come in.

Reporter—I did meet a lady half way down the hill. But can't you get her back here ?

Keeler-It's no nse of trying: she won't come m'And perhaps if you should get her the spirits wouldn't come. They act very strangely. Sometimes they won't come at all. Reporter-Has n't this been a good day for

Reporter—Has n't this been a good day for them?

Keeler—Yes, this has been a good day. We have had some wonderful manifestations; and the medium is tired out now and she won't come back.

Reporter—But I want to go away in the morning, and I am very anxious to see the spirits while I am here.

Keeler-There's no use of trying to urge this thing. The spirits take their own time. If you want to see something you may as well make up your mind to stay awhile. You can stay here at our house, if you want to; there's plenty of room; but if you are in a hurry you had better go along and give it up.

had better go along and give it up. Reporter—But I am willing to pay the medium liberally for her trouble if she will give me a sitting to-night.

Mr. Keeler here intimated that he was go-

Mrs. Andrews.—Two dollars. Reporter.—Well, I will give you five for a

sitting to-night. Mrs. Andrews.—Maybe you wouldn't get anything, and then you would be throwing

your money away. Reporter.—Don't the spirits always come at your bidding?

Mrs. Andrews.—O no; they only come when they have a mind to. Sometimes they don't come at all. As I have been sitting all day today, it is more than likely I could not get anything to-night.

Reporter,—But I have stopped here expressly to see these manifestations, and I want to go off on the train in the morning.

Mrs. Andrews.—Very well; I will sit for you in the morning before the train goes, and then it won't cost you anything extra. I will be up to the house at six o'clock; then I'll be fresh, and perhaps we can get a good manifestation. I had rather not try it to-night.

IN THE SPILITUAL HOUSE.

As this was the best arrangement that could be made, it had to be submitted to, and the reporter returned to his hotel. Promptly at the appointed time in the morning he presented himself at the Keeler house. Mrs. Keeler was busy preparing breakfast, the hired men were just bringing in the milk of half-a-dozen cows, the rest of the household had not yet risen, and the medium had not arrived. The reporter waited until 7 o'clock, when breakfast was announced. The family dropped into the kitchen, one at a time, for their morning meal, and the reporter accepted an invitation to break his fast with them, for which his fifty cents was subsequently paid.

After breakfast, at which nothing was said of Spiritualism, only the appointment with the medium and her delay was mentioned, the Herkimer County ladies suggesting that, while waiting for Mrs. Andrews, the reporter go up stairs and examine the room and cabinet.

A LOOK AT THE SPIRITS' NEST.

Mr. Keeler assented to this, with a protest against the suspicion that should make such an examination necessary. These suggestions, it must be understood, were made without any knowledge of the reporter's official character, or that he was anything different from an ordinary visitor. The suggestion; moreover, came from the ladies, who were utter strangers to him, and without the slightest intimation on his part that he desired to make such an examination. However, he was duly thankful for the opportunity presented, and availed himself of it without hesitation. He was furnished with a light, and guided by Mr. Keeler and the two ladies, who were even more curious than he, and perhaps equally suspicious, he entered the main room, and through it the cabinet, which he cursorily examined in all its parts, though, as he had never witnessed the ghostly parade there, he was not so particular as lie might otherwise have been. But on general principles he satisfied himself that the cabinet was a close apartment, devoid of machinery or furniture, and with no opening but the curtained spirit window and the door through which the medium enters.

While making these observations the medium arrived, attended by a young woman in black who was not introduced, but who was understood to be Mrs. Andrews' personal friend. The reporter withdrew from the cabinet into the main room, and a circle was at once formed, Mr. Keeler sitting on the left, then the young woman in black, the reporter in the center, with the Herkimer County ladies on the right, and the medium in front. When all was ready the door of the room was closed, and the light extinguished. The darkness that then filled the room was painful. Conversation was carried on as usual. Presently Mr. Keeler proposed that

even if the shocking discord did not bring them in vengennee about the ears of the thoughtless mortals. But they came not, and when the words were exhausted, stillness and darkness reigned again. As a final effort, the operation, in atter desperation, struck up,

"John Brown's body lies mouldering in the ground,"

He sang the first verse alone, but the company came in nobly on the "Glory, Halleluchorus, and on repeating it, were reward ed with help from the coy spirits of darkness. Seemingly out from the dark and empty cabinet came three voices, two males and a female, singing soprano, tenor, and alto respectively. They joined only in the chorus, but sang then clearly and with a degree of ability that put the mortal choir to the blush. Here, then, was mystery number one. Mr. Keeler and the reporter were the only males in the room when the door was shut, and it had not since opened. Keeler's position was clearly manifested, even in the darkness, by his constant asthmatic wheeze and disagreeable coughing. The reporter, of course, could distinguish his own voice among the mortals. Whence, then, came these two additional male voices, even supposing that Mary Andrews furnished the female voice ?

INTERVIEWING THE SPIRITS.

When the singing ceased, the reporter essayed a little conversation with the spirits : Reporter—The spirits seem to live a full

chorus of his own ; will they not favor us with a song by themselves ? Silence alone answered the request. After

waiting a moment the question was slightly varied and a "please" added. Then out from the darkness came a hollow voice, saying :

'The burden is greater than we can bear." If the burden of that music was too great for the spirits, the reporter concluded it was too great for him, so he too refused to sing any more. Then silence prevailed for a while. Presently, directly in front, two exceedingly bright lights appeared, apparently not larger than a pea, shining but for a moment and then disappearing. These were succeeded by others of like character, some appearing directly over the heads of the sitters, other behind them, or wherever a presumable chance might put them. With these appearances one of the Herkimer county ladies described a beautiful, goldenhaired child which she professed to see, though nobody else could see anything but the specks of light and the impenetrable darkness. Then the room seemed to be filled with shapeless and undefined

CLOUDS OF RARE FLEECINESS,

moving about in all directions, which Mr. Keeler said were spirits. While these displays were being made the same hollowed-toned voice came again from the darkness, with the profound utterance,

"My friends, this is a beautiful reality."

The reporter thought so too, but he didn't say it. Just then there came a gentle hand, softly but unmistakably patting him on his knee. He clutched at the unseen manual, supposing, of course, that the spirit wanted to shake hands, but he grasped only a dark nothing —the ghost had vanished.

Finally, after a protracted performance of this character, a gentle tapping was heard on the wall. Kceler, who was evidently up to the business, at once asked :

"Do you want a light ?"

Two taps were translated as an affirmative reply, and a match was promptly struck and the lamp re-lit. On recovering the sense of sight, everybody looked around and discovered everybody else sitting just as when the lamp was last burning, and no apparent change in the room. The medium then took her chair and retired within the cabinet, seating herself at the extreme north end, and just within the door. Mr. Keeler then put up and fastened the door, placed the light on the plane in the position heretofore described, set arough paper screen in such a position as to shape the lamp

playing bopeep with the audience for about five minutes and then, withdrawing absolutely. While the company sit waiting for his re-appearance, or for some other development a hand came out of the aperture, and, pointing first at Keeler and then at the cubinet door, quickly withdrew. This pantomime was readily translated by Keeler as the end of the performance. It meant that he was to open the door and let the medium out, which he did, and the company broke up. As soon as the medium came out, the reporter again entered the cabinet and examined it more closely than before, but, failed to discover any traps or machinery, or any means of ingress save through the door or by the windows.

ARRIVAL OF DR. NORTH.

On going down stairs, it was found that the morning train had passed, so that the reporter could not get away until evening. The train had brought some recruits to the company of spirit-seekers, chiefly Dr. North, a known Spiritualist from New York, and two very genteel appearing ladies from the same city. Dr. North was very anxious for an immediate interview with the supernatural apparitions, and desired that nobody but the medium and Mr. Keeler should be present. So the reporter left them to consult the oracle alone and went down to the, village, After a midday dinner he returned to the house, hoping to join the company in an immediate sitting. Mrs. Keeler was in the kitchen attending to her domestic duties, and the child-grandchild was playing about the door and yard. Nobody else was to be seen. Mrs. Keeler informed the reporter that the 'folks" had just gone up stairs, and intimated that, as they were probably not yet to work, if the reporter would go up he would doubtless be admitted. The reporter went main and tapped at the door, but the company seemed indisposed to admit him. So he returned below and improved the opportunity to reconnoitre outside. First satisfying himself that Mrs. Keeler and the child were still employed in the back part of the house and yard, he walked around in front to watch the windows in the tower opening into the mysterious cabinet. While watching these, he could distinctly hear the voices of the people in the upper room conversing and singing. He also opened the slats of the parlor windows under the ghosts' operating room, and kept the ceiling of that apartment in view. And while keeping an eye generally about the tower, he discovered a ventilator window in the foundation wall opening into the cellar portion of the tower. Thus he had the entire external portion of the tower in view, as well as its interior below the cabinet ; and he testifies most positively, and of his own knowledge, that during this particular scance no person approached the apartment from these directions. The formation of the cabinet precludes the possibility of any access to it from above, unless while the room is darkened, and then escape by that direction after the manifestations, if it were otherwise possible, would be attended with danger of discovery, as after the light is once lit it is not again extinguished, and the space above the cabinet is open to the view of the sitters.

THE SPIRITS KNOW THEIR BUSINESS.

While the reporter was thus standing guard on the outside the scance terminated. Then he was immediately called for. The manifestations had been unsatisfactory, which was attributed to the ghostly displeasure that a visitor had been excluded, and the whole company united in a desire that the reporter should join them in another sitting. This he was ready to do, and the circle was soon formed. It consisted of the two New York ladies on the extreme right, then Dr. North, one of the Herkimer county ladies, the strange gentleman above mentioned who had not given his name or residence, the other Herkimer lady, the Sun reporter, the young lady in black, and Mr. Keeler on the extreme left. The preliminary ex-(CONCLUDED ON EIGHTH PAGE.)



Written for the Religio-Philosophical Journal. PROGRESSION.

By Wm. C. W.

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It is claimed by those living in the body and out of the body, that it is prescribed in the book of Providence, that himsenity, collective-ly and individually, shall come slowly towards perfection, and yet, through all the devious changing, checkered way, we are ever approaching something better.

If there is truth in such a sentiment, its chief beauty and value may be found in the fact that it crushes hope out of no human soul. The poor man living in his lowly cot, walking in the most humble vales of life, laboring daily to procure bread for his dear wife and children, may hopefully look forward to a better time coming, even though that time be deferred past the boundary line of the present world.

The poor criminal capilve in his lonely pri-son cell, in tears and bitter anguish of soul may exclaim, "Oh! this lonely solitude, it is dreadful to bear, to be shut away from social life and the bright sunshine." Yet, over and above, out beyond the bitter consequences of his sins, he may say there is a better time com-

We all can bear the sorrows of this life, and some of us, perhaps, even grow stronger in bearing our afflictions, if we can only feel assured that the bright millennium morning will come. Let the sun of hope, immortal life, and unending joys beyond the tomb, throw their mellow beams on the hill tops and we will work right on, hoping, trusting, that through all the dust, darkness and trouble, we shall triumph at last. We may pine and sigh, faint and fall; but we will get up again and go on our journey, feeling that through all this, our Father calls us to come to Him.

There are doubless great crosses for us to hear in this world, but it can hardly be said they come of leading a religious life, for that is to be, to act in accord with divine laws, to be reverent towards the author of our being, to be kind and lenient towards humanity, to be just and noble in our lives, and certainly, no cross can come of that.

Yet along the dusty highways of life, we meet men, and when we look into their faces, we see that they are bearing a heavy cross on toward their calvary and their crucifixion. Not by the power of the Jews, but rather by the power of their own bitter prejudices, appetites and passions-these as, arrows, thrust them through and through,-these may wrap a winding sheet about them, and lay them down in their graves, and what will become of their poor souls then?

An objecter might say we should stop at that point, for it is just there that nature takes a sudden turn off in to the dark. Are we not ofttimes assured by those who claim to know, that from out the shadowy folds of death, no loving father sends word back to his wife and children, no tender-hearted mother calls to her darling child, the dearest friend sends no whis pering from out the invisible air; and the skeptic tells us that the silence which settles down upon the grave, may, or may never be broken on some distant shore, that immortality may be only a dream of the imagination, a mirage of the mind, soon to fade forever away.

Still we have an inner consciousness, an unvielding faith that all these departed souls are held within the all-permeating grasp of the Infinite Father-that the attributes of his mind are justice, love, mercy, wisdom and a reasonable judgment, and that all these human souls,

from his scat. I was stifting anactly like him, and used his approximations. I had never seen or heard of him before. I much t memorie many other eners, such as delivere memorie many other eners, such as delivere memories, nervous headactie, and diame in every part, --always locating the discase properly. Now, if there is no magnetism, and if it is by the will-power of the individual, treated that a cure is effected, why was it that in the case of a little child I was called to see, whom the parents supposed was dying, for she had not recognized or spoken to any one for four days, why was it that this child, in fifteen minutes after a magnetic treatment, became conscious after a magnetic treatment, became conscious of the persons in the room, looked around, and from that moment was made better,-well as it were, and has not been sick since, but has had better health than ever before? Again, a little girl, three years old, was brought to me who had fits every night. I gave her a magnetic treatment and some medicine. She has not had fits since. In these cases, I have cited, I see no evidence of will-power on the part of the patient, but I have great reason to believe in the existence of magnetism.

A person dwelling in Chicago, may be af-fected by the thought of one who is in St. Petersburg, for with the magnetic power space is anihilated as it were. Our atmosphere is a network of thought conveyed upon the wires of magnetism from one brain to another, or we might call it from one battery to another. Sometimes thoughts are emitted, and sent out at random, as it were, and they find lodgment in some receptive brain. For instance, here is a farmer with large thinking capacity, but no education, no talent for speaking. He seats himself in a corner alone, and thinks thoughts that are grand and expansive, but he has no means of conveying these thoughts to the people. Let us follow these thoughts. They have gone forth from his brain and in the business of the day he has forgotten them. We see them gliding along on one of these magnetic wires. We follow them until we come to a man who is preparing a speech, or lecture. These thoughts enter his brain, and he supposes them to be original with himself, yet we see that they originated with a hard working, ignorant farmer. This lecturer's brain was a receptive brain, and waseducated according to the age in which he lived. In neither of these men do we see that the will produced these effects. We do not wish to deny that the will can assist in the cure of disease, or that it can produce disease. for these things are facts, but we wish to say, that there is something more than the will There is an unseen influence, underlying and permeating all the actions of man, and to understand man in all his varied relations, and 'rnderstand how to educate the will, and how to govern the magnetic power, we must follow him back to his ante-natal conditions, then examine his surroundings from his infancy up. We must weigh him in the balance of circumstances. We must measure him in the hydrom-We must examine him by the thereter. mometer, and try him by the barometer, to know

why certain diseases are produced, what relation the will bears to the body, what moral conception he has, what his religion is,-then see what the class of spirits are that surround him, and then we have not one-half the hidden forces of nature that are brought to bear upon a human being.

Wantoma, Wis., Nov. 6th, 1871.

Written for the Relthio-Philocophical Journal. SATURDAY NIGHT.

Voices from the Leople.

OSAHIA, MINN.-E. Tannebill writes.-I recaived to. 5 of the JOURNAL to-day, and do truly sympatilise with the unfortunate by the fire in Chicago, and especially with the proprietor of the Journal. It would be like losing our best friend to lose the weekly visits of the paper. Please find inclosed three dollars.

CHARDON, OHIO.-H. Chamberlain writes.-I have responded to your call for aid in a simple form. Would that I could do more, for I have only when I was in hopes to have been able to send you several new subscribers. Iuclosed find post office order for eight dollars. Credit as directed.

BYRON, N. Y.-J. W. Scaver writes.-Inclosed find three dollars. Yourself and all other sufferers by the great fire, have the warm sympathy of the people in all parts of the country. I trust you have not met with any heavy pecuniary loss, and that you may soon, as heretofore, be doing battle nobly for the cause of truth.

LA FAYETTE, IND.-S. Thayer writes .- Your circular was duly received a few days since, and I hasten to reply and also tender to you three dollars, the amount due you for the JOURNAL to May next. It should have been sent before. When I heard of the fire raging in Chicago, my first thought was, "I wonder how it fares with Brother Jones," hoping his office would be spared, for I hardly know how I could get along without the JOURNAL. I think Brother Francis has found a solid platform to rest upon in his "Search after God," when we con-template the terrible suffering of human beings resulting from the fate of the city.

RUSHFORD, MINN.-E. G. Chase writes .- You no doubt are anxious to hear from the entire list of your subscribers who are in arrears for your paper. Having been burned out a year ago last August, involving a loss of \$7,200, without a dollar insurance, I feel that I know how to sympathize with you and all your fellow citizens. I have been struggling to build up my business ever since c fire, and find to-day that the struggle is only just begun. Incessant toil and untiring energy, is the way that will overcome such disasters, and my best wishes shall be with you for your future prosperity. Inclosed find three dollars for a year's sub-scription to the JOURNAL, and only wish I were able to furnish you all you need.

BAKER CITY, OREGON.-Wm. F. McCrary writes.-We have this day received your extra in-forming us of your condition since the great fire. I hasten to send you what I could get on the spurof the momont, and send by this mail.

WATERLOO, WIS.-J. O. Barrett writes.-Inclosed find post office order for ten dollars, which credit as directed. Glad to learn that so many friends respond to your needs in this hour of your misfortune respecting the JOURNAL.

CEDAR BAPIDS, IOWA .- H. G. Griffin writes Brother, I shall dot he best I can to aid you. You have done me a kindness I never can forget. You will find inclosed four dollars, to credit on my sub scription.

DUNDEE, MICH.-E. S. Sorter writes.-Your appeal for help reached me at a late hour, but better late than never. I was so glad to hear that the JOURNAL would again lift its head above the confagration. I inclose five dollars to pay what is due, and give me credit for the rest. I will try and get some new subscribers who will pay in advance.

WEST LA FAYETTE, OHIO.-Joseph Burr writes.—Although my subscription to the RELIGIO-PHILOSOPHICAL JOURNAL has not yet run out, yet I deem it properto continue the paper, and to pay in advance. So good a paper must not go down for want of support. The articles from the pen of Dr. Wm. Fahnestock and Dr. H. T. Childs are worth the subscription price. I live remote from a spiritual society, and am not myself a confirmed Spiritualist, and can not raise you even one addi-tional subscriber. It you could induce a few test mediums or fair speakers to call with me and stay as long as suits their convenience, I presume I could soon find you patrons. I reside in a village. rig, Cincinnati and close to a station, on the article St. Louis R. R. and presume many mediums and speakers pass on that road, but unfortunately, an not much known to Spirituali is. Why is eastern Ohio so neglected by your friends? No uncultivated field offers better prospects. Inclosed you will find a post office order for three dollars, which you will please place to my credit.

BAYMOND, OWA.—Mrs. M. E. Engle writes.— We received your little meat with the greatest pleasure, and "devoured" Light the most rapid avidity, scarcely being able to wait with we could denote baby safely away. deposit baby estely away. 1

ROUND TOP, TEXAS.—H. Ledisster write Your appeal for help has reached me, and as a read-er of your paper, with a paid subscription for some months to come, I inclose four dollars to pay submonths to come, therease tour domains the pay sub-scription until exhausted. This small amount in advance for your paper, by itself will not ald you but little; but if all your readers would do as much, it would certainly assist you much in getting your paper under way again.

LOWELL, W18.-James Green writes.-Inclosed find three dollars, to renew my subscription to the dear JOURNAL. The great calamity in which you, with others, have been involved, must touch the sensibilities of every heart.

PEORIA, ILL .- A. Atwood writes .- I will renew my subscription for one year from your first issue. Inclosed please find six dollars, of which, three dollars is a God send to you, from Mr. G. C. Beston, O. L. Nelson, and your friend and brother, A. At-

WILLIAMSBURGH, L. I.-David M. Drury writes.-Your appeal to the subscribers of the fear-less JOURNAL, and all Spiritualists, has the ring of the genuine metal, and I, as one of your subscribers deeply sympathize with you in your calamity; not for yours alone, but all Spiritualists, as it is theirs, as much as yours, and as empty sympathy does not amount to much, mine is as follows: You will find inclosed \$2.50, which credit as directed.

*BATTLE CREEK, MICH .- T. Snow writes .- Inclosed you will find a three dollar post office order to renew my subscription for the JOURNAL. Let every one throw in their mite, as did the widow-for the right, and the good old JOURNAL will go on with the fight, until all the evils of old theology are kicked higher than a kite.

FRANKFORT. KY .-- E. Whitesides writes .-- I received your circular, giving an account of the great loss of life and property in your city a short time since by fire, and among the rest, the Journal office. I miss the paper very much; but hope it will not be long before we shall have it again. Inclosed please find money order for six dollars.

DANSVILLE, N. Y .- A. Quigley writes .- I respond to your appeal by sending you two new sub-scribers and repay my subscription. Let the time commence with the resurrection of the JOURNAL.

LA SALLE, ILL .-- C. C. Davis writes,--It seem that our familiar friend and visiter, the JOURNAL, has been "licked up" by the awful fire, and that you are true to the caption of the paper in this, that you are going to work in a "philosophical" manner to resurrect it. You are showing strong faith in your patrons, and great energy; which, however, merely goes toward keeping good the manifest energy of your previous efforts in building up and sustaining so good a paper as the RELIGIO-PHILOSOPHICAL JOURNAL. Count on me for a full year's subscription, at least; dating Aug. 22nd, which I shall for ward you during Nov. ward you during Nov.

VALLEY MILLS, W. VA .- N. H. Colson writes I have just received your little sheet of Oct. 9th. giving an account of your severe loss by the fire, and I hasten to renew my subscription, as the best I can do for you at present. You will please find inclosed post office order for three dollars, for one year's subscription.

BUFFALO, N. Y .- B. Sully writes .- I have been very negligent in sending your dues for the Jour-NAL. I here send six dollars to pay up arrears, and to renew. We feel bad for you in this great loss, but hope all have not been so slow as ourself in answering your call.

DELPHOS, OHIO,-G. W. Hall writes.-Your appeal for aid came duly to hand, but, being absent on business, caused some delay on my part, to aid you. But it is never too late to aid a brother in distress. I send \$7.50, which credit as directed.

WELLINGTON, OHIO.-Zera Rawson writes .eceived your letter or circular. 1 Was

NOVEMBER 25, 1871

LA PORTE, IND. - Sede Bailey writes. -- I will send to you three dollars from my own light purse, even though I sacrifice some personal comforts, yes, even necessitios. Please send the JOURNAL to some poor, burned-out family in Chicago with this year's subscription.

Inclosed please **ind thirty**-six dollars for a club of twelve. I have been rushing round ever since I got your call for help, and this is the best I can do up to this time. If it were not that I know you are in need of all you can get at the shortest notice. I would not send this just yet, but would keep on trying to get more subscribers. I am truly sorry to hear of your hard luck, but go ahead with the paper. It will not do to let it stop; it would be as bad as putting us on half rations. I believe from the expression that I hear from Spiritualists, that your paper will be bet-ter sustained in the future than it has been in the past. May good angels and kind spirits ever assist you in your noble work, and all Spiritualists send in their mite, as they should do, and I hope you will soon recover from your losses. I believe the spirit world is in sympathy with our cause. May the JOURNAL live to give old theology and priesteraft many hard blows in the future, as it has done in the past.

BUXTON, ILL,-George Shumway writes.-As long letters is not my forte, and I presume not what you need at present, I will just state that I feel your loss very much. I will inclose five dollars, which if you get, please give me credit, and send on the JOURNAL, as soon as you commence publishing.

HILLSDALE, MICH .- F. W. Merritt writes .- I should have written before this time and sent you your dues for the JOURNAL, but I had to scrape hard to get it together. I now send you a ten dol-lar money order, which you will please place to my account

HOPEDALE, MASS .- Richard Walker writes .received your circular of Oct. 9th, and learned by that it was as I feared, that you were burned out; but I was glad that you were determined to start the paper again, and I solicited aid from your old subscribers. You find here inclosed five dollars, for the continuation of my subscription. I wish you to let my former subscription be canceled, as I consider it burned by the fire.

TROY, IND.-Anton and Eliza Hochweber write.-Please accept this small sum of four dollars, three for the renewal of the JOURNAL, and one for assistance.

FORT PLAIN, N. Y.-Mrs. Kate L. Vandervear writes.-Inclosed please find three dollars as a sub-scription for the JOURNAL. I never saw but one copy, but liked it very much.

HARRODSBURG, KY .- O. S. Poston writes .-My subscription expired the 12th of last September. I send three dollars to renew my subscription for one year from that time. I deeply sympathize with all the Chicago sufferers, and trust that they and yourself will all resurrect again. The great spiritual battle must go on. I am doing all I can in my district of country.

PHILADELPHIA, PENN.—Jacob Foster writes. Inclosed please find five dollars, that I will give toward replacing your loss by the great fire.

COUNCIL BLUFFS, IOWA .- J. Holland writes. I shall do all that I can to aid in establishing your valuable paper, and I hope that all men who are true to their faith, and all women who love liberty and justice, will do all that is right to assist in this work of love. Ten dollars inclosed-credit it as directed.

CROSSWICK, N. J.-S. Taylor writes.-Inclosed you will find an order for ten dollars. You will please give me credit for three dollars, the remaining seven use at discretion.

PROSPECT HILL, Wi . -John Boyd writes .- I have just received your coular, giving an account of your total loss by the great conflagration which recently befell your city. I like the paper very much, and hope to see it have a wider circulation. I will here inclose three dollars, to pay for one year

more,

regenerate and unregenerate in their future states, must be conditioned in keeping with the demands of these essential attributes of the omnipotent mind.

Then, are we not told in the Scriptures, that Jesus, "being put to death in the flesh, but quickened in the spirit: By which also he went, and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah." (1 Peter 3: 18-20). Was not that just what might have been expected of that sweet souled Nazarene, that large souled philanthropist and lover of humanity? Having laid off the outer form, he first gives his atten tion to the work of elevating in a future life, the same class of erring and belated, for whom he had been laboring in this world.

Are we to suppose that such persons as Fox. Wilbeforce, Hopper, Lucretia Mott, Smith, Farrison, or Phillips, in simply laying off the outer garment of the soul,-will they ask for reserved seats away among the Father's higher mansions? Will their hearts grow cold and indifferent towards poor, erring, suffering humanity, either in the body, or out of the body Will they be any less philanthropists in that bright world, than in this? I speak of them only as representatives of a certain class of minds: but would it not be rational to suppose that all kind souled up-lifters of humanity, should follow the example of the gentle Nazarene? When upon the future shores, they have passed kindly greetings with old friends-received the warm congratulations and thanks of hose for whom they have nobly labored in this world,-would they not be likely then to say to their friends, you know that our soul faculties are all cultured, trained and set to work for the lowly, the belated and misguided, and surely there must be vast millions of these ever rising from material worlds in to the realm of spirit life. Then show us the way, we will go right to work, we will follow in the footsteps of Jesus! Our hearts are all-aglow, burning with love for the labor!

Do not these faithful souls, these workers for humanity know that the sweetest melody in the Universe, is the still, quiet refrain of the loving heart that runs to assist the needy? Do they not know, that the most eloquent prayers that reverberate, echo and re-echo along the far off aisles of immensity, are the works of the busy souls that lift up the weak, the fallen, the low ly and belated, and send them on their way rejoicing through the Father's kingdom?

Bordentown, N. J., Oct. 30th, 1871.

Written for the Religio-Philosophical Journal. MEDIUMSHIP, DISEASE, ETC.

By H. S. Johnson,

What is it that brings a medium in rapport with a diseased person? For instance, a person residing in Quebec, Canada, may write to a person living in New Orleans, and that person on taking the letter in his or her hand, may feel the condition of the person in Quebec. mentally and physically. The medium may hold the writing, or a lock of hair in his or her hand, and feel the individual's exact condition, If he has lofty aspirations and inspirations, it will be felt by the medium. Or on being introduced to a stranger, and taking his hand, one may feel a thrill of pleasure or a thrill of horror. Now, what is the power that brings the medium in rapport with these conditions? It is a question of great import to the people of the present age, for mediums can testify to these things as facts, not in isolated cases, but by thousands! I will cite a few instances. A person came to me for treatment, who had fits. I had the same spasmodic action of the verves and muscles that he had. Another case of a young man who had rheumetism in all of his joints, so that he could not raise himself

By Sada Halley.

Another week is ended; weary from its toils, but with a peaceful conscience, and calm enjoyment of dutics cheerfully performed, I sit down to pen thoughts as they come.

Methinks the influence of my musings is somewhat akin to the spirit which inspires Brick Pomeroy's "Saturday Night;" but even were I gifted with his genius, time at present forbids my indulging in the sentimental spirituality which characterizes the angel-wrought productions of this diversified writer's higher and holier moods.

This evening, Brick, as well as myself, has a new theme for "Our Saturday Night," Oh! what wonderful changes may be wrought between two of those Saturday nights. One week ago one of the mighty wonders of the world, the great commercial city of Chicago, proudly stood where now are sleeping naught but smouldering ashes and ruins. "All comes for the best." Ah! now I am

thankfully gazing upon my precious little ones, who in safety are sweetly sleeping, after their refreshing bath of Saturday hight. The question comes, If their dear lives had been a sacrifice to the fire fiend, could their mother, with heroism of martyrdom, have now written the sentence she has just penned, the faith-giving sentiment of our philosophy, "All comes for the best?" Be that as it may, it is my honest opinion that through all this untold suffering, this raging fire has done its work of purification as well as destruction.

The dross of selfishness has been melted from million: of human hearts, and the pure gold of benevolence shines in radiant luster. The magnetic chain of sympathy has been touched; which unites all humanity's children into one common brotherhood; and millions of souls throughout many nations of the earth realize that to-day we are living an event of history, which will bequeath to future generations a record of kindly deeds unequaled in the records proved so. of the past.

How many happy Saturday nights I have spent alone, but not lonely, in looking over the spiritualistic periodicals, all kindly sent me by the editors and editresses, who know me to be their true friend and earnest co-laborer. On my stand is a place for the Banner of Light, the American Spiritualist, the Crucible, Woodhull and Cluflin's Weekly, and last, but not least, the RE-LIGIO-PHILOSOPHICAL JOURNAL; but a tear of sorrow falls, because this Saturday night thy place, dear JOURNAL, is vacant. Then to-morrow, though it be the Sabbath day, I will work; give my little mite to re-instate in Chicago the RELIGIO-PHILOSOPHICAL JOURNAL-this excellent paper, this noble exponent of our philosophy, trusting that my spiritual friends may think with myself and Jesus, that "It is lawful to work on the Sabbath day.

La Porte, Ind., Oct. 21st., 1871.

UNLESS you wish a premature death you will let all the

volsonous hair preparations alone. NATURE'S HAIR RESTORATIVE is perfectly harmless, as any druggist will tell you. See advertisement.

CHARITY is as much of the tongue as of the pocket.

A GREAT man is always willing to be little.-Emerson.

Ir a man wishes to know the strength of evil, let him try to abandon it.

Tuy lot is sceking after thee; therefore be at rest from seeking after it.—Arabic Proverb.

OLD truths are always new to us, if they come with the smell of heaven upon us.-Bunyan.

The weak may be joked of anything but their weakness.-Zimmerman.

FOREST. OHIO .- S. Howe writes .- I have taken the JOURNAL three months on trial and like it very much. I do not know of any religious pa per that suits me better. I admire the course you pursue, so I will renew my subscription for one year from the commencement since the big fire. I think my three months were out when the office was burned. I want to see the conclusion of the "Search after God." I will keep watch to see if I can find any more who will send for the JOURNAL.

PARISH, N. Y.-Ezra Thayer writes.-Inclosed you will find \$2.50. You will receive it gratis on account of your misfortune in the late fire. You will let my present subscription stand till it expires next May, then I will renew. I am now almost 83 years of age. I am secured a living through my natural life, but that which I give for spiritual or benevolent purposes I have to procure by my in-dividual efforts. The money I send you I obtained by husking corn. If it had been a larger sum, you would have had it just as freely. I purchase my spiritual books and other publications similar to the way I obtained means to send you. I have been a Spiritualist about fifteen years. My mind was agitated about twenty years since. Some fif-teen years ago I was troubled with an attack of inflammatory rhenmatism, and the spirits came and healed me. Since that time I have not been troubled with that disease. This convinced me of spirit power and spirit life, and I have been no skeptic since. I know my friends who are dead, are yet alive, and are only transferred. I see them, and feel them, and talk with them, and sometime they give me an electrical shock, especially since the time I was partially paralyzed. My experience teaches me that Dr. Fabnestock is wrong. His theory may be true, but in my case it has not been

Venerable brother, we appreciate, all you say, and place your \$2.50 to the credit of the Widow's and Orphan's Fund, and hope you will forward names to whom you would like to have us send the JOURNAL free.-ED. JOURNAL.

VOLNEY, IOWA .- S. Candee writes .- Inclosed find post office order for five dollars, to be disposed of according to your liking. My subscription to the JOURNAL is paid to the 24th of March, 1872. If the JOURNAL rises from the ashes to be as good as in times past, I shall be abundantly rewarded, whether I get it or not.

REMARKS .- Thank you, brother. Three dollars we use to renew your subscription, and two dollars we credit to the Widow's and Orphan's Fund.

DAVENPORT, IOWA,-David S, Fuller writes, I received your little JOURNAL, and was sorry to hear that the office was burned, but the friends must help start it again, for I feel as though I can not do without it. It is the first thing I think of when I go to the post office. I wish I was able to help you more, but it is all I feelable to do. Please to accept this five dollars as a present to help start the JOURNAL with, and to further the cause of progression and truth.

Thank you. It is credited to the Widow's and Orphan's Fund.-ED. JOURNAL.

ST. LOUIS, MO .- R. D. Goodwin, M.D., writes In response to your call for aid, I herewith send you five dollars and my blessing for your deter-mination to continue the JOUNNAL. I trust it will not be long before I see its bright face again. am lost without it, and can not supply the want of it in any way.

OTTAWA, IOWA.—Kinsey Jordan writes.—In-closed find five dollars. Credit to mynecount, and keep the ball rolling.

KNIGHTSTOWN, IND,-Dr. J. H. Hill writes. Inclosed I send one dollar and forty cents, to pay for the JOURNAL for five months, which paper was so suddenly and unexpectedly devoured by the fire king, which has swept so destructively over your great city.

hear you are alive, and in as good and comfortable quarters as you are. I hope you will soon be in running order again. I send you a check for five ollars to credit my account, and want you to send the paper as soon as you can.

VERDI, KANSAS.-J. A. Beam writes .- We were very sorry to hear of the burning of the Jour-NAL office, and hope you will be able to continue the noble paper ere long, as we grow weary waiting for its welcome weekly visits. Herewith I send money order for three dollars, for renewal,

ETNA GREEN, IND .- A. H. Bushman writes.-In consequence of the blow you received from the fire, and the used of the JOUENAL amongst Spirit-ualists, every one interested should cast in their mite at the present time; for many prefer it to other spiritual papers.

WINONA, MINN .-- Wm. B. Allen writes .-Please find inclosed five dollars, for which, give credit.

WINONA, MINN .- Jane M. Davis writes .- I can not find words to express the joy with which I re-ceived the little sheet, with the name of the Jour-NAL on it. I was glad to find it still alive; also that t was going to live. • I am truly sorry for your loss It was going to he. Franciscus of your loss but glad your life is spared to start the paper again I wish I had plenty of money; how soon would) hand some over for your use, but the mite I have to spare I send.

FENN'S MILLS, MICH.—James McCormick writes.—I admire your courage, and think, with such a spirit at the head, we shall soon see the smiling face of our dear JOURNAL again. I am a trial subscriber. I send you six dollars; three of the subscriber of the subscriber of the subscriber of the which you may apply on my subscription, and the other three for the JOURNAL, to be sent to G. C. McCormick, Ransomville, N. Y.

COLUMBUS, GA.-C. H. Jones writes.-Your little, diminished sheet of Oct. 9th, came to hand to-day. It makes me feel sad to see the proportions of the glorious old JOURNAL SO reduced. When I saw the accounts of the suffering in Chicago, my soul was stirred in pity for you; but when I saw how all mankind went to your rescue with the comfort of life, I said, "Glory to God in the highest; this is not total depravity; this is that brotherly love that will save the race. When I saw that the theatres in New York were playing for the benefit of the suffering of your city, I could but ask was the Church doing as much. Here is a poor fellow's two dollars-I wish it was double as much, to help the JOURNAL back to life again,

KALAMAZOO, MICH .-- Albert Shroeder writes Inclosed find two dollars for the JOURNAL. I am sorry that I can not send more just now, but I shall forward you more soon. I hope that all will do the manly part. I thank you kindly for past favors, and hope that you may soon be able to start the dear old JOURNAL again.

VERNON, MICH.—E. J. Garner writes.—In an-swer to the appeal for all true friends of Spiritual-ism to renew their subscriptions for the JOURNAL, I inclose three dollars. I hope there wigh be new efforts put forth by all lovers of truth, to establish it on a sure foundation, and may the angels guide and direct you.

BUDA, ILL.-J. N. Pervier writes.-Inclosed find six dollars, which will pay for the paper until Feb. 1873.

NEW YORK CITY .- Albert Day writes .- Some of the clergy in New York are rejoiced that the recent fire has occurred. Dr. Thompson is one among the very wise, for they know that God di-rected the whole confingration. The clergy assume to know all about God's proceedings, and are in intimate communion with the devil, if any reliance can be placed upon their assortions; but I am not aware that any professed Spiritualist has received any message from his Satanic Majesty. I am not disposed to deny that the clergy have held com-munion with their alleged devil for ages past, and I give them all the credit they claim for good taste in the selection of their society. The fiendish assertions of the churches show conclusively that they are in constant communion with satanic spirits.

GREEN GARDEN, ILL.-C. Hutson writes.-No. 5 of the JOURNAL came to hand all safe, and a more welcome number never has been received. Brother, our sympathies, our inmost soul is with you, and if we had this world's goods, we would help you. I send you inclosed four dollars, to pay what I owe, and three dollars, to renew my subscription for a year.

JOLIET, ILL.-Mary L. Millspaugh writes.-The fire was the theme for two discourses here, in two of our churches, and at the Baptist church the speaker was a lawyer. During his remarks, he charged this terrible calamity that has fallen upon Chicago, to the Lord. He said the Lord made those scoundrels set that fire. If this is true, I think the Lord had better change localities with the devil, for as much of a fiend as his Satanic Majesty is represented to be, he never would have done so mean a thing as that. o

AURORA, ILL.-John Darrah writes.-Receiv-ing your little sheet dated Oct. 9th made me feel very queer, I assure you, still I was glad to get it, as I did not know your address. Find four dollars and fifty cents inclosed. Use as directed.

GENEVA, WIS.—Matilda Snow writes.—Inclosed please find one dollar, that beingall I have to spare just at present, as I am a ponsioner, and do not draw any more until December. I then intend to renew my subscription for the paper, as it comes like angel's visits in my home. You have the sym-pathy of the entire spiritual community in your great loss.

BELLEVILLE, ILL:-E. W. Primm writes.-I can not tell you how much I miss the JOURNAL. May I not expect to be again in regular receipt of it soon? Oct. 5th, I mailed you a check for five dollars, I trust it reached you. Should your paper be again published, I hope to receive it. That is I an express. The burning of Chicago caused me loss and trouble. I could have borne it all with more patience had the JOURNAL survived. This letter needs no reply. Accept my hearty sympathies in your present trials.

BLOOMINGDALE, MICH .-- Mary B. Edgerton writes .- Will you please accept one dollar? It is a small sum at this trying time.

PALATINE, ILL.-David Beach writes.-Keep the ball rolling, brother. Spiritualism is not to be burned out. All other isms are mortal and must perish. The spiritual philosophy is immortal and ean not die. Will Brother Francis tell us who burned Chicago? Some of the divines tell us God did it because it was desperately wicked and a den of infidels.

WICHITA, KANSAS .- W. E. Campbell writes .-Inclosed please find three dollars, which you will please place to my subscription for the JOURNAL. am sorry to learn of the destruction of the greatest "light house" of America, the Religio-Philosophical Publishing House.

FULTON CITY, ILL.-W. Stowell writes.-I hasten to drop a few lines to ask a few questions. First, are you entirely ruined? Second, If not, are you going to start your valuable paper again? Third, if so, how soon may I expect one? Now I tell you, I am lost for the want of the JOURNAL. It was our delight to get it at the office, and the contents were devoured in preference to all other papere which I receive, and I have three other weeklies beside the JOURNAL, so you can judge for yourself how lonely we are without it.

REMARKS .- We regret that some of our subscribers failed to get our miniature papers. It is not to be wondered at, however, when it is realized that our post office facilities were very much impaired by the fire.

YATES CITY, ILL.-Charles Roberts writes.-My sympathy is with you in your great misfortune. I ierewith send you my mite in the shape of a three dollar subscription for the ensuing year.

WAVERLY, N. Y .- N. Kinney writes.- I here-with inclose a subscription list for the JOURNAL, and post office money order for \$25,50, to cover amount. which will probably help somet in your calamity. I hope the efforts of the friends of the good cause will be such as to make the great misfortune a blessing, double the number of papers sent amongst the thirsty souls for the truth, as it is, in the broad cause of Spiritualism. Credit amount as directed;

WATERBURY, N. Y.-L. D. Olney writes.-Your circular came to hand. In reply I inclose for a renewal for another year, and hope before long to add to your list of subscribers. We feel the loss of your valuable paper very much, more so than we should any other out of the eight or ten we have in our family. We have completed our arrangements for a course of six lectures the coming winter, by E. V. Wilson. We chancing the third. him. They dare not come to time. We challenge the clergy to debate with



NOVEMBER 25, 1871.

RELIGIO-PHILOSOPHICAL JOURNAL.

List of Lecturers.

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Arts and Sciences. -----

SOUTHERN DEPARTMENT.--Subscriptions will be re-ceived and papers may be obtained by addressing Dr. Y. A. CARR, Lock Box 533, Mobile, Alabama.

(NUMBER SIX.)

Hudroven and its Compounds; Formation of Rain; Explosive Nature of Hydrogen and Oxygen; Oxy-Hydrogen, Lime, Light; Metals that Decompose Water at Different Temperatures.

Hydrogen was first described in 1766; it is a colorless, odorless, tasteless, irrespirable gas sixteen times lighter than the atmosphere; and though highly inflammable, a non-supporter of combustion. It is abundantly distributed throughout all the kingdoms of mundane nature, yet never found in a free and uncombined state, at or near the earth's surface.

Combining with oxygen in the proportion of two volumes of hydrogen to one of oxygen, or one atom in weight of hydrogen to eight atoms of oxygen, it forms the well-known grand balance relation-water. Hydrogen and oxygen in their normal state being non-conductors, will not combine, hence the evaporization of water virtually gives off hydrogen, which, heing sixteen times lighter than the lower atmosphere, rises into a super-strata, forming, under favoring circumstances, immense bodies of dry hydrogen, continuously accumulating in its non-conducting state, and leaving the oxygen to accumulate in a substrata nearer the surface of the earth in a similar state. When the two bodies of gas come in oppressive contact with each other, so as to produce a a temperature of a thousand degrees of heat, or the electric spark, both bodies at once become conductors of their repective measures of electrical force, and preluded with lightning and thunder combine, condensing both gases, which descends to the earth in the form of rain. Should the atmosphere be humid and offer a better conducting medium at a reduced temperature, as in winter the interchange takes place without lightning and thunder. Water kept quiet may be reduced below the freezing temperature, yet if shaken it will freeze, and in the act of freezing raise the

temperature to the freezing point. Two proportions of hydrogen to one of oxygen, brought together at an equitable tem-perature, or under the impress of the electric spark, give us the many wonderful experiments usually made with oxy-hydrogen gas. If two inverted glass jars are filled, one with a mixture of two proportions of hydrogen to one of oxygen and the other with hydrogen alone, and a flame be applied to the mouth of the first jar will cause a terrific explosion; if applied to the second jar, the portion of hydrogen coming in contact with the atmosphere will burn with a pale white flame-and if the flame of a candle be pressed up into the hydrogen it will be extinguished.

The oxy-hydrogen gas-two of hydrogen to one of oxygen when brought together in those proportions at an ignitable

STEAM BOILER EXPLOSIONS. Water is composed of hydrogen and oxygen. Hydrogen has forty degrees or electrical measures of positive force. Oxygen has but one degree or electrical measure of positive force. This gives forty degrees of affinity between them. As gases under ordinary temperatures, they are non-conductors, and will not unite. As gases, however, at a temperature of a thousand degrees (the heat of flame) they become conductors and give up their respective measures of electric condition in the form of instantaneous explosion—such as we find in the phenomenon of lightning, thunder, and rain, the ultimate conditions being precisely the same.

At temperature of two hundred and twelve degrees, water is decomposed and converted into steam. If we pass the vapor of steam Into steam. If we pass the vapor of steam through a red-hot gun barrel, the red-hot iron absorbs the oxygen of the steam and allows the hydrogen to pass. This is the ordinary way of procuring hydrogen in the chemical laboratory. If we transfer the process to the steam boiler, we find the same facts and forces there. The supply pipes fail, the water decreases the heat increases the flues become decreases, the heat increases, the flues become red-hot,-absorb a proportion of the oxygen; and on reaching a point at which the two gases become conductors in the boilers, they explode, as in the compound blow pipe and other well-known experiments with hydrogen. The explosion being of the most terrific char-acter, or, as we might more naturally say, the explosion of condensed lightning and thunder. If we take a number of leaden jars and a

brass ball insulated on a glass handle with few iron spikes inserted in the ball and projecting forward, and if we hold the spike points of the ball in the blue steam escaping from the safety valve of a steam boiler, we may, by collecting, changing, and discharging the elec tricity unto the leaden jars, collect enough electricity to kill an elephant across the continent, if properly insulated and conducted. This proves electricity to be the life or grand balance desideratum upon which water is based; it proves electricity to be the basis of polar condition; and it proves polar condition to be the same of motion in matter.

Thus far we may follow the demonstrative lead of positive analysis. All beyond this can but be the deduction of comparative reasoning.

We would extend our remarks on the subject of steam explosions, but let those submitted suffice for the present, hoping to have furnished a basis for the general deductions of each mind interested. Should engineers desire more information in point, however, I may soon publish a lecture on the subject, I had the honor to deliver before the Engineers' Association of St. Louis, in April, 1866.

Systematic Benevolence.

DEAR BROTHER AND SISTER SPIRITUALISTS: There are, no doubt, many of you who, like myself, have often wished to be doing something to aid in the spread of the beautiful Spiritual Philosophy. Having felt its power in your own souls, in setting you free from the bondage of creed and superstition, and its lispelling the gloom, which, as an effect of your former views and instructions, hung like a dark pall over the change called death, and which now you realize to be only one of the changes incident to life, you desire that others shall drink of this same fountain of happiness, and that the rays of light which have shone into from the spirit world vonr soul may al lighten other hearts. There is one way in which we may all aid in preaching this glorious gospel of truth to the wold, and that is by contributing of our means. Whether we be rich or poor, with but the one talent or with ten, it matters not, we can do something and give something, and if we adopt some system of giving we shall be sur-prised ourselves at the great results. I have a plan to lay before you, which is simply this: Take a little box, either of wood or pasteboard, and close it up securely, leaving merely a little slit in the top to receive the "mites." Then inscribe on this box, "Family Missionary Box; its receipts to be devoted to the advancement of Spiritualism." Then set this on your mantel where you will see it yourself each day, and where others who visit you may see it, and if they feel disposed to contribute to it, or perhaps be induced to go home and imitate your example. Make it a practice to give each day, if it be only a penny, and you will discover a habit of systematic benificence growing upon you; also an increasing love for the cause which ought to be dear to us all. And now as to the disposal of the money thus raised. Let us open our boxes twice a year, or oftener if need be, say during the months of January and July, and forward the contents to Brother S. S. Jones, of the RELIGIO-PHILOSOPHICAL JOURNAL, the same to be ac-knowledged by him through a column of his paper devoted to that purpose, and disbursed by him in the interest of Spiritualism, as for instance in sending out lecturers, in spreading abroad our books and papers and tracts, and whatever way may promise the largest and best results for our cause. Will you try this plan, dear brothers and sis-tets in the work? It is a system of giving that we can easily adopt. It will not impoverish us, but with the blessing of the angel world will enrich us spiritually if not temporally. It will keep alive our interest in, and our love for, the cause, and will be in itself one of the nor, the cause, and will be in itself one of the most effective ways of praying "Thy kingdom come." Hoping to gain a response from some of you in regard to this plan, or some other similar to it, or modifying it, I remain your brother in the cause of truth, H. A. B.

HEREAFTER we shall keep a standing register of such speakers as are furnished to us BY THE PARTIES INTER-ESTED, with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, expressly indicate a willingness to aid in the circulation of the JOURNAL, both by word and deed. Let us hear promptly from all who accept this proposition, and we will do our part faithfully. J. Madison Allen, Ancora, N. J. C. Fannie Allyn, Stoneham, Mass. † Addie L. Ballou, care of RZIAGIO-PHILOBOPHICAL JOUR-Addie L. Bahod, Care of Relation-Francesornic AL 50 *41. *† B. A. Beales, Versailles, N. Y. + Dr. J. K. Bailey, box 334 La Porte, Ind. *‡5 Rev. J. O. Barrett, Glen Beulah, Wis. Mrs. A. P. Brown, St. Johnsbury Centre, Vt. + Elfie Brown. 18 West Washington St., Chicago. + Henry A. Beach, Spring Valley. N. Y. W. H. Baneroft, Madison, Wis. * Mrs. Bell A. Chamberlain. Medford, Minn. + Mr. and Mrs. F. W. Calkins, Green Garden, III. +‡ H. T. Child, M. D., 634 Race St., Philadelphia, Pa. * Mra. A. H. Colby, Winchestor, Randolph Co., Ind.+ Lewis S. Cummings, care of the JOURNAL. John Corwin, Five Corners, N. Y. Andrew Jackson Davis, Orange, N. J. Dan. T. Edwards, Otter Creek, Mo. ‡5 TAL * John Corwin, Five Corners, N. Y. Andrew Jackson Davis, Orange, N. J. Dan, T. Edwards, Otter Creek, Mo. 2 g Mrs, M. A. Ellis, Indianapolis, Ind.* Thomas Gales Forster. Care Banner of Light, Boston.g Rev. J. Francis, Ogdensburg, N. Y. I.M. Garretson, Richland, Iowa. Mrs, E. E. Gibson, 12 Burroughs Place, Boston, Mass.g K. Graves, Hichmond, Ind.* Miss Helen Grover, Bloomington, Ill. Mrs. M. Hayes, Waterloo, Wis.+ Lyman C. Howe, Fredonia, N. Y.* Joseph F. Hamilton, Bellaire, Iowa. Thomas Harding, box 391, Starges, Mich. Samuel S. Hartman, Goshen, Ind. U. S. Hamilton, Beloire, Cal.g O. B. Hazelton, Mazomia, Wis.g H. H. Houghton, Stowe, Vi.5 C. S. Hamilton, Beloit, Wis.*
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Jerature W 111 fuse and burn any and all of the metals as fire would burn shavings, except lime and magnesia—the lime, especially when brought between the charcoal points of a powerful electric current, or of oxy-hydrogen gas at an ignitable point in the meeting currents as in the compound blow pipe, it burns with the most dazzling and wonderfully intense electric light a single jet of which, centered on lime, if sufficiently elevated, may be seen one hundred miles.

Hydrogen, through its own ethercal ex-plosions, has the capacity of making musical sounds on passing through glass tubes. It plays a remarkable part in the component of all the acids, oxyds, and alkalies, and particularly in the most singular and suggestive waters of crystalization. Water absorbs considerable proportions of the atmosphere, and owes its relishable taste to this fact, as may be proved by drinking water, from which all the interstiltial atmosphere has been expelled by boiling, and in which even a fish cannot live for want of proper areation.

Per-oxyd of hydrogen, which contains two proportions of oxygen to one of hydrogen, bleaches and destroys all vegetable colors, and when placed in contact with most of the solid substances it is decomposed or re-dissolved into oxygen and water.

1st. Water is decomposed at a temperature of thirty-two degrees, with a lively efferves-cence by the metals potassium, sodium, lithium, barium, strentium, calcium, and magnesium.

2nd. Water is decomposed slowly at two hundred and twelve degrees, or boiling heat, by the metals, aluminium, glucinium, thorium, yttrium, zerconium, lanthanum, cerium, and maganese.

3rd. Water is decomposed at red heat, or at common temperatures by strong acids, by the metals, iron, nickle, cobalt, cadmium, tin, chromium, and vanadium.

4th. Water is decomposed in its vaporous form by red heat, but not at common temperatures of strong acids by the metals, tungsten. molybdenum, osmium, columbium, litanium, arsenic, antimony, tellureum and uraneum.

5th. Water is decomposed at red heat, but feehly by copper, lead and bismuth, yet their oxyds are not reducible to the metalic state by heat alone.

6th. Water is decomposed alone by the oxyds of the following metals at very high temperatures: silver, mercury, gold, palladium, platin-ium, rhodium and irridum. Yet these metals do not decompose water under any circumstance.

Among the various means of procuring hydrogen, we mention the gun barrel process because of its inexpensive commonplace simplicity, and more especially, because of its apt suggestions, as to the cause of steam boiler explosions.

Let us take a gun barrel open at both ends, attach a Florence flask partly filled with water by a tube to one end of the barrel and another tube at the other end passing through water into a receiver. Place a spirit lamp under the flask containing the water and three or four large spirit lamps under the gun barrel, which suitable supports. By the time the water is converted into steam, or state of decomposition of water, it passes through the gun barrel which, being heated to redness, absorbs the oxygen from the passing steam, and thus allows the hydrogen to pass on into the receiver. The reason for this affinity is very evident, there being thirty-six degrees of electrical difference between the oxygen of the water and the iron, while there is but four degrees of electrical difference between the hydrogen of the water and the iron. And the same law applies in its comparative polar force to all the metals in their effects of various temporatures upon water.

. Under the head of Hydrogen and its Compounds, we submit a brief series of suggestions on the subject of

Brooklyn, N. Y., October 30th, 1871.

Miss Fox.

We have had the pleasure of an interview with Miss Fox, who has recently arrived in London, accompanied by Miss Ogden, an American lady who is traveling with her. A special interest is attached to this lady on account of the fact that she was the first spiritual medium, as it was in her father's house that the "knockings" were first interrogated and intelligent responses obtained. We found her an affable, pleasing lady, of medium stature, whose general appearance is faithfully represented in the engraving of her attached to No. 7 of Mrs. Hardinge's "History of Modern Spiritualism;" in which publication may also be found an account of the advent of Spiritualism in the Fox family, and the sufferings they had to undergo because of their mediumship. We understand that Miss Fox will receive no invitations as a professional medium. Her expenses have been defrayed by Mr. Livermore, and she will only give sittings in those families which may be privileged with her visits. This information appears to be necessary on account of the many pressing invitations which Miss Fox is receiving to give seances. In another place we furnish an account of the phenomena which have occurred through her mediumship. Her arrival in this country has excited a great deal of interest, which is not to be wondered at, seeing the momentous issues that have proceeded from the very unusual movement which took its rise in her early home.-Th Medium and Daybreak.

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CHICAGO, NOVEMBER 25, 1871.

A SEARCH AFTER GOD.

The Chicago Conflagration - That Proclamation - Th Cause of Crime-A Strange Vision.

(NUMBER LXII.)

The fire which destroyed to a great extent Chicago, has taught an important lesson,-one long to be remembered. Now in ruins, now a smouldering mass, it points significantly toward an avenging God, who, it is said, ordered this visitation that the citizens here might learn a lesson in humility. Michigan and Wabash Avenues, where the wealthy and aristocratic nabobs of the city resided, now present an entire different appearance. But a short time ago, you might have seen spacious parlors and rooms furnished in costly styles,-with velvet carpets, silkcushioned chairs and screes, large mirrors ornamented with gold and resting in exquisitely carved frames, landscape paintings-in fact, | anguish we asked, What is purity? What is | they were supplied with everything that money could purchase, but humility. That was a foreign article. True, many worshiped this vindictive God in their churches, and supposed as they retired to rest at night in their comfortable quarters, that they were specially favored. But now the scene has changed. Those who were wealthy yesterday, are poor to-day. Those who could count their earthly gains by millions but a few weeks ago, have at last felt the avenging hand of ----, and those who have not lost all, have greatly suffered, and have been compelled to deprive themselves of many of the luxuries of life. Parlors on these avenues have been rented for offices; grocery stores, and for banks. What a change! What a metamorphosis! Yesterday indulging in luxuries from every clime, enjoying the comforts of wealth,-to-day so poor that they are compelled, perhaps, to accept of the bread of charity.

selves; we did n't pray; we did n't fast, only as [we *fast*-ened ourselves to a delicious dinner; nor did we return thanks to God All Mighty for arresting the flames, thus saving so many houses, for we do not think he had mything to do with it. The Fire Fiend had swept the whole North Side away, and was then procceding southward, and would have consumed the whole city, had not several buildings been blown up with powder. It was powder, water, and the energy of man that saved the city from complete destruction.

But we are appalled as we write. The ery of poverty strikes upon our ear so sadly, so despondently, that we weep. Those who had happy, comfortable homes, surrounded with the fruits of years' of toil, had it swept away. Out in the cold rain, in the damp air they stood, objects of charity, ready to accept of any proffered assistance. The scene was appalling. It makes the strong, resolute heart falter, to think of it. And that fearful Monday night that followed,-a veil of sorrow enshrouded Chicago. Five hundred births in the tents or less secure places! A mother elasping to her bosom the wailing new-born infant! Three hundred little boxes made to inclose those who died! Three hundred graves made to receive their remains! Three hundred mothers' hearts tortured with pain and anxiety! A devil could not look upon such a scene and not shed tears. To think of it causes a cold chill to pass over us. Horrible night! A mussaere of the innocents! A wholesale butchery of those whose hearts knew no guile. Oh! the Fire Fiend, God's Angel of Destruction, why visit this populous city? But was not this a sad picture? Was it not enough for God in one night to level Chicago to the ground, dissipate her wealth, destroy her terraced columns, her beautiful paintings and statuary? No! he sought Wisconsin-he applied the fire brand there! The flames were as devilish, as serpent-like there as here. They burst out at Peshtigo, Forestvilleswept over the counties of Oconto, Brown, Door, Kewannee and parts of Monitowoc and Outagamie. The number of lives lost cannot be correctly ascertained, but will, no doubt, reach several thousand. In this city were the fruits of crime. Dark

holes of licentiousness stood by the side of the churches, and while the ministers were interpreting the Bible, making exhortations or preaching a sermon, but a few feet away were the low and vile, the gambler, the buffoon, the harlot, collected together enjoying themselves on their phane of life. Here were gambling hells, palaces of prostitution, a-signation houses which, *willed* with respectability. it is said, received visits from ministers, editors, "pious scoundrels, religious devils and moral reproductes"-and as our spiritual eyes were opened one time, we saw Chicago as we never want to see it again,-and in our i morality? What is virtue? What is Christ ianity? We saw the yeil lifted from the heart of this great city, examined its pulsations, looked at it from every standpoint? We saw an ulcer, foul, dark, and putrid! Surely, Chicago is corrupt, we said as we gazed upon the scene. Our vision seemed to go in secret places, to penetrate the very soul of those who walked forth in the garb of humanity. All impure, all devilish, all living in one putrid ulcer, and must it be probed by fire to allow its rottenness to escape? And then the scene changed. We had been gazing only on those who were deeply steeped in sin, and when our guide told us that under like circumstances, pre-natal influences and conditions, all would have done like them,-we desired then to have him make a distinction between society,-to show us the dividing line between those who are pure, and those who are impure, and he would not do it,-his great, honest magnanimons heart gazed with equal pleasure upon the prostitute and the divine, upon the culprit and the man on bended knees! Who is to blame for this condition, we asked, and he wafted our spirit to a little flaven-haired girl resting quietly on a couch. A night's debauch had rendered her weary. We gazed upon the scene with strange emotions, stood by the side of her in spirit, and drank in the influences around her. We saw on her face the sweet kisses of a mother given in times past; around her neck the arms of a doting father and sister. She was their child-was once idolized, happy. We then saw the conditions of her pre-natal existence,-and saw the seeds of this life sown there. Even back, back, back, generation after generation, we passed, tracing conditions which, finally culminated in this flaxen-haired girl! One generation did not make these conditions-it required ten ! What a lesson! We gazed upon her, listened to her quiet breathings, and impressed noon her mind the shadows of her once happy home. Oh! she is now dreaming-the impression has had an effect upon her exceedingly plastic nature, and the scenes of her old happy home became to her realities. The tears start -they come forth, and glisten on her checks, and that dream made her sad, and we saw her lips move and the words "mother, dear mother," are uttered! Wicked Chicago! Corrupt Chicago! Devilish Chicago! The vision learned us a lesson. The little flaxen-haired girl was presented to us as an example, and our guide said, "Pronounce no sentence upon her, neither condemn her. You have traced the causes to pre-natal life-you have gone back generation after generation, and found that which culminated in causing this beautiful girl to become debauched. Impure thoughts on the part of mothers bring crime into the world. Licentionsness, as the world calls it, is only a carbuncle, a festering canker, a putrid ulcer, that has been held in abeyance generation after generation, until it culminates in some particular individual. Blame that individual? No! Blame that sweet, flaxenhaired girl, because there is centered within On the day mentioned, we did n't humiliate our- her organism the influences which have been

existing for ten generations, but were not fully developed, until she has brought into the world? No!

"Tince is a link in life's eternal elada. Yet incomplete, and death begins again To form the circlings of a life divine. From sont-beams gathered from the shores of time. r rom som-neams gamered non the shores of the 4 reation's cradle, where the nurshing soul, Salmissive, bends to virtue's sweet control; Or else, through enhanced ignorance, heline To sprend the tendrils of a fruitless vine: And thus the world, from oge to are, has rolled Through darkness dire and sourowings untold. The solidist size regenerate to some source source. The softish size transmits to soridi son: The son, in blindness, hears the curses on, Till nations echo with the fearful cry: • It is a dread and awfal thing to die!"

Our soul, as we were taught this lesson became grandly illuminated with a light divine! We were brought in close communion with the illustrious dead, and traced the life lines of connecting generations. Flaxen-haired girl, resting from a night's debauch, we hold you blameless! You incbriate, intoxicated with poisonous liquors, we will not point the finger of scorn at you! Noble, honest old man, we will not praise you! You philanthropist, whose whole life has been one page of good deeds, we have no words of approbation for you! Noble woman so full of love, charity and all that is pure and lovely, we shall not flatter you! Henceforth we condemn no one; we praise no one. Wicked Chicago, we will not censure you; moral Chicago, we will not praise you!

Oh, what a grand lesson! The heart of our guide seemed to be a temple of charity, and as we gazed upon its emotions, we saw him extend his arms lovingly around all humanity. Noble spirit, each thought a gem of purity going out to elevate the world! And while he goes forth to assist all, to scatter flowers around them, he utters no words of condemnation, hates no one, but with his eyes on the celestial glories of the Summer Land, he points each one to the grandeur thereof, and leads them forth as erring children, not blaming them, not chiding them, for he knows the cause that made them what they are. And thus he labors,-throwing over the erring the veil of charity, he leads them forth in the exalted paths of virtue, and he only frowns when he sees others condemn them. His life is one of continual devotion to humanity. An unostentations name, simple in manners, and a world-loving spirit ever distinguishes him, and he comes to our side, and teaches us the grandest lessons of life.

TO BE CONTINUED.

Calamitics; their Author or Canse. In there is C'opphysericites?

In our last issue we announ ed our intention to disense the subject of so-called Evil. Recent calculties throughout the world have aroused spirit of inquiry maong the masses.

The authorship or cause of calamities is being inquired into. The motives of their author, if if he a Supreme Being, and the object to be atthined should be made to appear.

The great mass of mankind being religiouists of over *cloven hundred* different phases, they naturally look to their religious hers to in-, struct them, by proper replies to these queries, as to the authorship, or cause, and object.

receive such teachings, inasmuch as it is backed up by Holy Writ without questioning? Nay, more, is it to be wondered at that millions who have questioned the infallibility of the Bible have been tortured by the rack and flame unto death in all past ages, when such deeds of hor-For by almighty God are cited in justification?

The history of the world teaches the sad lesson that bigoted religionists are the most desperately cruel beings on the face of the earth. They have caused more human suffering than all other causes combined.

Such has been the case in all ages, so far as the world has any knowledge. The ushering in of the Christian Era was commenced (so says the record.) with the sacrificing upon the cross the life of the Nazarene, and followed by the most terrible butchery for centuries that that cruelty could conceive of. Sect warring against sect, each being as they claimed, the true followers of the immaculate God.

Not to attempt to cite popular books of history to establish facts that are familiar to every school child, we make the broad assertion that the most terrible crucity that the ingenuity of man could conceive of, has been employed by so-called Christians to execute the will of the God of the Bible, and bring heretics into a confession of the infallibility of the Bible and the church.

If these premises have been true during the whole history of religion in regard to the attributes and practices of an Almighty God, then it is doubtless true that God burned up Chicago, including innocent children and so-called houses of 4od to avenge himself on the wicked inhabitants of the city-and the same premises will hold true in regard to the consuming fires in Northern Wisconsin and Michigan-the same doctrine will hold true in regard to every calamity that ever befalls a nation or people. Hence all clergymen preaching upon the subject have done their exact duty in ascribing such devilish acts to Almighty God, and the Colliers as well as the few other devotees and worshippers of Moses' God and venerators of His Sacred Word, called liberal Christians, have come far short of consistency in thus failing to preach in accordance with the doctrines of Holy Writ.

They hold as sound the Divine Word, and yet dare not preach in accordance with its teachings, because it conflicts with science, philosophy and common sense. "Consistency thou art a jewel." Orthodoxy and liberal Christianity, both based upon the Bible as the Sacred Word of God. On the one side it is claimed that God hurned Chicago to punish and get revenge (Vengeance is mine, saith the Lord,) upon sinners, as he did of old (He changeth not: he is the same vesterday, to-day and forever.) On the other hand, the same Bible Christians deny God's doing the terrible deed. but attribute it to vdry weather and high winds."

Old theology rejdins and says, however plaus-

NOVEMBER 25, 1871.

upon every individual. It aids in presenting the best men and women for official duties. It exerts its influence in liberalizing public sentiment. It is iconoclastic in showing the fallacy of all religious organizations based upon the errors of priests, who persist in teaching the dogmas of a vicarious atonement. It builds up in its stead a purer system of philosophy.

It would be as absurd to harness such a system of philosophy into a political party, as it would be to do the same thing with natural philosophy, geology, astronomy, or chemistry.

No, friends and brethren, let us stand above all such ephemeral combinations. Let us clasp hands with the intelligent denizens of the Spirit World, and with each other, in the open investigation of truth. Let us war manfully against error, and have no fear of any greater calamity befalling us than that of ignorance, superstition, bigotry and idolatry. Let it be distinctly understood that we raise no objections to, but have ever favored local organizations based upon such liberal articles of association as will enable communities by a joint effort to raise means to build halls, and support lectures and lyceums for the development and cultivation of the higher faculties of old and young, youth and middle aged, and bring all such into friendly local relations -sectarian or political-never.

While we have no fellowship for Cod. Goodwin's movement, we think it quite as sensible as the resolves of the American Association of Spiritualists, at their late meeting at Troy, or those since adopted by their Executive Board, resolving to go to the polls and vote for the president of their society for President of the United States. Spiritualism as an organized body, should no more seek to control the votes of individuals than it should seek to provide creeds and confessions of faith for them. God forbid, that the time should ever co. e, when we have a religious party strong enough to control the Government of the United States, neither of sectarian Spiritualists, nor any other class of religionists. Already the voice of astracism has been raised against us and our paper in the sessions of this same American Association of Spiritualists. One of its leaders has sought the columns of The Shaker, to warn our cotemporary, the Banner of Light. against extending the hand of fellowship and courtesy to us and our paper. What might we expect if there was a great political party sufficiently strong to elect the president of such a body to the office of Chief Magistrate of the United States? Will all those who are familiar with the history of the intolerance of any and all religionists v on in nolitical power, stop and reflect upe the absurdity of such resolutions as before referred to, and those who are not thus familiar, post themselves upon the subject? A moment's reflection will make them realize the great truth that such ouevile movements of would-be leaders i Spiritualism does more to bring our philosophy into contempt than all the preaching of Orthodox clergymen in the world. Their preaching makes men inquire into its truthmaking a political party of it, makes sensible men and women abhor it.

The religious world have gazed on the ruins of Chicago, as they did on those of Athens, Ninevah, Babylon and other ancient cities, regarding its destruction as caused through the instrumentality of an avenging God. Mayor Mason, of this city, to whom we alluded in a previous article, sent forth his Bull,-his proclamation, in the following language:

In view of the recent appalling public calamity, the undersigned, Mayor of the city of Chicago, hereby esrnestly recommends that all the inhabit ants of this city do observe Sunday, Oct. 29th as a special day of humiliation and prayer; of humilia-tion for those past offenses against Almighty God to which these afflictions are doubtless intended to lead our minds; of prayer for the relief and comfort of the suffering thousands in our midst, for the restoration of our material prosperity, especially for our lasting improvement as a people in reverence and obedience to God. Nor should we, even amidst our losses and sorrows, forget to render thanks to Him for the arrest of the devouring flames in time to save so many homes, and for the unexampled sympathy and aid which has flowed in upon us from every quarter of our land, and even from beyond the

Mayor Mason, no doubt, is a religious man. Perhaps he prays, not as the New York officials prey, but as Jesus did when he left his apostles and sought a retired place and there venerated "His Father in Heaven." If prayer does his soul good, if fasting promotes his prosperity, and enables him to appear more acceptable in the sight of God, we advise him to indulge in such a practice.

The Mayor charges the citizens of this city as being guilty of grevious offenses against God, but fails to specify wherein. Come, Mayor Mason, don't deal in general terms,be specific. Collect together the divines of this city,-make Robert Collyer chairman, and Robert Laird Collier, Secretary, and let that august body draw up their bill of indictment against the people of this city, and present it to the Grand Jury in heaven,-have them arrested, tried by an impartial jury of angely, and sentenced to be confined with Belzebub in the infernal regions, until they aball reform. We read the proclamation and then put it in our scrap book as one of the cariosities of literature. We regard it equal in audacity to the anathemas of Pope Pins IX,

With almost one accord these religious teachers predicate their replies upon the idea of an angry God, against whom his creatures have sinned, and against whom he gratifies a revengeful spirit—a primitive Idea which originated in the early ages of earth's inhabitants-which conception has been fostered and promulgated from generation to generation, and is the central idea in nearly all systems of religion throughout the world.

If we go back only to the Mosaic record-the Sacred Word of Judaism and Christianity-we are taught that for the sins of the first human beings, in eating that which they had been forbidden to partake of, he not only cursed them and the numberless myriads of the whole human family that should descend from them, but the very earth upon which we live. Vengeance is mine, saith the Lord-what a beginning!

Soon after Cain, from a spontaneous ontburst of his destructiveness, which he inherited, slew his brother Abel. Again the malevolence of Myses's and the Christian's God is awakened, ind he curses him and his sons. "Weak-minded Spiritualists," would, if they had been consulted, advised the Almighty to send him to school, and given him such an education as would have brought into action the higher faculties of the man, and thereby held in 'check his destructiveness to be used only in killing wolves and other dangerous wild beasts, or perchance the snake that beguiled his mother. Eve, But they | were not consulted then any more than they are now by his vicegerents and ambassadors.

Next, we find that for the sins of the people the God of the universe got angry, and drowned the world. Again he, for like causes, burned Sodom and Gomorrah. For similar purposes he caused whole nations to be blotted out of existence, mothers and daughters to be ravished | tin political movement partaking of sectarianand enslaved. He caused famine and pestilence to stalk through the land. The earth to open 1 some Spiritualists seem to long for, and are and swallow up innocent women and children. In fine, all the calamities that befel the early will find favor in this JOURNAL. nations of the earth were the direct work of the Almighty, or the indirect work by his agents, as in the case of the devil and old Grandfather Job, or the lying spirit he, God, sent forth to compel the prophets to give forth false prophe-

It will hardly do to say that these stories were fallacies, believed in only by our grandfathers and grandmothers, so long as the same doctrine is preached from almost every popular pulpit of the present era.

The records referred to are said to be surred writings, given by the inspiration of Almighty God, through the lips of holy men, and that it is blasphemy to even question the truth of the same.

If God used to so deal with mankind it is doubtless true (he being unchangeable), that be does the same thing to-day.

Is it to be wondered at, that those who pay a preacher to do their thinking, are content to

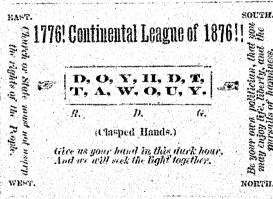
ilde the liberal Christian's argument may be it is not consistent with the "Revealed Word." which they adhere to and read from every Sabbath. And furthermore "carnal reason is dangerous" to follow. The rebutter of Brother Collier on behalf of Liberal Christianity has not yet been filed.

We shall pursue this subject further in due time

ANOTHER ORGANIC MOVEMENT:

Mysticism.

BRO. JONES: The day is come for all to work. I know you will do your duty in helping on the glorious work now begun. All can act their part. Further information by applying to any member of a "Unit," or to your friend R. D. Goodwin, St. Lonis, Mo., with return postage. God be thanked the cloud is moving, and the silver lining is in view. R. D. GOODWIN.



We received the foregoing from Col. R. D. Goodwin, a very devoted Spiritualist, of St. Louis. We give it place in the JOURNAL for those who appreciate it or want to know more of it than appears upon the surface. Such can address the author as directed above.

For ourself we frankly say, we recognize nothing in this great movement called Spirit nalism, that is not open to the free investigation of every thinking mind. No humbug organizations—national or local; no highfaluism, nor any other pretentious movement that so ready to countenance, however absurd,

. We have given all such movements a fair bearing, so far as reporting what they have done-and proposed to do.

All such movements have, thus far, been not only ophemeral, but a burlesque upon common sense, and generally conceived and brought forth by Rev. gentlemen who want position and have but little conception of spiritual philosophy.

Spiritualism is doing its work nobly despite all such movements. It counts more devotees than any religious sect, without organic effort. religious dogmas, or political partisanship.

Our philosophy being based in truth-is natural and harmonious with all other truths. Hence we feel that the work of Spiritualism is not to be done in a party-political nor religious. It is *celectic*, it takes and uses that which is truthful and useful wherever it may be found. It culls from the best. It exerts its influence upon every class of society, and

Curing the Sick.

One of the most important demonstrations of spirit power both in modern and ancient, times, is the diagnosing cases of sickness and curing the same by the laying-on of hands, or in some other remarkable manner, with a certainty that is entirely beyond the power or even comprehension of any of the schools of medicine.

The reports of so-called marvelous cures by the Nazarene and his followers, is abundantly sustained by parallel cases of the present day, through a multitude of healing mediums.

The mode of treatment may differ with different mediums, but the result is the samethe cure of the patient.

While all healing mediums are more or less successful in their profession,—some seem to have the power developed to an extent bordering upon the miraculous. It being so strange to us observers, that a lady like Mrs. A. H. Robinson, of Chicago, who has had no medical education, and in her normal state, is entirely destitute of the ability to diagnose or prescribe for the sick; and yet when seated for that purpose, while under spirit control, either inthe presence of the sick person, or by holding a lock of their hair in her hand, she will instantly give a correct diagnosis and curative remedy. Indeed, her powers are such, that she can instantly tell a counterfeit from a genuine Bank-note by the simple touch without seeing it. These cures are daily being performed through her mediumship in every section of the country. The worst types of cases are never reported for the fear of embarrassing remarks by readers and skeptical neighbors, towards such patients so cured by spirit power.

That class of headers are frequently being developed, and millions of sick people have been cured by spirit power.

Widow's and Orphan's Fund.

Amount previously acknowledged	\$208.00
A. Farnsworth, E. Saginaw, Mich	
T. J. Peabody, Wallula, W. T	
Daniel Baxter, Brighton, Mass	
David S. Fuller, Davenport, Iowa	
E. S. Shellman, Webster, Minn., by mistake	
credited in last issue to Sherman	
W. Peters & father	1 1 1 1 1
Wm, B. Barron, St. Clair, Mich	
A Quaker gentleman, letter mislaid	. 5.00
D. N. Hunt, Chicago, Ill	. 1.00
Hon, J. W. Edmonds, Edmonds' tracks, o	ne hur-
dred copies.	

THE BANG'S CHILDREN, at No. 227 South Morgan Street, Mrs. Maud Lord, 251 1-2 Park Avenue, as fine mediums as can be asked for. hold seances occasionally. Call at their re-idences for engagements.

NOVEMBER 25, 1871.

RELIGIO-PHILOSOPHICAL JOURNAL.

Items of Interest.

-USE NATURE'S HAIR RESTORATIVE.

-Mattie Hulett Parry lectures here ogain next Sunday. .--Mrs. Harriet E. Pope will lecture in various parts of

Minnesota when desired.

-Our thanks are tendered to Bro. G. B. Cole for a large list of new subscribers.

-- Bro, Eli Clark has fitted up a new hall at Yates, Orleans Co., N. Y., for spiritual meetings.

-J. P. Cowles, M.D., is lecturing in Maine on the seience of temperament, and kindred subjects.

-Parker Pillsbury is lecturing to the Spiritualist Socie-

ty in Cincinnati, Olito, with great acceptance. -Charles H. Read is holding seances in Iowa, and is

doing a good work for the cause of Spiritualism.

-Miss Lottie Fowler is attracting great attention in England. She will probably visit Chicago within a year.

-All our subscribers who may be on the route of Bro. E. V. Wilson will please see him and settle all arrearages.

-S. H. Powell, formerly editor of the Spiritual Analysi, is now sick in London, and is receiving contributions from friends.

-Mrs. Addie L. Ballon's sister and her two children were consumed by the terrible conflagration at Peshtigo, Wisconsin.

-John S. S. Shirley, of Plum Hollow, Iowa, desires speakers and test mediums traveling in the vicinity to give that place a call.

-The total value of the church property in New York City is computed at \$200,000,000, of which Trinity corporation alone possesses \$50,000,000.

-D. W. Hull is East again. He is prepared with charts to give lectures on astro-theology. Address him at Stoneham, Mass., or in care of Bunner of Light. Roston,

-The New York Sun announces the arrival in that city of a talking machine, which will soon be exhibited in pub lic. It is formed by wires, rubber tubes, strings, wooden levers, etc.

-The Unitarians are going to drop their project of a new church in Washington, and throw themselves with all their might into the works of rebuilding Robert Collyer's church at Chicago.

-The Spiritualists of Corry, Pa., have engaged Mrs. O. P. Kellogg for the month of December, and will hold meetings at the opera house every Sabbath morning and evening during the month.

-Louisville has a society for the prevention of cracity to wives. Upwards of thirty members have been enrolled, and they propose to raise a fund to be used in enforcing the law to its fullest estent against wife beaters,

-Levi Dinkelspiel, Esq., has concluded to come West this winter on a lecturing tour. He will make engagements for Kansas and Wisconsin. Address for the pres ent, care of H. Preissler, 805 Portland Aye., Louisville, Ky.

Miss Helen Grover, has returned from her tecture tour East, and is now at Bloomington, Ill. She would like to make engagements to lecture in Illinois and adjoining States. She is an entertaining speaker; and will interest any audience.

-Juo. R. Kelso, of Springfield, Mo., desires to make engagements to beture on Spiritualism in any part of the United States. Bro. Kelso is an ex-member of Congress, and is widely known as a military man. He is represented as an able expounder of our philosophy.

Can ye burn a truth in the martyr's fire. Or chain a thought in the dungeon dire, Or stay the soul when it sours away In glorious light from the mouldering clay : The truth that live in the thoughts that grow. The spirit ascending - all answer, No."

In England, a majority of the persons signing the In an editorial in Woodhall and Platin's Weekin, marriage register of the parish make their mark. A cler-Oct. 7th, after referring to the false and malignant gynan explains in a new spaper that this is not due to charges against Spiritualism made by a portion of illiteracy wholly, but that one in five of the persons who

Zhiladelphia Department. millions of Spiritualists in this country are women. Their influence and their rights are just as sacred as any other. Let us agitate the question of political action. BY......HENRY T. CHILD, M. D. Already the right of women to vote under the

Constitution of the United States, as now amended, has received the sanction of some of the most distinguished men and women of the land. The steps in the logic are exceedingly short and straight. If women are persons, and persons are citizens, and citizens are entitled to equal rights, and voting is a right, there can be no doubt of the matter with unbiased minds.

To us the course is very plain. Our duty is to do right in every direction. We have read that we should "cease to do evil" that we may "learn to do well." We propose to reverse this and say, learn to do right, and you will cease to do evil.

If good government is essential to the progress and well-being of society, and no one doubts this, then the men and women who are the source from whence all rightful governments spring, and who, if they do their duty, make it, should not hesitate as to their course. The time has passed for timid councils. The great question of the age is woman's suffrage.

"If we have whispered, let us whisper no longer, But speak as the tempest does, sterner and stronger.

Women of the land, it is your right and your duty to vote, and vote carnestly and conscientiously, and we know you will not falter where true courage is needed.

In many sections, women are prepared to meet the surging tide of opposition and cast their votes. we were going to say, like men, but we would rather say, like noble and true women. The time is not far distant when men will deny that they ever thought that woman should not participate in the government, and in the coming era, all reforms will have the joint influence of men and women, The temperance and the labor movements which have lagged so long, will have a new imperus given to them. Education, the sheet lever that is to elevate the world, will be equipized and made free to all, and the fears of the conservative will all be dissipated in the practical realization of the good and the true.

Communication Through the Acdiumship of Rav L. P.

We are but as dust and ashes, so soon does this fleeting life pass away. Let us improve every hour of our time, so that when the Master calls, we may he ready with our lamps brightly burning, our armor buckled on, and our staffs in our hands to go forth into the country of our Lord. This world is only a place of preparation, for it is not life that we has here. The real life only begins when we have passed the dividing line between the better land and this

Ohl children of earth, hearken to the warning volce of one who wasted his best years in riotous living: who spent the fleeting moments of preparation given to all the sons and daughtets of men in foolish indulgence of so-called pleasure; who wasted time, talents, everyies, and all the divine gifts of a kind and loving Futher, in sloth and dissipation, hiding his talents in a mapkin and foolishly saying, "There is no God." Alas! too late I learned the solehon and to me awful fact that there was not only a God, but a judge. But how blessed to sinful ouls is the knowledge that the judge i full of mercy and loving kindness, and ever listens to the erv of His erring children .- "Father, forgive us, for we know not what we do." I am a stranger to you, but I was drawn where you were last evening by the mournful tones of a musical voice singing the wail of a soul erroneously called lost. I saw that you were one of the new order of teachers of the divine religion that teaches mercy and love for all souls, and I thought I would try and impress you with a few thoughts that would be of use to you in your mission of love, and thus redeem some of my lost opportunities. I saw minds there last night into which this new light had not entered, which were in just such darkness as the lost soul. Oh! teacher of this new philosophy, how could you sit by and know it and not raise your voice to dispell the error? You are just as much to blame in thus neglecting these opportunities as I was when I raised the wine cup to my lips, or joined in the sinful midnight revel, and God will judge you accordingly. Oh! child, let me entreat you not to be silent when you ought to speak or sit. down with folded hands, while error stalks abroad, holding souls in bondage.

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thus sign themselves in his parish. do so because they are too drunk to write.

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"--We know-you and I--that death has no place In the limitless regions of infinite space; We live on the earth and we deive for awhile, We then back forever in God's radiant smile; And if, while we're delving, we sometimes would look Through the luminous pages of Nature's vast book, We would learn from that volume, with wisdom so rife, There can be no death where there 's infinite life."

-That good old veteran in the cause of Spiritualism. Dr. Samuel Underhill, writes to us that he "holds two cireles a week here."-"may remain a month." He is somewhere-we know he is, by his letter; but there being no place attached to his epistle, we cannot point out his location. He writes to us that he now believes in the "resurrection," and says (referring to the RELIGIO-PHILOSOPHIC, AL JOURNAL): "It is born again!" Will he send his address at once to this office. Several inquiring lady friends desire to know his whereabouts.

-RELIGIO-PHILOSOPHICAL JOURNAL. -This great Spirit-ualistic paper of the West, published at Chicago, was completely burned out, but is now on its feet again. Mr. Jones, the publisher, promises that "the great Spiritual paper will appear next week, full-size, re-instated andist the rains of the greatest city, in more senses than one, that the world ever knew, will be read by more fhan an involved thousand could perform burndent throughout handred thousand ever knew, will be read by mole that an hundred thousand souls scattered byoadcast throughout the world, with greater interest than it or any other Spir-itual paper was ever read before." Mr. Jones estimates his losses by the great fire at \$15,000, *Harre* (Md.) Reput-bances.

-Prof. R. Garter will lecture on the Harmonial Philosophy and kindred subjects. He is represented as a clear, logical reasoner, and will do good wherever employed. The American Spiritualist speaks of him as follows: "A letter from Prof. R. Garter, scholar, lecturer, and carnest reformer, informs us that he is just recovering from a protracted illness. He is ready and anxious to make engagements to lecture for one, three, or six months. Prof. Garter is a sound thinker, and said to be a pleasing and entertaining speaker. Give him a call, friends. His ad-dress is Coldwater, Mich.

-Spiritual photographs are the latest sensation in Ametownship, -not that we by any means desire to convey the impression that Ames township is noted for sensations; but it is said to be a veritable fact that pictures of numerous faces can be seen on the window-panes of a certain dwelling in the neighborhood of Amesville, which are not common to the windows, and which are not produced by mechanical means. This strange sight has been witnessed by a number of the most respectable citizens of that town-ship who have visited the house, and who confess them-selves unable to account for the strange phenomena. Ath--clves unable to account ens (Ohio) Messenger.

-Henry Ward Beecher calls upon tool to "bless the heatres" for their benevolence to Chicago.-Ex. theatres

Remarks:-We are glad to learn that this eminent divine has "called upon the Lord" to bless the theatres for their timely assistance in behalf of Chicago. If he had not earnestly requested him to do so he would prohably have forgotten it. This God must feel delighted to see his clerical babies sending up petitions to his throne, requesting him to do this or flut. We wonder if he understands his business. Or does he require prompters to awaken him from his sleepy liabits to a realization of his duties? God "bless the theatres!" God bless everybody.

-Bro. J. O. Barrett, in his notes to the Banner of Light. writes as follows in reference to the "Mediumship of a writes as follows in reference to the "Mediumship of a fawn: "Mr. Hazeltine related to me the following inci-dent that occurred in Rockbridge, about ten years ago. A family by the name of Handy, living here in retired sim-plicity of association, owned a beautiful fawn, caught in these woods. It was the pet of Eva. a daughter then sixteen years old. They played together, chasing each other in the yard. like two children—" Eva" and fawn. Eva was taken sick with a severe fever. She sunk lower and lower; the physician gave her up to die. She could not turn herself in bed nor even lift a hand. Several times the fawn attempted to enter the room where its mistress was, but was as often turned out. One aftermistress was, but was as often turned out. One after-noon, the window being open to its full height, the fawn jumped into Eva's bed-room, and remained there, un-known to the rest of the family, all the while lapping and known to the rest of the family, and the while happing and kissing her face with undue devotion and caresses. From that hour **Eva** began to amend, and finally recovered, and is now living. The fawn insmediately sickened and died. Was not here an exchange of magnetic conditions? and is there any other philosophical interpretation to be put upon this fact than that a spirit psychologized the fawn to save $Eva 2^{3}$. to save Eva?

the press and pulpit, the editor says

But while all these forces are busily at work endeavor-ing to shut the eyes of the people against the eight of the spirit-world which is opening to their view, the spirits themselves are just as busy presenting the view, and of the two the latter are getting the most attention. And these irreverent parsons and the malicious press will awake some morning, not far distant, to learn with suraware some morning, not ne distant, to learn with sur-prise, if not with dismay, that the armies of Spiritualists with whom they have long been battling, with apparent success, have been re-inforced by the whole spirit-workl, organized into solid phalanx and ready to be harled upon them, to at once and forever destroy their too long continned resistance to the onward march of the world of ideas. The campaign is already not only conceived but well-developed, and thousands who look into the heavens well-developed, and thousands who look into the heavens and see the marshaling hosts are expecting the denone-ment every day. Sceptics may hoot and how, may cry insanity, or whatever they please, those who see and know look calmly on, and with a screne happiness con-template the rapidly approaching crisis. To these, however, we have a word to say. Are you not almost as criminally negligent as your opposers are willfully obstinate? Are your houses ready? Are they swept and garnered ready to receive your new allies? And are you endeavoring to prevare the way to make

Subscriptions will be received and papers may be ob-tained, at wholesale or retail, at 631 Race St., Philadelphia.

SOMEBODY'S HALF-GROWN GIRL.

BY MADGE CAROL.

Ladies were out in their summer array. Chilldren were buzzing like bees in the sun. And the shops,—little Patty turned bravely away,— Shops stood still, but minutes would run, And she carried father's dinner.

Bay crept after day, some pleasant, some not-Each rounded hour with its items small;

But the non-ucaring hear, cold or hot, Stood head and shoulders above them all, For Pattle carried the dinner,

The great bell brawled in the upper air; How slow the workmen were getting out! Coming at last, though, pair after pair.; But where was the merry song and shout, Gladdening the way to dinner?

Pattie watched them filing down The short, black road to the foundry gate;

When here was the kettle and Pattic?

At sight of these,-the child and the can,-

At sight of these,—the child and the can,— Why should a white tide wash each face? Why did they all, to the oldest man, Seem to whisper a prayer or a grace? So marveled little Patty.

" His daughter," " His dinner," " Ten minutes 'fore quilting,"______ into her ears the broken words leapt,

Whilet over the way a crowd interknitting, And father not come-what horror had crept Over our waiting Pattie!

"You'd better go home, child, father is there."

He seemed the roughest, grinnlest of all, Yet light as a flower came his hand on her halr,

Pure as a star way the tear he let fall

Father was there when Pattie went in;

Pattie is somebody's " half-grown girl,"

With a full-grown woman's work to do; somebody's haby tugs at the curl Father's hand used to wander through.

Simularly's—your's, my lady so fair! Or yours, good undance, with nerves of steel! One lapped in languor, one cumbered with care,

These Patties are legion the wide world through

The dimple come back to his shaven chin, His hands at rest, and folded down,

Over the orphaned Pattie.

Labor and striving ended.

After the dinner was o'er.

Both forgetting a child can feel.

Somebody's half-grown girl--ah me!

And who regardeth the poorest.

If hers forly moves your heart, then sae-is she not in your kitchen teiling for you? Are your not Paitle's keeper?

There is One who sees, where er, she may be, Notes every task she is set to do. Deal with her, then, as tenderly As you would heaven should deal with you; Make not the barden too grievous.

For some day the great noon-rest shall come. And father and child sit together once more: All eyes shall see in that searching sin Who heap d offere animst Pattle's door. And God, who has seen, will remember.

The Demands of the Hour.

All but the face so tired and so brown; What in the world made father late,

The kettle was bright as a kettle could be, Its sides, like a mirror, caught everything in, And Pattle's bare feet heat her heart's jubilee.

Jim had been sent other titles to win:

And she carried father's dinner.

And are you endeavoring to prepare the way to make their paths straight? Much we fear that your indifference their paths straight: Much we fear that your indifference is nearly equal to the sum of opposition, and that it will be so regarded by those who shall come to you. It be-hooves us all to bestir ourselves and see what is to be done after the glorious consummation shall have come. Those who have been blessed by the comforting assur-nces which wipe away, alike, all tears and fears, should hay hold of humanity, and teach them the principles of life. Four millions of outspoken men and women, with six millions more standing ready to speak when the time shall come, and these re-inforced by the combined spirit-world, are a power which, when once set in motion, will burst and sweep over the land like a thunderstorm, puri-fring its elements now loaded with the death and decay

fying its elements now loaded with the death and decay of the old civilization. Then will the prophecies of all ages be verified. Then, in reality, will each and every individual place his faith in an Infinite, Omnipresent, and Omnipotent God-their common Father-and regard all humanity as a common common rather—and regard an manancy as a common brotherhood, created in God's own image, and bearing alike his seal of divinity and immortality. Then no more shall one set himself above his heither or sister, but all shall acknowledge each as of common and equal origin, and not only entitled to, but possessed of, a common destiny

These are noble sentiments, and we say amen to them. We have seen that the great work of Spiritualism, notwithstanding the weakness and indifference of many of those who profess to accept its grand truths, has been progressing with unparalleled rapidity.

The spirits, not in the least discouraged at these things, have presented themselves through multitudes of channels, and the people, eager and earnest in their search after a knowledge of these things, have been awakened to the investigation of this subject. The result is an almost universal acceptance of the facts of modern Spiritualism, so that its phenomena are seldom denied by any intelligent persons. The last hold of the churches is the poor and absurd cry of "the devil!" which in former times succeeded in frightening many, but to-day its influence is gone.

.We pity those who really think that "Spiritualism is the greatest delusion that has ever come upon the world." because we know they have such an overwhelmning consciousness of the fact that Spiritualism is the power of the age, before which all others must bow.

The concluding remarks of the above extract are of the utmost importance to us. We believe that the time has come when there will be a shaking of the dry bones, and unless we are willing to be forced into some more practical work, others will be called and chosen to do it. Long enough have we frittered away our powers in little petty jealousies and suspicions. It is time now that we took hold of the work in earnest.

The question of woman's suffrage and political action among Spiritualists can no longer be kept back. There is no reason why such a mighty power as this should be kept in the hands of our opponents and unused by ourselves. We were among the first to give woman her place on the rostrum; let us not hesitate in putting her upon the platform. Let us then, rally the men and women of Spiritualism to this great work. Half of the ten

Work while it is yet day, for the night cometh, when no one can work. Heed my warning voice, and by so doing you will help me, and all others like me who are seeking for light, GEO. WALKER.

Passed to Spirit Life.

From Landsgrove, Vt., Oct. 4th, 1871, Lydia Ann, wife of Page Warner, in the 31st year of her age, She leaves a companion a fair daughter of nine summers, father, mother, sister and brothers, to mourn her sudden departnre. 'Twas hard to lay away the beautiful form, and the many tears shed by sympathizing friends testified to her spiritual worth. May the kind ministrations of her spirit. be near and comfort all, is the prayer of the writer.

From South Londonderry, Vt., Oct. 7th, Reuben Harrington, aged 76 years. He was one of the first settlers in the town. He leaves a wife and eight children, seven of whom were present at his funeral. It was never my privilege to make the acquaintance of a more harmonionfamily, and this is the first link in the golden chain that has been withdrawn.

From Andover, Vt., Oct. 8th. Mrs. R. B. Stickney, in the 5% year of her earth-life. She lived in decds, not years. For a long period she had suffered much, but possessing a strong will, and being a healing medium, she was able, most of the time, to attend to her household duties. Not alone will her companion and children miss her, but a large circle of friends mourn the loss of a true woman.

From Antrum, N. H., Oct. 10th, Abby M., aged 10 years, daughter of the late Cynthia Robb. Truly the father is ailicted. In less than four months has he laid away the forms of a loving wife and two daughters. On previous occasions he sought consolation from the clergy, but found it not, and now he cried, "Give me truth." and he listened for the first time to the inspiration as it is given from the angels. On that dreary morn, ere we hid the beautiful bud by the side of the dear ones, how pleasant the thought that she went not alone; that mother and sister welcomed her. May they bless, comfort, and guide the dear sister, brother, and lone faiher is my prayer.

SARAH A. WILEY,

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PHOIBOS-(from which Phœbus) Darting.

Original Essays.

Written for the Religio-Philosophical Journal. GOD IN THE CONSTITUTION.

By D. W. Hull.

"A theocracy, up to a certain point, is educative; beyond that point it is obstructive."—S. Barring Gould.

The history of the world is written in Theoaratic Government. And as often as people have tried them they have found them useful only in increasing the power of those in authority, and enslaving the opposite class.

Any effort toward a theocratic government can only result in depriving the masses of their libertics, and establishing a dangerous aristocracy, whose only aim will be, to arrest the development of the human race. The reason of this is, people who engraft a Deity of any kind in their national charter are driven to the necessity of making such descriptions of Him as will distinguish him from any other being, or Infinite personage.

All descriptions of Deity are incarnated ideas, or ideas of an incarnate Deity; for language can describe nothing more. Hence there is no difference, so far as the principle is concerned, whether I carve out the mental picture I have formed of God in a piece of marble, and require men to fall down and worship, as they did Neb-uchadnezzar's image, or whether I describe my Deity so as to form a mental picture in the minds of my auditors, and require divine homage paid to that; either one is idolatry. The artist may take my description of Deity and carve out an image representing the ideas I wish to convey, and if he has instituted idolatry, it is because I have given him the outlines. The very moment we undertake to legislate upon the subject of God, we are legislating upon the opinions of people, and we are insisting that the law shall enforce people to recognize our ideas of God, instead of that of other people, whose ideas may be as orthodox as our

All descriptions of God are necessarily finite. and hence come far short of the Infinite. An attempted finite description of the Infinite is no description at all, since it must utterly fall short of reaching the outer extent of one of his attributes. To illustrate: I believe God is infinitely good; but my ideas of infinite goodness are circumscribed by the breadth of my mental horizon, and are of course far short of infinity. But my neighbor may have a wider or narrower range of infinity in that direction than I have and his ideas of infinite goodness would differ correspondingly. If he should become a law-maker of the land, and felt it his duty to legislate upon the subject he would be in great danger of making me a hypocrite, or of sub-jecting me to heavy penalties, and all because I may have believed too much or too little. The Universalist worships a God of universal love, benevolence and goodness, whilst the Methodist would subordinate the love of God to His justice, and either one could not legislate upon the subject without seriously injuring the ideas of his friend. In this way we might reason on all his attributes, and after we had described them we should find that we had only incarnated our ideas into a being who was but little better than ourselves, and we should ultimately discover that we had legislated ourselves into Atheism; for as we should develop to have broader views of the material and spiritual universe we should find that we had deprived ourselves of the privilege of believing them, and an ignorant class would ever hold us under the ban of the laws we had made. We should then find out that that which we had described as God, was only a finite idol, and that to believe in that was to believe in no God at all. Says a recent writer, speaking on the subject. The idea of infinity which rejects every limitation, leads to the denial of attributes to God. For, if His intelligence be infinite, He does not pass from one idea to another, but knows all perfectly and instantaneously; to Him the past, the present and the future are not; therefore He can neither remember nor foresee. He can neither generalize nor analyze; for, if He were to do so, there would be some detail in things, the conception of which would be wanting to Him. He can not reason, for reason is the passage from two terms to a third; and He has no need of a middle term to perceive the relation of a principle to its consequence. He can not think, for to think is to allow of succession in ideas. He is therefore immutable in His essence: in Him are neither thoughts, feelings, nor will. Indeed, it is an abuse of words to speak of being, feeling, willing, in connection with God, for these words have a sense limited to finite ideas, and are there-fore inadmissable when treating of the Absolute. The vulgar idea of God is not one that the reason can admit. He is neither infinite nor absolute, necessary, universal nor perfect. He is not infinite, for God is infinite only on condition of being all. But a God meeting His limitation in nature, the world and humanity is not all. Also, if He be a person, He will be a being, and not merely Being. He is not absolute, for how can He be conceived apart from His relations; if He be a person, He feels, thinks, wishes, and here we have relations, conditions imposed on the Absolute, and He ceases to be absolute. He is not necessary; the idea representing Him as necessary is the result of a psychological induction; but induction can not confer on the ideas it discov ers the character of necessity. He is not universal, for an individual, however great, extended, powerful and perfect, can not be universal. What is individual is particular, and the particular can not he All. He is not perfect; for how can he be perfect to whom the universe is added; it was necessary or it. was not necessary; if necessary He was imperfect without it; if not necessary He is imperfect with it. As an instance to show that our future possible ideas of God may be far in advance of what they are at present, let us look at the growth in that direction as chronicled in the Hebrew and Christian Scriptures. In the beginning Moses recognizes no separate Deity working singlehanded; for there were several of them who were ever ready to log-roll for each other. Instance following:

(See Ex. xxxii: 9-14. Num. xiv: purpose. 12-21.) We could none of us be made to believe that the infinite God, was afraid to risk himself with a people, knowing himself to be passionate, and fearing that he may become so enraged as to do something that he should ever after be sorry for-kill all the people. (Ex. xxxiii: 1-5.) Yet people once had a law compelling subjects to accept just such ideas of God, and this Being, as just described, was petted into a good humor by giving him a harem containing thirty-two young women, where he

might gratify his lusts. (Num. xxzi: 40.) Jesus came and taught a different idea of God from that taught in their oracles, and all the pre judice resulting from opposition to innovations was brought to bear against His ideas of God. God could not be a spirit; for Moses had talked with him face to face; he had come down to find out whether the report that had come to him of the Tower of Babel was a truth, or whether it was just a report started by the devil to harrass and tease the everlasting life out of the Almighty, and he had been worshipped on the mountains, which would have been unnecessary if he had been a spirit. Besides, the descriptions given of him were really the descriptions of another God, and as the prophecies had threatened them with destruction as a nation if they served other gods, they feared that if all men were to believe on him the Romans would come and take away their place and nation. And we might add that although we are far in advance of the Hebrew idea of God, we are not yet developed to the true Christian idea of God. To illustrate,—the Hebrew God was so holy that he could not admit any one with a personal defect, or blemish, into his congregation, and every person who had the misfortune to be in any way deformed, or sexually imperfect, was consigned to damnation, if, indeed, the Hebrew had any rewards and punishments after this life.* In the present stage of the church we are inclined to look with more charity toward unfortunate people, and our ideas of God have correspondingly improved, but yet we can have no pity on those who have such defective organizations as to make them spiritually defective, while Jesus says, He "came not to call the righteous, but sinners to repentance;" and he was ever ready to lend a helping hand to the poor, sinning magdalenes and forgive the crimes of the poor adulterer, who was about to be stoned to death, in accordance with the riggorous Hebrew law. What a sad plight we had now been in, if the constitution then enforced had continued down to this time.

There is another thought connected with this and that is the authority we shall appeal to in describing this God. If the Old Testament, we shall re-enact the scenes of an old, barbarous age of the world, which would convert our beautiful earth into a pandemonium. War, murder and rapine will run rife, and a saint of God will canonize sins as virtues. We shall pass down to the fourth, fifth and sixth centuries, and quarrel those old, obsolete ideas of God over again. And this we must do at any rate, if we undertake to engraft a God in our constitution.

I believed the originators of that idea wished to have God recognized in the constitution, and Jesus Christ as His son. I am not going to argue at any great length upon the Sonship of Christ. I believe I have done that elsewhere. But really, (and I am candid while I refer to it,) would it not be just as well, while we are at it, to add another clause recognizing Satan as his adversary? From a boy I could not help thinking there was as much a quadrenity in the odnesu as a trinity. Satan was a character, who at one time was a friend of the Almighty, helping him to kill Jesus for our salvation, smoking sinners out of hell into heaven just to please God, or becoming His exccutioner to all upon whom God passes the sentence of damnation, and carries forth a grand deception to help the Lord in deluding the world into the jaws of an unending, death, (see 2d Thess. ii. 9—11,) and at another time he seems to be the Royal Arch Foe of God, defeating Him in all his benevolent purposes, dragging down to destruction the very ones the Lord was trying to save, reducing God to the absolute necessity of becoming at once his own Father and his own Son, and giving up his everlasting life, which he never could lose, and this too in an abortive effort to save the world. Indeed, I have always thought it hard work for the theological world to get along without the devil but it was infinitely harder to get along with him. If the perfections of God consisted in infinite goodness, and the attribute of the devil infinite wickedness, I should be half inclined to change my mind and think we had exalted the wrong one. The theological world is too apt to let all these antinomies pass without an explanation. Honesty would require that they should state just how much of these contrary theories they believe or discard-Bibles to the

PRETON-Burning. UPERION-Upper, Lofty, Most High. DOXIOS-Oblique Course. APOLLYON-(from which Apollo,) Putting larkness to flight.

HERAKLES, OF HERCULES-Glory of the Air. MEMNON-Constant in its course; unchang-

ing. HEPBALOS—Head of the Planetary System; Golden Faced.

KRUSAR-Golden Rayed. ENDUMION-Shepherd leading the flock to

pasture. The same author tells us in the Vedas the sun

is called: SURYA-Brilliant.

MITHRA-The Friend.

ARYAMAN-Generous.

BHAGA-Beneficent. PUSHON-Nourisher.

IVOSHTER—Creator.

DIVASPATI-Lord of Heaven. In addition to the above we find other attri-

butes as follows:

BRAHMA EL-Strength. DIN, DENA-Splendor.

GOD-Good. Moloch, MIICAH-King.

BEL, BAAL-The Lord.

RIMON, RAM-Exalted One.

These names, once the attributes of the sun, came in time to mean the God of the Universé. and all through the Hebrew Scriptures we find the Jehovah God invested with the same attributes. Take, for instance, the words Delios and Surya, terms used to express brightness, and we find the same allusions made to the He brew Deity in the following Scriptures:

brew Deity in the following Scriptures: And I saw as the colors of amber, as the appearance of fire round about within it from the appearance of his loins even upward, and from the appearance of his loins even downward. I saw as it were the appearance of fire, and it had brightness round about.—Ezek. i: 27. Then I beheld, and lo a likeness as the appearance of fire; from the appearance of his loins even downward, I saw as it were the appearance of fire, from the appearance of his loins even downward, fire: and from his loins even upward, as the appearance of brightness, as the color of amber.—Ezek. vii, 2. And the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.—Ezek. x:4. God came from Teman, and tha Holy One from Mount Pasam. Selah. His glory covered the heavens, and the earth wass full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power.—Heb. iii: 4. Who being in the brightness of his glory.—Heb. i: 3. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall des-troy with the brightness of his coming.—2 Thess. ii: 8. All those terms referring to the glory of God

All those terms referring to the *glory* of God can mean nothing less or more than the *bright*ness of the sun.

Another word, darting, shows the sun, like Apollo, sends forth his darts. That the Jewish God was similarly armed with a bow and quiver, let the following Scriptures testify:

For the arrows of the Almighty are within me, the poi-son whereof drinketh up my spirit; the terrors of God do set themselves in array against me.—Job vi: 4. For thine arrows stick fast in me, and thy hand presseth me sore Dee Deervriji ? me sore.-Pss. xxxviii: 2.

In Psalms, xci: 5, we learn that this arrow flies by day-time—a very proper time for the sun to send forth his darting rays.

The other attributes, such as "Burning," Most High," "Putting darkness to flight," Shepherd," "Generous," "Beneficent, Nourisher," "Creator," "Lord of Heaven," etc., are each the attributes of the Jewish God as may be found and proven by consulting the following Scriptures: Gen. xliv: 18; Ex. iii: 2; Psa. xevii: 3; Is. xxvii: 4; Matt. iv: 1; Luke iii: 17; Deut. ix: 15; 2 Pet. iii: 10: the last quotation having evident reference to Phaton, who is to drive the chariot of the sun so close to earth one of these days as to set the world on fire. Psa. xcvii:9, cxxxviii: 6; Num. xxiv: 16; Deut. xxxii: 8; 2 Sam. xxii: 14; Psa. vii: 17, xix: 2, xxi: 7, xviii: 18; Luke i: 35, vi: 35: Psa xviii: 9, xxx: 5, xcvii: 4; cxix: 105, xxiii: 1, etc., etc. Mr. Cox says: Thus the ancients spoke of everything as if it were alive, and instead of saying, as we say, that the morning comes before the sunset, they spoke of the sun as the lover of the dawn or morning who went before him as longing to overtake her. and as killing her with his bright rays, which shone like spears. We talk of the clouds which scud along the sky; but they spoke of the cows of the sun which the children of the morning drove every day to their pastures in the blue fields of heaven. So, too, when the sun set, they said that the dawn with its soft and tender light, had come to soothe her son or her husband in his dying hour. In the same way, the sun was the child of darkness, and in the morning he wove for his bride in the heavens a fairy net-work of clouds which reappeared when the same back to him in the evening.-P. 11. See she came back to him in the evening,—P. 11. See "Chips from a German Work Shop." By Max Mulpleasure of seeing them "fry." Now we are wont to laugh at the minister who refers to Him (give Him a capital H here) as any other than a fabled scarcerow of bygone days. We then believe in the Atonement in which spiritual Bankrupts might obtain a right to all the privileges and immunities of the upper world; as if they had carned every gold cobble stone with which its streets are said to be paved. We are now beginning to learn that it is not so much what a man believes and thinks as what he does that acquits or condemns him. Heaven is only open to those who earn it.

We talked to God once as if we supposed Him an easy subject of flattery, and gave him our views on subjects in general. Some of us do it no longer. If I can move the arm of God by prayer, then am I master of the universe, and God is only my servant, doing my business, and receiving compensation in a certain amount of currency or flattery, which may to Him be an equivalent. We read that the prayer of faith shall remove mountains and sycamore trees, and

All things whatsoever ye shall ask in pray or believing ye shall receive.-Matt. xvii: 20, xxi: 21, Luke xvii; 6. Which, if true, would make out God nothing more than a little puppet, shaping himself to suit the caprices of each individual. The man who would pray for God to remove a mountain or a sycamore tree, shows to Him that he has discovered some defect in His works, and which he knows just how to remedy, but wants to instruct his God in the matter, so God is only his big ox, hauling obstacles out of the way for man's convenience. He also supposes God to be indebted to him for the discov-ery of this defect, or he supposes that God would alter His works just to please his notions of things. If he is Almighty, there is no use in telling Him what ought to be done; He knew t, and our telling Him will not change His notions; hence all prayer is lifeless formality. To illustrate this let me quote a common form of prayer, and iterlard in brackets some explanations.

"O Lord our Heavenly Father, Thou who dwellest in heaven, [flattery] Thou art the crea-tor and preserver of all things; [flattery] we thank Thee that we live and move and have our being; [Imagine a response of, "You are quite welcome, I am sure,"] that we are neither lead nor damned—for hadst Thou visited one sin in a thousand, we should be beyond the reach of hops and mercy. [He's not just, or He would have done it.] Thousands of our cllow mortals, as good by nature as we, and far better by practice, are now trying the unal-terable laws of an unending eternity. [Not a very good comment on His justice.] Yet we have [by His partiality] still another opportunity to make our calling and election sure. We come before Thee, O Lord, to ask the forriveness of our sins. [Must have indulgence.]) Lord, look in mercy on us and remember us in Thy love. O we pray Thee that Thou wouldst prosper Thy cause. [He hadn't thought of that for sometime before.] O send more laborers into the harvest, for the harvest is great and the laborers are few, [another piece of information]. O, Lord, hasten the time when all shall know Thee from the least unto the greatest [We are satisfied that you are not diligent enough in this matter, and we want you to hurry up.] O Lord check the progress of evil [You ought to know enough to de it without being told;] and promote the cause of truth, [which you would do, if you were as much "interested in the matter as we are.] O Lord hear our prayer [Do pay attention and don't forget in an, hour, like a stupid dolt, what we have been telling you,] and answer our petitions. And in the end when we are called to die save us [which, on account of our unworthiness, you may not do, or on account of your forgetfulness you may neglect and leave us the subject of one of the devil's infernal jokes,] and the praise, and the honor, and the glory, we will ascribe through endless ages to Thee. [A great consideration which will certainly be the same inducement to you to save,—only just think what an advantage such an arrangement will be to you.] All of which we ask for Jesus' sake [rather thinbut the Almighty may bite.] Amen. [I am done now, and you will have to wait an hour or two before you have the privilege of hearing me again.] Heaven save the Almighty from many such prayers; but I submit, if I have overstated the matter. But a word about faith-mustard seed faith -where one mustard seed will outweigh a whole mountain if it is dealt out in the way of faith-where is that kind of faith in these days? What has it? Yet "without faith it is impossible to please God." (Heb. xi: 6.) No difference how little may be wanting to place you on speaking-terms, if you have not the mustard seed faith you can't get near him. No use to ask: "O Lord increase our faith;" for unless you back your petition with faith, you will only make him more angry with you for "whatsoever is not of faith, is sin;" [Rom. xiv: 23,] and "God cannot look upon sin with the least degree of allowance." Be careful when you pray, for if you increase the dis-tance between you and God the more praying you do, the worse you will be off. Tried by this standard, very few of us are very sure of salvation; for most of us have been guilty of sending up petitions which have never been answered. The fault is in our want of faith, for only one grain small_as a mustard seed would have brought us all we asked, even to the dividing of the kingdom of heaven between ourselves and the Almighty. O blood-washed Christian, look over your petitions and see how many of them have been answered! and if you find one delinquency known that you are a sinner before God and unless you have faith, don't you attempt to ask God to blot it out of His book; for you will only aggravate the crime and make your sins more than they

found that both the law-making and the lawexecuting power is all in their hands. The termination of the whole affair will be that one class of citizens will rebel and the other will become a set of dastardly hypocrites believing one thing and professing another.

An inquisition will be established, in which to avoid suspicion people will betray their dearest friends. The church has ruled too long already and

the very fact that they are conniving for power again should deprive them of the privileges they enjoy. They that strike for our liberties are dangerous men in society, and the tighter they are bound, the better it will be for humanity. Look at the past history of the church. See what crimes have been committed in the name of religion.

Moses butchers his thousands because his God tells him to. He is followed by Joshua who remembered too well the example set by his predecessor. Saul goes out under the command of God (through the mediumship of Samuel) and kills off all the Amalekites except Agag their king, but Samuel hearing of it became very much offended with Saul and hews Agag to pieces before the Lord. David in the name of the Lord gathers up a band of rufflans who had ran away from debt, and who have become dissatisfied on account of the disposition of the government to interfere with their liberties in appropriating whatever of their neighbors' goods they wished,-and, hiding in the mountains, come out once in awhile to obtain whatever plunder he might get. Such theological piracy would now meet with a sad termination.

Constantine kills thousands in the name of eligion.

Theodosius and Justin kill more.

Peter the Hermit, sacrifices nearly one nundred thousand lives in trying to carry on the war of the Crusades.

The Catholic Inquisition slew between fifty and seventy-five millions of people, all in support of an idea.

Experience teaches us it is never safe to entrust our libertics with a set of religious enthusiasts. Let them enjoy their religion, but make such barriers in the way that they cannot overleap their just rights and encroach upon the rights of others. Hold them within the same limits we would a Chinaman or a Hindoo, and we are safe. Give not one step if you would not yield more. One concession demands another. Here all are equal but none are superior.

The design of government is mutual protection, and whatever tends to build up an aristocracy is subversive of the liberty for which our fathers bled. God needs no help from us. We can do him no good if we should try, and if he is abused, he is able to take his own part without calling on his "big brothers" to help him. The very fact that we are legislating on the subject, shows our lack of faith in His divine power. We should not want to help him unless we thought he would suffer in a controversy without our assistence. If we were certain there was evidence of his existence, we should not want a legislative enactment to make men believe that which there is a want of evidence of. But it is not a God that men want a faith in; but individual interpretations of God, which men cannot accept.

Wm. B. Fahenstock to H. T. Child.

Upon my return home from Marietta I found the usual number of papers here from you-for

And the Lord #said, Let us make man.-Gen. II,

And the Lord said, Behold, man has become as

one of us.—Gen. iii, 22. Go to, let us go down and there confound their language.-Gen. xi. 7.

This was their idea of the Deities of the universe, in those days, but, in a little time

we find them changing somewhat, at least, so that each nation had its separate Deity. And they had their laws restricting the belief on this Divine Being in some such way as to hold persons to their way of thinking. These laws were of the most rigid type, compelling people to stone their brothers, sons, daughters, or wives to death if they believed different from Moses' description of God; or as the language has it, in "other gods," with perhaps higher attributes than the one Moses and described to them. (Deut. xiii: 6, 10.)

Moses's God, or the Jehovah-God, was of such a low type that if we were to put that law in force we should be compelled to stone to death every adult person in Christendom; for there are none but will admit that it would be impossible for Moses to give the Infinite a new idea. Yet Moses did reason with the Jehovah God, and convincing him of his error, changed his

* The Heb. for Lord (*Elohim*) signifies a plurality of Gods. A better translation would have been: "And the Mode sold, Let us make u_{i} ","

contrary notwithstanding. If Jesus is the Son of God then he is not the Father-God, else he should be his own father. If he is the Father-God, then Cassien is right when he says he is the father of Mary, and therefore the father of his own mother, and as this would make him his own grandfather, we should get such a mixture in the relations of the God-head, that we should be in danger of becoming insane, in trying to solve the problem, if indeed we do not entirely throw up the idea of God having any relations. To ask us to sub scribe to a law recognizing such a relationship in the trinity, is to insult the good sense of every freeman in America.

If it stopped here we might sadly lay our reason on the executioner's block, and agree never to make use of our five senses, but when we are told that God made a law against adultery, and then was reduced to the necessity of becoming the father of an illegitimate child, thus subjecting himself to the same damnation from which he is striving to save us, and that he so exhausted himself in that one effort as to become that very illegitimate child, of which he was the father, our Infidelity gets the mastery of us, and the very scheme of salvation becomes an instrument of damnation to us, so we cannot believe if we would.

Out conceptions of Deity are somewhat molded by tradition, and whilst we may be correct on some points, we may not be entirely free from the superstitions of those who have handed us the tradition. Indeed, the very spirit that would force a belief in a Deity upon us partakes more or less of the barbarity of the originators of those ancient ideas of God.

I have elsewhere traced out to a considerable extent the origin of Gods, but I may yet presume to touch upon that subject without fear of exhausting it. In those papers I have traced these Gods back to their astrological origin, and although I find I am at issue with many learned writers on this part of the subject, I am more and more convinced that all our conceptions of Deity originated in the apparent life and intelligence of the heavenly bodies. Below I will give some definitions to names popularly attributed to the Deity, taken with little change from S. Barring Gould's work on the Origin and Progress of Religion, a learned work which should be in the hands of every one. These definitions are claimed to be attributes of the sun, yet they have come down to us as so many separate deities:

DELIOS-Brilliant, (and here we find the grand root for our deity in the word De.)

* On this see the whole of Deut. XXIII. (the first verse of which should I quote, it would subject me to fine and imprisonment); Lev. XXI.

Mr. S. B. Gould says:

The spectacles of nature now became a stately drama in which all the actors were divine. The sun was supposed to be a warrior, clad in golden panoply, the moon to be a queen, the stars to be armies of heroes or spirits; the rivers moved of their own accord, the tides were the pulsation of the living heart-occan.—Origin and Development of Religious Belief, p. 146.

Legislation upon the subject destroys the idea of an infinite God; and the very fact of our protecting Him by legislation proves our want of faith in His infinity.

1. If He is infinite, he is omnipotent, and is therefore able to take care of himself; and is superior to all legislation. The design of all legislation is assist the weak in resisting the encroachments of those who are more powerful. A body or settlement of men and women organize for mutual protection, and agree upon certain rules which they will not violate and which they will assist each other in maintaining. To legislate upon the subject of recognizing God is to suppose that He is a helpless creature, and appeals for a common interest with us. It also supposes He may violate one or several of these rules and may be liable to the penalties attached to such violation. cannot for the life of me see any infinity in being who derives his power from the law.

2. He would also be omniscient, and being all-powerful. He could tell us Himself just what kind of a law He would like to have. Indeed, He would, if He could debate the subject with those who are not favorable to such a scheme and give His reasons therefor, which, if He was infinitely good. He would do, rather than have us remain in ignorance of our duty.

3. Such a movement on His part, however would destroy our faith in Him. from the fact that we are not able to comprehend Him as the author of our organisms, and at the same time demanding a law at variance with the ideas He has arranged our organism to receive. If He demanded a legal recognition, my organism would have been capacious enough to have contained that idea—to argue otherwise is to deny that He is the author of my organism.

4. It supposes that He has been imposed upon heretofore, and badly oppressed, and that we should never have ceased this oppression had itenot been for the agitation of the subject of God's Rights."

The difficulty after all is, men are beginning to think, and all this imposition on us "in the name of the Lord" is resented "in the name of humanity." Old ideas of Deity are obsolete, and men are losing sight of one superstition after another, until we no longer recognize the churchal deity. In addition to the points in the characteristics of Deity which I have mentioned as in the past, I might refer to a few more. To illustrate:

We once believed in a devil 'with horns and hoofs, whose business it was to harrass and seduce every son and daughter of humanity,

And should you be a wicked, unregenerate man or woman, don't you attempt to try to make terms with God; for "the sacrifice of the wicked is an abomination to the Lord; (Prov. xv: 8,) and we cannot expect to have faith in one who loathes our prayer. The wicked man can never be anything else for he does not pray without incurring the displeasure of God, and He cannot without committing a greater sin, and as to the article of faith, every circumstance forbids the use of it.

A few words now on the tendency of this movement, and then I have done. A God recognized in the Constitution supposes that some one may not believe in Him. But all men believe in some kind of a principle which they call God; but all are not agreed in the description of his attributes. The bigot expects every one to believe just as he does, and he is ready to denounce all as Atheists who do not. In His view, the Constitution would disfranchise such a person, if thus amended. The result would be either legislative act or a indicial decision describing His attributes. Then it would become necessary for each individual to become connected with some church, in order to be recognized as a citizen, and thus we should have church and State firmly. united, with a proud, corrupt priesthood at the head of all governmental affairs. All the investigations of science will be limited within a prescribed range, and no truth will be accepted not in harmony with our law-established religion. Few indeed of the wise men of our day would favor any such a move; but when it is known that all except bigots are for no other object only that he might have the | deprived of certain privileges, then it will be | Examine it. See advertisement,

which many thanks.

In your fifth article on "Healing Mediumship," you state, and very truly, that "the statuvolist is very sensitive, not only to certain weak points" referred to, "but to the influence of those around them; they also feel that every person affects them either pleasantly or otherwise, and are ever able to judge correctly in regard to them." This is an important fact; and if mediums really understood their powers, they would know that their feeling these influences or not was optional with them. Their feeling them being the result of the reaching-out of their own faculties, often, indeed, independent of their consciousness; but still, their feeling them or not, is under the control of their will, consequently it is always in their power to avoid those which are unpleasant, whether they are the result of fright, spasms, pernicious influences of any kind.

Some mediums are almost always in an unconscious state of statuvolence, even when their eyes are open, and it is such mediums who are so exquisitively sensitive, and so often suffer from external influences, simply because they are more or less in the statuvolic condition. All suffering, therefore, from such causes is their own fault-or rather the fault of their not knowing the true nature of their condition. Such suffering could always be avoided by throwing themselves out of the condition, which a proper effort upon their part would always enable them to accomplish. Your remarks upon the culture of the will, and the practice of the statuvolic art are excellent and ought to be studied by all who desire to avoid the ills that ignorance is heir to.

All involuntary motions or starting and twitching in mediums, could be avoided by throwing the part or parts so affected out of the statuvolic condition. It is only because mediums do . not know the true nature of their condition that these involuntary twitchings occur. Let them prevent the body from going into the state and no twitching will take place, I have noticed these involuntary motions in hundreds who have never been controlled by spirits, and almost all who are in a statuvolic condition do so when they cast their mind from one place to another. Many, indeed, do so upon every mental effort.

Your remarks upon the history of medicine, charms, amulets and patent medicines, etc., are true to the very letter; and I agree perfectly with Magendie in his remarks, that faith has more to do in effecting cures than medicines; and as the mind is properly directed or not, especially when the person is in a statuvolic condition will the results be favorable or otherwise.

The idea, therefore, that there is a power outside of the will of the subject, I am satisfied cannot be demonstrated, and the laying-on of hands like the systems of medicine, will only be successful in proportion to the confidence the act can inspire.

From what you have lately experienced you cannot rank or class yourself with those who believe that they have power over any one, or who would be confounded because intelligence is required before it can be imparted.

Many things look like gold that are far from possessing its qualities; so magnetism and the laying on of hands may seem to effect cures, when it is the mind of the subject that does the work. But the world will progress, ignorance to the contrary, notwithstanding.

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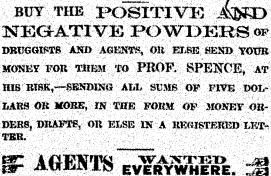
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BY..... E. V. WILSON.

An Appeal to my Friends.

Brothers and sisters, the fire-god and wind-god formed a co-partnesship, and burned to death the physical bodies of my sister-in-law; Mrs. Matilda Eames, and her only son, Lucien, and one of her daughters, at Birch Creek Settlement, Menominee Co., Mich., on the night of the 9th of October last: also burned the body and face of her husband to such an extent that he will not be able to help himself for many months. There are two little girls left houseless, homeless, penniless,-all gone, not a garment to wear, and there are several thousand others at Menominec, Peshtigo, and Oconto, Wisconsin and Michigan, in the same condition. I have ordered a house furnished, and provisions for the winter, with all necessary to make one of the families comfortable. I have supported two orphans for the last year. The addition of this family to mine make a heavy burden for me to carry, together with other charitles I wish to confer. I am not rich; I am not a beggar; I am poor; I am a worker. I have friends and enemies. I am no man's or woman's enemy.

The girls are fifteen and twelve years old respectively. It would be hard to separate them from their father in this, his hour of trial and their corrow. I should want my children with me, if I wore in Mr. Eames' place, and I believe in doing unto others as I would that others should do unto me; hence my course in regard to him. He is not a Spiritualist, but he is a man and a brother. Will eny of my friends donate him and his two daughters clothing of any kind, or money. We do not want provision. We have enough of that. Send by express, prepaid, to L ombard, Du Page Co., Ill., care of Mrs. Mary Ellen Wilson. We shall have them with us at Lombard by the time this reaches your eyes,-having already ordered their removal. I will thankfully receive from my friends such

donations as they feel warranted in giving me where I am lecturing. Brothers and sisters, if ever I was under the di-

rection of angels to do an act of charity, or give a communication from spirit-life, I am now. Do you believe me?

Sarah Somers, of McHenry Co., Ill.; Hannah Gould, of Beaver Dam, Wis., and Prof. J. E. Hendricks, of Des Moines, Iowa, have each donated five dollars. D. S. Michlier, Des Moines, Iowa, one dollar.

This act to Mr. Eames will cost me at least three hundred dollars before he is able to help himself, if he ever is.

Let us help each other.

.. Our Second Visit to Minnesota

SEPERITY . Saturday, Sept. End, we find 'ourself comfortably settled in the pleasant and happy home of Brother Donelly, a Spiritualist indeed, surrounded with all earthly comforts, a bountiful almoner in our cause. Brother Donelly stands not alone in Spiritualism in this city.

Lake City is one of the prettiest towns in Minne-tains two thousand six hundred and eight inhabitents; a favorite resort for tourists and pleasure seekers,-situated about midway, and on the West shore of Lake Pepin. It is one of the most active and enterprising towns on the Upper Mississippi, and contains in all, over one hundred business houses. We lectured here four times and held two scances, during Saturday, Sunday and Monday, the 2nd, 3rd, and 4th of September. Brother Jamieson has held two or three discussions here, and lectured several times, doing much good, and would do more if he would drop his lecture on dark circles and physical mediums. It is difficult to have people believe us in our manifestations when we condemn others. Brother Jamieson is a good worker, and I fully believe in his influences,-so do I in Mrs. Ferris, the Davenports, Read and Bastian; but how shall we believe Brother Jamieson when under "Big Indian" influence, he whoops, runs over the prairie in the night, or sleeps on a sheep skin for a bearskin. and then condemns all other physical mediums? We gave many fine tests in Lake City, one of which we will relate in brief. To a lady and gentleman we said-to the lady first: "Madam, we see you at sixteen years of age, standing at the forks of a road, between two conflicting elements. You leave the right hand, and take the left hand road. For six years there is joy, happiness and peace. Then comes confusion and shipwreck. At twenty-five years of age, there is another and great change, influencing all your life, from then until now. To-day your life has in many senses been a failure, and through your own acts," We then turned to the man, saying: "Sir, your life has been marked with wonderful changes. Your fiftcenth, pinetcenth, twenty-second, twenty-fifth, twenty-seventh and thirtieth years are all important in your life-record. Your influences are from all parts of the world. You too, have been a failure through causes superinduced by yourself. Your opportunities have been more than ordinary."

We expect to be in Fort Dodge on the evenings of Monday, Tuesday, Wednesday, and Thursday, Dec. 11th, 12th, 13th, and 14th, for four lectures. Brother G. H. Henry will arrange according to our letter of the 8th of Nov., or the one to Mrs Swain of

the 12th ult. We will be in Winnebago City, Minn., on Friday, Saturday, and Sunday,-four lectures. Dec. 15th, 16th, and 17th, as per our letter to J. B. Castleton, of the 29rd ult.

We will lecture in Mankato, Minnesota, on the evenings of Dec., 19th, 20th, 21st, 22nd, 23rd, and twice on Sunday morning and evening, the 24th,seven lectures.

We will speak in Eyota, Minn., on Monday, Tuesday, Wednesday, and Thursday evenings, Dec. 25th. 26th, 27th, and 28th.

We will eat dinner at home on New Years day, 1879, for the first time since 1865.

We will speak in Philadelphia the Sundays, and on Monday evenings of Jan. 1872. Please remember the RELIGIO-PHILOSOPHICAL JOURNAL.

(CONCLUDED FROM FIRST PAGE.)

periences in the darkened room were in all material respects the same as at the former sitting. When the lamp was lit, the spirits were prompt in putting in their appearance. Several strange faces were presented, some male and others female. but none that were recognized. Finally a face appeared that resembled the goldspectacled ghost of the morning sitting, though without the spectacles. He was pressed to give his name, and finally responded in a clear, bold tone, "Paine." This left the company as much in a quandary as ever, and the desire was expressed for his given name. Was it Tom Paine, or what Paine was it? The ghost evaded the question, but continued to play hide-and-seek from behind the curtain, occasionally as he showed himself indulging in some fancied witticism. At length, as the company persisted in knowing his full name, he changed his base and announced it as "Solomon Saul Josephus."

SPIRITUAL WIT.

One of the New York ladies, who had evidently come hoping to see and communicate with a departed friend of the masculine fraternity, persisted in her inquiries if such a spirit was present, and urgently requesting that he would show himself. The witty ghost, Solomon Saul Josephus, however, persisted in monopolizing the stage and time, and in reply to the lady's inquiries, kindly told her that she had male friends enough without calling for others from the spirit world. One of the gentlemen present wanted to get some information about a female spirit, but was told that he ran too much after the women. These and similar brilliant and profound observations occupied the time of the spirit for over half an hour, when he withdrew, and the performance was concluded.

The reporter remained for another day, and had other interviews, but none of a more satisfactory nature, nor which need be particularly described. He then left the village, and was gone four days, when he returned unexpectedly on a morning train, and proceeded at once to the spiritual resort, determined to prosecute the investigation until he should be able to explode the humbug. He found an entirely new company waiting at the house, and a circle was at once formed. In this circle was a gentleman from Syracuse, and, judging from his conversation, evidently an official of some sort. When the show commenced, a face was presented that was entirely different from any the reporter had previously seen. This face the Syraeuse genfleman recognized as that of a man named Butler,

then entered the cabinet and the show began, unfolding the

MOST REMARKABLE AND STARTIANG PROGRAMME

the reporter had yet witnessed. First of all, the face of a middle-aged man-a new facewas presented. This was followed by a hand. apparently grasping something, and moving back and forth across the opening. While this pantomime was enacting the medium announced from within the cabinet that she could discern something bright in the spirit's hand, and that he was drawing it across his throat. On closer inspection this was seen to be the case, the man or spirit was apparently cutting his throat. The question was then asked, who of the company had lost a friend by suicide? but no one responded. While en-deavoring to find out for which particular one of the witnesses this manifestation was intended, a hand was thrust out and with extended finger, pointing in the direction of the reporter and the gentleman who accompanied him. As the Moravia gentleman seemed most clearly indicated, the company unanimously decided that it must mean him. In order to be certain he asked the question if this exhibition was intended for him. In response the hand reap-

peared and pointed directly at the reporter. "Is this pantomime for my edification?" the reporter asked.

Thereupon a great muscular arm was thrust out, away up to the shoulder, and with clench ed fist gave three powerful blows on the partition above the opening. This was an unmistakeable arm, one of unusual length even for a man. It was clad in white, the material being gathered at the wrist into a narrow band which was buttoned or otherwise fastened.

"Is the tragedy you are representing one in which I am interested?" asked the reporter, anxious to solve the riddle. In reply a hand appeared and waved an affirmative answer.

"Does it relate to any relative of mine?" A negative reply was received by the same means.

"Does it relate to any friend of mine?"

The negative reply was repeated. "Is it an affair in which I have been professionally interested?"

The same hand waved an affirmative. "Has it anything to do with

THE NATHAN MURDER?"

A negative reply was received. "Has it any connection with the Alice Bowlsby case?"

Another negative reply.

" Is it the case of a male or female?" Here the reporter was reminded by the Spiritualists present that if he asked a double question the spirits could not answer it. He then modified his question.

'Does the manifestation relate to a man?" A negative reply. "Then it must be a female?"

At this a delicate hand appeared, holding a handkerehief of surprising whiteness, and with every indication of gladness, portrayed by the rapid and emphatic manner in which she waved the signal, replied affirmatively.

The reporter asked for further information. confessing his inability to imagine what the pantomime meant. Some little delay ensued, which Mr. Keeler said was caused by the spirits preparing to explain the matter more clearly. Pretty soon the curtain rose again, and the upper part of an arm, torn off at the shoulder. was thrust out. This was followed by an un-distinguishable object shown within the opening, but which, by particular request, was afterward brought more into the light, and proved to be a portion of a female bust, with a mangled and bleeding shoulder, and the arm missing. Again the curtain rose and fell, when a corpse, arrayed in a shroud of almost shining whiteness, lying upon its back, and seemingly borne upon a litter, was passed several times before the opening. It was to the eye of the beholder

RALPH WALDO EMERSON.

On next Monday evening, Nov. 37, Chicago will be fav. ored with a lecture from one of the deepest thinkers of

he present age. Mr. Emerson will lecture under the arepices of the Star Lecture Course, at the Michigan Ave. Free Library, faking for his subject "Nature and Art." Theuame of the lecturer will be sufficient to draw out a crowled house. The price of admission is only 50 cents; reserved seats, 75 cents. Course tickets, for four lectures, \$1.50. Rev. John Lord, Mark Twain, and Elizabeth Cady Stanton vill lecture on succeeding Monday evenings.

"God in the Constitution."

The article from the pen of D. W. Hull, on the above subject, is well worthy of a careful perusal. He has handled the subject in a most able manner.

THE last work by Robert Dale Owen, "The Debatable Land between this World and the Next," is destined to create a great sensation among all liberal minds. It is full of incidents illustrative of the beauties of our philosophy.

REPLY TO INQUIRIES.-We do not acknowledge ordinary receipts of subscriptions, in the JOURNAL, only extraordinary donations which are credited to the Widows' and Orphans' Fund. All other receipts for the Journan will appear when we get the mailing galleys set up anew.

MRS. A. H. ROBINSON, the healing and business medium, can be found at her residence, 148 Fourth Avenue, Chicago.

Hon. J. W. Edmonds.

The above-named brother has kindly donated one hundred copies of his tracts to this House, for which we tender our thanks, and place the same to the credit of the Widows and Orphans Fund; and that class will receive the same free on application by letter or in person.

F. L. Thayer, the Medium.

Bro. Thayer, the physical medium, informs us that his old band of spirits had returned. and that he would soon be before the public again.

Sunday Services.

LECTURE at 10:30 A. M., and 7:30 P. M., by Mrs. Mattie Hulet Parry, at the Hall N. W. corner of Randolph and Jefferson streets. Children's Progressive Lyceum meets at 12 M.

THE BANG'S CHILDREN hold seance regularly each Monday, Wednesday, and Friday evening.

LITERARY NOTICES.

The Lady's Own Magazine, Edited by Mrs. M. Cora and, of Indianapolis, is becoming onite

of large experience and great merit. In this work he treats of the philosophy of mind, as demonstrated by practical experiments during the last twenty years.

No work has ever been published which so thoroughly demonstrates many popular theories to be unfounded and fallacions, and at the same time gives a rational theory for phenomens manifested.

Dr. Fahnestock is a thorough believer in spirit communion, and teaches in this work the modus operandi to a demonstration.

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AP. I. Historical Survey.—Mesmer not the discoverer of the state.—His theory of it.—Its examination by the French commissioners.—Their conclusions.—The CHAP. I. author's remarks.

CHAP, II. Of the causes which have retarded the progress of the science.

CHAR. III. Of the conditions necessary for the produc-tion of the somnambulic state, with instructions how to enter it, etc. 1st, of the instructor, or "operator;" 2d, of the patient; 3d, instructions; 4th, of the sensa-tions experienced by those who enter this state; 5th, of their awaking.

CHAP. IV. Theory of this state.

CHAP. v. Of the somnambulic proper sleep.-Of a partial state of Artificial Somnambu

CHAP. VI. Phreno-Somnambulism.

CHAP, VII, Of the senses .- Motion, or the power to move.

CHAP. VIII. Of the functions of the faculties. 1st, Consciousness; 2d, Attention; 3d, Perception; 4th, Mem-ory; 5th, Association; 6th and 7th, Likes and Dis-likes; 8th, Judgment; 9th, Imagination; 10th, Will.

CHAP, IX. Of the peculiar functions of perception in the different faculties while in a natural state. 1st, of the peculiar functions of perception when in a state of Artificial Sommambulism; 2d, The functions considered when in a state of Artificial Sommambulism; 1st, Consciousness; 2d, Attention; 3d, Percep-tion; 4th, Memory; 5th, Association; 6th and 7th, Likes and Dislikes; 8th, Judgment; 9th, Imagination; 10th. Will.

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CHAP. XII. Transposition of the senses.

CHAP. XIII. Natural sleep.

CHAP, XIV. Natural Somnambulism.-Trance.

Спар. xv. Of Intuition.

Спар. XVI. Presentiment or foreknowledge.

CHAP. XVII. Ist, of interior prevision; 2d, of exterior prevision; 3d, Prophetic dreams; 4th, Witchcraft.

CHAP. XVIII. Sympathy. - Clairvoyance. - Olsirvoyance at a distance

CHAP. XIX. Of the sense of hearing.

CHAP. XX. Of the senses of smell and taste.

CHAP. XXI. Of the sense of feeling.

CHAP. XXII. Of the sense of motion.-Of their physical strength

CHAP, XXIII. Of the influence of Artificial Somnambu-lism upon the system. 1st, of its influence upon a healthy subject; 2d, of its influence upon diseased subjects.

CHAP. XXIV. Artificial Somnambulism considered as a therapeutic agent. CHAP. XXV. Of the kinds of disease cured while in this

AP. XXV. Of the kinds of disease cured while in this state. 1st, Chorea, or St. Vitus' Dance: 2d, Epilepsy; 3d, Dyspepsia; 4th, Internittent Fever; 5th, Fever; 6th, Case; 7th, Inflammatory Rheumatism; 8th, Chronic Rheumatism; 9th, Hysteria; 10th, Melancholy from unrequited love; 11th, Case; 12th, Case; 19th, Case; 14th, Contraction of the mascles of the fingers; 4th, Cased thermit fifth (Case) 17th (Case) 15th, Scarlet Fever; 16th, Case; 17th.; Case.

CHAP, XXVI. Surgical operations.

NOVEMBER 25, 1871.

NEW AND REVISED EDITION. Artificial Somnambulism. BT WM. BAKER PAHNESTOCK, M.B. The author of the above-named book is a philosopher

New Advertisements.

We then took up each date in detail, giving minute descriptions of events , and parties. Turning to them, we said :

"All this is from the spirit of a man who was your watchful friend and well-wisher. He died suddenly,"

We then gave a full description of the man, and the initials of his name. The spirit then turned to her and spoke words of severe advice. This test produced a great excitement, and most marked influence. The lady was led away by her friend. It was every word true.

We gave one hundred and sixty-five tests in Lake City; one hundred and forty fully identified on the spot. We had a fine dinner of speckled trout presented us by Brother Myers, a good Spiritualist, and like Peter, a good fisherman.

After we left, we learned that Brother Jamieson had a discussion on hand, of considerable importance.

Lake City is a live town, and full of Spiritnalists.

E. V. Wilson's Appointments for Dec. ,1871

We will lecture in Eddyville, Iowa, on Friday, Saturday evenings and Sunday morning and evenmg, Dec. 1st, 2nd, and 3rd,-four lectures,

We will lecture in Maysville, Iowa, five miles from Center Point, and ten miles from Vinton, on Monday, Tuesday, Wednesday and Thursday evenings,-Dec. 4th, 5th, 6th, and 7th-four lectures.

Will speak in Strawberry Point on Friday and Saturday evenings, and Sunday, A. M., and in the evening,-four lectures, Dec. 8th, 9th, and 10th.

WHO HAD BEEN MURDERED

a few weeks previously in that city. To make the recognition complete, the Syracuse gentle-man asked the apparition to show the side of his head. The side view was given, disclosing a horrid gash on and back of the temple, from which the blood was apparently streaming. This was considered satisfactory evidence of identity, the Syracusan pronouncing the wound precisely such a one as Butler had received. The ghost was then asked by the gentleman if the party in arrest was the murderer. The murdered ghost promptly responded, "Yes; held on to the d

hold on to the d—d louse." After this, the face of a very pretty girl ap-peared; but as it was not recognized, it was withdrawn. Then appeared a most lovely though strangely sad female face, apparently of a lady just verging on womanhood. The features were all fully developed and were ex-quisitely beautiful. The eyes were large and lustrous; the nose a full Grecian; the mouth symmetrical and tempting. The complexion was not that of a corpse, though it was wondrously clear, while the whole expression of the face was one of extreme sadness. The apparition excited the liveliest sensations among the beholders, and all leaned forward to inspect it closer. It appeared several times, at each appearance coming further into the light, until all had satisfied themselves of the reality of the vision. Then it was asked to give its name. The lips moved as if attempting to pronounce a name, but no sound came from them. Again and again it appeared, at each appearance, renewing the effort to speak. Finally a whisper was heard, and all ears were bent to catch it. The whisper was repeated a little louder, and finally so loud that all heard it distinctly and understood it alike. It was a name familiar to the reporter, and sacred to him, though the face was certainly not familiar, and, though not wholly dissimilar, would

ANOTHER SEANCE.

not be that of the lady named.

On the following morning the reporter took a resident of the village with him to witness the manifestations. This gentleman had lived a number of years in Moravia, and knew all the inhabitants; but he was not a believer in Spiritualism, and had never visited this house. He was invited in order that if there was any deception practiced, and these were real faces, as they seemed to be, he might detect them. A circle was duly formed, and remained in waiting two hours; but the ghosts obstinately refused to appear, and an adjournment was finally forced upon the company by fatigue. Mr. Keeler seemed greatly mortified at this failure, the more so because of the presence of the village gentleman, whom he urged to come again in the afternoon. The reporter felt persuaded that he had now found a clue to the mystery, and went away with his companion. But in the afternoon they concluded to try it once more, and renewed the call. The circle was formed as in the morning. During the usual performance in the darkened room a male voice appeared directly in the midst of the company, speaking in the German tongue. Nobody present understood German, and therefore the communication was unintelligible. It was then explained by Mr. Keeler that Dr. North, who was present the previous week, had held a long conversation with this or some other Teutonic ghost. Again the voice appeared and repeated his unintelligible message, but as he got no response after due waiting he seemed to get impatient, and found a more satisfied audience when he suddenly broke out with the words, Strike a light!"

The light was struck with surprising quickness, but the ghost had vanished. The medium

THE CORPSE OF A YOUNG LADY

of small figure. The features could not be seen with sufficient distinctness to be described. This display seemed to terminate the pantomimic tragedy enacted for the benefit of the reporter, and left him as much mystified as ever. Several faces were subsequently shown, at one time two together. There were also four hands shown at once, three full sized, with fingers moving, coming up from below, and the fourth, that of a child, coming down from above. Finally a fifth hand, with the middle finger lacking, was shown, and the performance was ended.

When the door was opened to let the medium out from the cabinet, the reporter stood ready, with lamp in hand, to enter. He noticed that Mrs. Andrews was dressed very plainly, with a tight-fitting waist, and a skirt without-hoops, hanging rather closely to her person. He could, of course, make no more searching examination of her. Within the cabinet nothing could be discovered but the chair in which the medium had sat, and the tin speaking trumpet. The fastenings to the windows were perfect and secure.

NO TRAP DOORS

could be discovered anywhere. The paper pasted over the cracks in the board partition was torn off in search of concealed wires, but none could be found. It thus became manifest that, if deception was practiced, the medium performed it without the aid of accomplices. And if she practiced this deception, how could she conceal about her person all the masks, arms, hands, and other paraphernalia essential to the varied performance that had just been witnessed?

The reporter was reluctantly compelled to confess himself baffled, and came away unsatisfied.

A Name Forgotten, and a Letter Mislaid.

The Quaker Brother who sent us fifteen dollars, will take notice that his letter, by accident, was mislaid before being entered upon our books and his name and post-office address is not known; the money was equally divided-five dollars was placed to the credit of the Widow's and Orphan's Fund-five was sent to Mrs. Lou Kimball, editor Lyceum Banner, and five to Col. D. M. Fox, editor of Present Age.

Will the brother advise us of his address.

NOTICE.-Any one who has sent any sum of money which properly should be credited to the. Widow's and Orphan's Fund, but which does not appear there, will oblige by advising us of that fact.

It may be, in the general confusion, that we have failed to make such credits in some cases. We wish to do so in all cases. Many letters came while we were absent in New York, and mistakes of the kind referred to may have occurred, which we shall be most happy to correct.

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Witness: J. R. FRANCIS, Chicago, Ill., Oct. 21st, 1871.

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