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

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# CHICAGO, DECEMBER 16, 1871.

VOL. XI.-NO. 13.

# Original Loetry.

Written for the Religio-Philosophical Journal. ASSURANCE.

"When you claim immortality for, and conscious com-munion with, all forms of life, I fear, my dear friend, for your reason."—A Gorrespondent.

And so you fear my little brain May be in tension overwrought With baseless and transcendent thought,-With abstract speculations vain,-

My kind but anxious friend, because The sea breeze of the inner sphere Eath wafted to my eager ear Some murmurs from the world called Cause. That thrill my soul with such sweet bliss

My brightest dreams of future rest, In spheres with God's full presence blest, I wake to find fulfilled in this.

And fully wakened from my sleep, Feeling no drowsiness remain. Within my rested heart and brain. Silence I cannot wholly keep.

Because the sweeping tidal wave That down the vanished eld did roll, Awakening my dreaming soul, Submerged my cradle with my grave,

And left me on a mountain brow. Whence my enraptured eye can see The Past as far as the To Br. Around the centrestantial Now.

Oh, friend, the danger to the brain Is not so great in scaling heights. And drinking of new-born delights. As in our wrenching at the chain;

And for thy peace, believe, my friend, There's nothing in what bird, or tree, Or flower, or worm are telling me Of life, that can to madness tend.

They teach no faster than I seek-- They answer only what I ask; Our sweet communion is no task-T is simple language that they speak.

They whisper me with fragrant breath. And joyous warblings of the heart. That they are of my soul a part,-

That ours would be All Being's death. They 've taught me that the thine and mine Are of one life so many parts,-One heart expressing countless hearts.

With nothing more or less divine. That evermore we shall forget-That evermore we shall recall; Since all is one, and one is all,

Change all in all cannot regret. They never seek to tell me why Being is being, laws are laws, Or find the cause of the First Causs-

Perhaps they know no more than I. They may enfold in many a cell Of soul and brain unuttered thought They deem I should not yet be taught,-

If so, no doubt they 've reasoned well. Good night, dear friend! Upon thy brow May sleep her purest kisses leave, And thy o'er-anxious mind relieve-

Mine never was more sane than now. I would not mar one needful rest; Let those asleep asleep remain. Each in his time will wake again:

Some windows open to the west.

From the Medium and Daybreak. THE INNER LIFE.

# Questions and Answers.

[A scance is held every Friday evening, at eight o'clock, at the office of the Medium; J. J. Morse, trance medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

(The questions were answered by Tien-Sien-Tie, the Guide of the Medium.)

September 29. Q. Will you make some remarks upon the nature of dreams, and upon the causes of dreaming?-A. An explanation of dreaming involves a consideration of the philosophy of sleep. Two conditions of the body, which are of different kinds, should exist entirely distinct and separate. One form of action should not interfere with another nor intrude upon it. Sleep is rest, necessitated by the exhaustion which the body sustains while awake. Sleep is necessary that the magnetic energies may be enabled to recuperate themselves; and when this has taken place, the person wakes refreshed and strengthened. This condition of rest. when it is normal and healthy, should be a perfect blank as respects all forms of mental and bodily action. The avenues of sensation are entirely closed; the spirit retires within its own soul-sphere for the time. When diseased or inharmonious conditions exist in the organism, some parts of the brain are kept in a state of excitement when the whole of it should be wrapt up in sleep, and these parts operating upon the previous mental experiences of the dreamer, or imaginary scenes derived therefrom, produces dreams of the lower order. Another kind of dream is more like clairvoyance-a partial awakening of the spiritual faculties. Yet it is abnormal, and is caused by some irritant operating upon the brain. It may be some thought, some mental sensation which

excites those brain organs conducive to the exercise of this same clairvoyant power. Such a dream occasions the sleeper to experience lassitude and weariness upon awakening, instead of refreshing rest. Another class of dreams is that which agitates the mind of the dreamer by impressions of fear, terror, horror, danger, &c. In such instances, sometimes the misery and distress of an age will be crowded into a few brief moments. Such painful experiences are preventible and entirely under the control of humanity. The false conditions in which society exists, especially in regard to dietetics, explains the cause of these horrible dreams. If the central point of the vital system be out of order, it must be expected that the sensations sent therefrom to the brain will be of a bind similar to the disorder experienced. be of a kind similar to the disorder experienced. In such cases the lower portions of the brain being in sympathy with the abnormal condition of the viscera, those basilar brain organs are excited to action, and the lowest form of mental phenomena is the result. There is yet another kind of dream, which is prophetic. These occur when the whole consciousness of the spiritual nature of the dreamer is aroused, and the future, with its varied occurrences, becomes clear to the seer. This is in reality a spiritual condition, equivalent to the higher forms of clairvoyance. This state may result from two distinct causes; firstly, a prophetic result may accrue from the freed spirit of the dreamer, making an individual inspection of the subiect about which he dreams; secondly, an attendant spirit may operate upon the spiritual faculties of the sleeper so as to awaken them, and then pass before him a panorama of events which constitute the prophecy. This form of dreaming, like the others named, is abnormal.

Q. What becomes of the spirit during sleep? The spirit withdraws itself from the external organism and lives in its own sphere while the body rests. In other cases the inteligent principle passes away into other spheres and such spirits are often seen by the inhabitants of the spirit-world, wending their way to the various societies with which they have an affinity. They are known by spirits to be connected with earth-life, from the fact that a silver cord is seen to be attached to them which connects the spirit with the body left asleep on earth. If this cord becomes too much attenuated and is snapped asunder, no power in heaven or on earth can reunite it. The rupture of this cord is sometimes the cause of sudden and mysterious deaths, which all the experience and skill of medical men cannot discover, and consequently it is frequently put down to heartdisease or to some other supposed organic ailment. But such deaths often occur in this way: While the body is asleep, the spirit wanders into the spirit-world; and curiosity or some other excitement may induce it to go so far that it becomes fatigued, and in its efforts to sustain itself a strain is made upon the cord, which becomes attenuated and breaks. This may be called spiritual suicide. Such a result may also arise from the sleeper being abruptly awakened in such a manner as to frighten him: You should, at all times, be very careful as to

how you awaken a sleeping person.

Q. How is the vital action kept up in the body when the spirit is absent ?- A. There are two classes of being or existence, namely, substance, known as the various modes of matter; and pure intelligence, similar to the intelligential principle in man. Matter has a life of its own, which sustains itself by peculiar laws. These principles of matter operate in the body of man, and the positive action of the brain for the time being sustains the performance of the vital functions. When life ceases, however, atomic action asserts itself, and the body is dissolved into its primitive elements.

After answering questions on Mesmerism, the laws of health were referred to, when the spirit observed that taking food when the body required it, and avoiding all unnecessary substances, was the first condition of health. The use of tobacco, alcoholics and all such substances was quite inadmissible.

## THE DEATH OF THE STROLLING PLAYER.

Our humorous friend, on a former occasion, gave some particulars of his passing away from this earth, and, in reply to certain questions from a visitor, he referred to it again. He has repeatedly stated that he died from starvation, in respect to which he suggested the following proverbial phrase: "The poor man's want is the rich man's shame." He gave a humorous description of his physical and spiritual personality, and of his first experiences in spiritlife. As the conditions were not favorable, this information was not given so as to satisfy the narrator, but he promises to repeat it. A visitor insisted on leaving before the seance ended, and a stranger spirit who was in attendance, could not be introduced.

# October 13.

On assuming control, the spirit desired to make a public statement respecting the proceedings on Sunday evening last at Mr. Cogman's. The spirit wished to express his sincere thanks to those then assembled for the kind aid they afforded to an aged brother.

Q. A. J. Davis describes the spheres as concentric with the univercoelum; Mrs. Hardinge represents them as being concentric with this earth, and I presume each planet has its spheres in like manner. If there are these two sets of spheres, what class of spirits are they inhabited by ?—A. The two statements are perfectly true, yet separately considered, may mislead inquirers. Each planet has its belts and zones of spiritual existence. There is also a great zone surrounding these various planetary groups, to which spirits pass when they have progressed sufficiently in the probationary spheres pertaining to the various planets. Such exalted spirits have no connection whatever with material existence; and

when they desire to communicate with earth, they have to employ spirits in an intermediate condition as mediums for the transmission of their thoughts.

Q. Is Swedenborg's description of the Hells in accordance with truth ?-A. His descriptions were in accordance with the truth as received by him, but not as by us. It is true the Hells exist, but they are not eternal. They are simply states in which discord and unhappiness prevail—where memory, conscience, and undevelopment constitute a state in the lower spiritual spheres. In these societies the falsities and fantasies of a perverted imagination constitute the phenomena of existence. These are Hell, as we understand the word. Souls pass out of this darkness gradually into

Q. VIow are spiritual bodies nourished? Are discitive and reproductive organs required.—A. One fact is overlooked in the spiritual life of earth's inhabitants, namely, that the spiritual body grows from the material body, and is its counterpart in every respect. Hence, all the functions are carried into spirit-life in a spiritualised condition. There are in the spirit-world various stages of development. The more gross cannot think of existence apart from the forms and circumstances that appeal to the senses, and with them all the conditions of earth-life are reproduced. must also remember that the spirit-world is a counterpart of this world, where all the products are repeated in a higher form of development; hence, fruits are grown and become the food of those who are on the plane of development to require them. Those who are more elevated above the aromas and the divine life that surround them.

Q: Are those fruits grown spontaneously, or are they the result of cultivation ?-A. They are spontaneous productions; yet there are spirits who love horticultural operations; and hev engage therein, as it brings them nearerto their Father, God, and is a means of procress to them. By such operations they gain information of a scientific character, and hence are led to know more of God and his

Q. Can spirits from other planets communicate with the inhabitants of earth ?—A. Yes, if they are on a similar plane of development.

## THE STROLLING PLAYER

In a long address, showed that science exploded all the religious evidences of immortality, and that the spiritual phenomena were a necessity of man's present stage of intellectual progress.

## WILLIAM PAWLEY.

The medium was quietly controlled, and sat erect, slightly leaning forward. His body seemed longer than usual. He spoke in a quiet self-controlled voice:—"Mr. Chairman; It is with great pleasure that I take this oppor tunity of communicating with those on the mortal plane. The cause of my gratitude is that I was a Spiritualist before my departure from earth-life. The principles I gleaned from Spiritualism were of great assistance to me in unravelling the tangled questions of life and clearing away theological obstacles. Spiritualism was a blessing to me in many respects. It took away sorrow at the death of friends. I do not chide the exhibition of sorrow, as I now have a continuation of the love I received when on earth. I come back to say that my principles were true. I have long tried to find an opportunity of coming back, but was unsuccessful till now. My name is William

Pawley; died in January, 1871, at Dalston."

Mr. Pawley was one of our most valued friends, and his communication and the manner in which he gave it are highly characteristic of him. The blessings of Spiritualism may be seen not only in our deceased friend's experience, but also in the loved ones he has left behind on the earth-plane. It is one of our prayers for humanity that every family may have such a comforter as Spiritualism sup-

## November 17th.

Q. In No. 24 of the Medium and Daybreak the following question was answered by Tein-Sien-Tie:—"I understand that human beings, on entering the spirit-world, do not attain to perfection at once, but gradually progress from the point where they leave off at death. If so, would not a bad man, after death, continue to act wrongly, and so disturb the harmony of the spirit-world?" Answer: No creature goes back or progresses in the inverse ratio. Error belongs to the flesh. A spirit may be an infant in knowledge, and, encumbered with the memory of his earth-life, remain for a time the subject of those memories. But the cause has ceased, and the man ultimately becomes free." In the last number appear the following question and answer:—Do spirits grow worse after leaving this earth?" Answer: "Yes, there is a progressive development of evil; and here we have a fact that we are continually urging upon our hearers. A child is born, in what conditions? Possibly in a very hotbed of vice, and contains within it the vices of ages; hence it happens that before the soul becomes happy, it passes through ages of misery." Do not the answers of the two questions contradict each other? If not, how are we to understand them?—A. The answers apparently contradict each other, yet. if we view them properly, we shall see that each contains the answer to the At death, the causes of evil have other. ceased, but the evil itself remains in the nature. and may take long periods to eradicate; and it is during this working out that vice is manifested and misery endured. Hence, both answers are substantially true, and each supports the other.

Q. How is it that open communication between the two worlds, as it is now, was not possible at an earlier period than the present, I philosophy, all concerned would get on better. I fellow-men. -Plato.

seeing what a boon it would have been to dwellers upon earth. Lord Byron, for instance, used to say, that if only one single departed person would come back and tell him ie was alive, it would have enabled him to believe in immortality. Why was he denied so reasonable a request?—A. Methinks our correspondent possesses but slight aquaintance with the subject, or he would know that the spiritual history of humanity is as old as man himself. There have, however, been eras or periods of spiritual development, and between these points there have been periods of spiritual sterility, in which few or no important manifestations of the spiritual element have taken place. Thus he (Lord Byron) may have been placed in the same category as thousands of others who continually reiterated the same query, and we may say of them, they would not believe even though one returned from the dead. For man is surrounded with so many crude notions and ideas, that he has to live out of all preconceived notions before he can attain to the pure truth.

#### Spiritualism in England.

MR. MORSE'S SOIREE.

We should rather say the spirits' soirce, for they originated the idea of holding it, and the announcement excited so much interest that the rooms of the Progressive Library were crowded to suffocation on Friday last, and many had to be turned away, there being no chance for them to have a peep at the proceed-The refreshments were admirably arranged, and apparently, every visitor was comfortably and sociably suppled with a sub-stantial and elegant tea. The company com-prised deputations from the various sub-centres of Spiritualism in London. St. John's Wood and Kilburn were well represented: Pimlico, Paddington, and other districts also sent their contingents.

After some music from Mr. Hicks, the proceedings commenced, at eight o'clock, by Mr. Burns making a statement as to the objects of the meeting. He commended Mr. Morse for the manner in which he esteemed the qualifications of other mediums, which was amply testified to by the fact that quite a number were present by his express invitation.

Signor Damiani was first called upon, and, in the course of a short speech, deprecated the tendency on the part of some mediums to run all others down. He gave some instances of injury that had resulted from this habit. He congratulated Mr. Morse, on the success which had attended his mediumship, and wished him many returns of the anniversary they had met to celebrate

Mr. Hicks sang, "I cannot Sing the Old

Mr. Cogman, as Mr. Morse's spiritual father was desired to say a few words. He said he had a very large family of children, and Mr. Morse became one of them some years ago. He had visited Mr. Cogman's circle out of curiosity, and was immediately influenced, conducting himself in an energetic manner. This was shortly after Mr. Herne had been developed at the same circle. In the first instance, Mr. Morse had contented himself by exhibiting considerable noise and restlessness: but now his mediumship was of a very different kind. The speaker recommended patience and care with all new mediums. The manifestations might be undesirable and even offensive at first, but afterwards the results might be exceedingly valuable and instructive. In the developing he did not touch the sitters, but allowed them to develope themselves spontaneously. He could give no explanation as to why so many mediums were operated upon at his circle. He took no trouble in the matter. For eight years he had held circles regularly, and for three years every night in the week excepting Saturday. During that time his house had been crowded with visitors, and many mediums had been developed, some particulars respecting which he gave to the meet-

ing.

Mr. Morse now spoke in his normal condition, and said it was the first speech he had ever had the pleasure of giving under such circumstances. He expressed much pleasure in seeing so many assembled on that occasion. That was the second anniversary of the series of weekly meetings held by him in that room. On looking back he had nothing to regret, but much to be grateful for. All that he possessed mentally had been derived from mediumship. His spirit-friends had led him on from imperceptible beginnings, and brought him many benefits, both of a worldly and intellectual description. He felt that during these two years he had lived many years when the mental progress he had made was taken into account. The large meeting on that occasion indicated the interest taken in his mediumship, but he thought the credit was due to the spirit-friends. He thanked those who attended his circles for their sympathy and encouraging presence. He was impressed that there was yet something to come out of him, which would be good for others and for himself also. He acknowledged the great aid he had received from the spiritual press, for their copious and valuable reports of his mediumship, which had brought him be-fore the world, and thus enhanced his useful-

Mr. Rippon, who was present, favored the company with a beautiful piece of music which electrified all, and pervaded the room with a most enjoyable influence.

Mr. Morse was controlled by his guide, Tein-Sien-Tie, who thanked the company for their attendance, and considered the occasion worthy of recognition. He thought there was too much head and too little heart in modern Spiritualism. If there were more love and less

That meeting had been convened by him and his condjutors for the purpose of promoting more social unity. As to philosophy, that might be got after death, but love should be exercised now, as it was the basis of existence. He had labored to develop the instrument before them, that an opportunity might be provided for the presentation of thoughts from the Spititual world. In doing so, the object of the spirits had been to show man his true nature, physically, mentally, and spirit-ually; that man might know himself, his fellows, and his God. He had endeavored to im-plant in the mind of his hearers such laws and principles as were applicable in the turmoil of life, enabling man to struggle successfully with his circumstances, and thereby attain the ob-

jects of life.

Mr. J. Ashman said he had been cured of palpitation of the heart by Dr. Newman, who told him that, if he tried, he might become a medium for healing. He had done so, and the consequence was that numerous cases had been cured or relieved by him in the streets almost instantaneously."

The "Strolling Player" made some remarks through the medium, Mr. Morse, and conclud-

through the medium, Mr. Morse, and concluded by reciting, in a very telling manner, Mark Antony's speech over the dead body of Cæsar. Mr. Hicks and Mr. Robinson sang, "The Last Rose of Summer." At this stage of the proceedings, it was proposed that Miss Fowler should allow herself to be controlled, and give some tests. She kindly did so, but simultaneously an Indian spirit controlled a lady. ultaneously, an Indian spirit controlled a lady, and began to make some characteristic manifestations. This caused considerable excitement, and interfered with Miss Fowler's proceedings; but we understand that two or three tests were successfully given. The control of Indian spirits are now manifested in another case, which considerably broke up the meeting, some of the visitors, who did not understand such phenomena, being evidently frightened by the playfulness of their Indian brothers: This prevented Mr. Rippon from showing some beautiful paintings he had brought for the occasion, as also from making a short statement respecting his mediumship.

Mr. Burns concluded the meeting by giving a brief explanation of the unusual phenomena which had interrupted the latter part of the proceedings. He said that the Indian was as much our brother as a Londoner, but that, in coming into our society, he was unable to conduct himself as we did; hence the unseemly nature of his actions. There was, however, no danger to be apprehended from these manifestations. Those spirits were neither low nor unruly, but came as guests, and expressed themselves in the way peculiar to their nation. He concluded by observing that perhaps the meeting had received more than it had bargained for; but these latter phenomena were quite as instructive as any, since they showed that the phenomena were genuine, as no person would willingly do so unless some influence outside of themselves compelled it. The proceedings were of a very interesting description throughout, and the audience dispersed very much gratified therewith.-Medium and Daybreak.

# Curious Facts.

Lewenboeck tells us of an insect seen with the microscope, of which twenty-seven millions

would be only equal to a mite. Insects of various kinds may be seen in the

cavities of a grain of sand. Mold is a forest of beautiful trees, with the branches, leaves, flowers, and fruit.

Butterflies are fully feathered. Hairs are hollow tubes.

The surface of our bodies is covered with scales like a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a scale covers five hundred pores Through these narrow openings the sweat forces itself like water through a seive.

The mites make five hundred steps in a Each drop of stagnant water contains a

world of animated beings swimming with nearly as much liberty as the whales do in the Each leaf has a colony of insects grazing

Moral: Have some care as to the air you breathe, the food you eat, and the water you

A PARTY of young Japanese are staying in New York City a few days on their way to England for a five years' course of study. That is the way Japan proposes to rejuvenate.

Most politicians seem to regard the government as a clumsy machine for taking money out of other men's pockets and putting it into their own.

THE mind is more thoroughly under human control than we sometimes realize. We may train it to appreciation of the pure and beautiful, if we will. Thought will bend to determination, as child to parent, in proportion to the labor bestowed for that end.

Life is divided into three terms: that which was, which is; which will be. Let us learn from the past to profit by the present, and from the present to live better in the future.

We worship the promotion of all good, all that is very beautiful, shining, immortal, bright, everything that is good.—Zend Avesta:

Ir is only by labor that thought can be made healthy, and only by thought that labor can be made happy.

Several years of silent inquiry are needful for a man to learn the truth, but fourteen in order to learn how to make it known to his Written for the Religio-Philosophical Journal. A PROTEST.

The American Association.—The New Departure.

BY HUDSON TUTTLE.

The American Association in a manner represents the ideas of American Spiritualists, at least it is supposed so to do, and of course Spiritualists as a body, whether members or not, are held responsible for its actions.' This we may individually ignore, but we know the world at large so believes, and we are compelled to accept the fact. Consequently the true Spiritualists must feel a deep interest in that organization, have its honor and success near his heart, and feel the keenest chagrin at its failure and incompetency.

The idea of the province of this Association generally entertained is, however, erroneous. It in slight measure represents the Spiritualists of America. It cannot be said to do so more than the State Association of New York, Maseachusetts, or Ohio, except as the attendance at its annual meetings is larger. To justify this conclusion we have but to examine its methods of construction. Nominally it is composed of delegates from the state associations, but anyone can become a member, without the right to vote, by the payment of one

These delegates have not the least power delegated to them. They cannot bind their constituents in the slightest measure, and hence, so far as the action of the American Association is representative, it can only be so of those who were present at its conventions, and voted for the measures which expressed their personal convictions. It, is representative of the few score, more or less, delegates. As a delegated body, organized to represent the millions of Spiritualists on this continent, it is the veriest sham the light of day ever shone upon. It, however, stands before the world as the representative of Spiritualism. Delegates have met at the various places of appointment, and gone through the routine of passing resolutions, debates, and endless talking.

At the late Troy convention this body was galvanized into activity. With almost unanimous voice Victoria C. Woodhull was elected president. The day previous to such election, the life of that lady, a rather heated panegyric by Mr. Tilton, was scattered broadcast, as a sort of advertisement, and on election day her name was suddenly sprung on the delegates, who voted, we have charity to believe, without consideration of the great responsibilities they assumed. With that vote the American Association ceased to exist. Instead of the front of Spir-Kualism, it became the subsidiary and ally of the Woman's Suffrage, or Equal Rights, Party, as set forth in and by Victoria C. Woodhull. Her career was plainly set before the convention. The journal she publishes had been read by the delegates; her life, in which it is plainly stated that she is divorced from her husband, and yet lives with him in open defiance of marriage laws, was widely scattered; her discovery of the wonderful clause in the amendment, allowing women to vote, so justly named a farce, had been in every newspaper; she was identified with another cause with which Spiritualism has as muck to do as with the decline and fall of the Roman Empire, yet these delegates assumed the responsibility of her election, and so far as possible allowed her to represent themselves, and Spiritualists, to the world. They virtually endorsed her position by her election.

We mistake the genius of the vast majority of Spiritualists, if they accept this representa-That their united protest has not gone up to the heavens, has been from the suddenness of the blow, and because they did not at once comprehend its bearing. They did not understand how completely the delegates at Troy betrayed their cause to an all-absorbing political issue. Many were pleased with the high-sounding promises and exalted expecta-tions expressed, without examining sufficiently to show to themselves how vain and foolish these really were.

We have not time to examine all the strange assertions, or wild theories suggested in the "message" she has published, while if any proof were needed to show Mrs. Woodhull's ncompetency for the presidential chair, it lone would be sufficient. She mistakes history, mistakes human nature, and goes to the full ength of wild fanaticism. She says:

We will have our rights. (Italies her own.) We will try you just once more. If the very next congress refuses women all the legitimate results of citizenship—if they merely so much as fall by a proper declaratory act to withdraw every obstacle to the most ample exercise of the franchise, then we give here and now deliberate notification of what we will do next. As surely as another year passes from this day, and this right is not fully, frankly, and unequivocally considered, we shall proceed to call another convention expressly to frame a new constitution, and to erect a new gov-ernment, complete in all its parts, and take measures to maintain it as effectually as the men do theirs. We are plotting revolution; we will overslough this bogus Republic and plant a government of righteousness instead.

In astonishment we inquire how this terrrible revolution is to be accomplished, and on reading further find it is through the agency of the American Association! In her own words:

I propose to call to my aid a cabinet of advisers and assistants, from among the ablest men and women in the Spiritualist ranks, and in the ranks of those who will co-operate with us, and to divide the field of the objects your organization contem-plates into distinct Departments and Bureaus; and while co-operating with the trustees at a congress, to address to the Spiritualists at large, from time to time, messages and reports from the heads of the different departments and bureaus, containing such recommendations as our mutual consultations may suggest, aided, as we hope we shall be, by commu-nications and inspirations from our spirit friends. If in this slight innovation there should prove to be the germ of a new govermental order of the future which I have alluded to, and if it should grow spon-taneously into power, by rirtue solely of the wisdom of its programmes, recommendations, and measures no one will have occusion to complain; while, if, on the other hand, a less exalted result shall ensue still the plans proposed may prove to have an incidental value.

We inquire most earnestly of the Spiritualists of America, Are your views on the great question of spiritual communion and its relations to humanity, expressed in the above? Are you willing that the individual who utters and represents them should represent you? Do you desire to see Spiritualism thus forcibly seized and dragged into the corrupt arena of party strife? Are you as a hody ready to endorse Victoria C. Woodhull's equal-rights party, her social views, and financial policy? Are you ready to be forced into a rebellion one year from date, if congress does not heed the threat,

and give woman the ballot? We would not in the least curtail the province of Spiritualism, nor restrict it to the simple fact of the existence and inter-communion of spirits, but we cannot see the propriety or fitness of its active power being diverted to propel the car of the "equal rights party," as defined by S. P. Andrews, with Victoria C. Woodhull for engineer and fireman.

We believe that the great majority of Spirit-ualists are lovers of order and of law, and if revolution must come, will work through the law, seeking to improve our goverment, instead of overthrowing it for a new and untried one: that they are in favor of social order, and while favoring needed divorce laws, throw over marriage itself, the ægis of just and discriminating restrictions. Their position is in brief: If the laws are wrong, right them by legislation, but as long as they remain, obey them. This is a necessity of order, and the opposite is anarchy. We doubt if there be many who would approve of ignoring marriage or setting aside its responsibilities, or who have set the ignoble estimate of a "civil contract" thereon.

Yet this American Association not only endorsed the Woodhull platform, by electing her its president, it must needs still further commit itself by nominating her for President of the United States, and by a series of resolutions by its Executive Board.

Were not these threats against the government so ludicrous in spirit, they would be too pitiable to require further criticism. They are the weak whinings of disappointed incompetency. The delegates who voted such a platform are at, liberty to hold "cabinet meetings," and inuugurate their rebellion, we have no fear of their constituents accepting their folly or abiding the results.

Mrs. Woodhull is an enthusiast-more, a fanatic-believing herself to be, and was so introduced at Cleveland, the Joan of Arc of this age. She is so styled in Tilton's biography. She says, in her "message," with refreshing

I tell you frankly I feel myself called upon by the higher powers to enact a great role in connection with this great change.

She would generously relieve the delegates of the responsibility of her election by casting it on the spirit world:

It was an event prepared for you, and to which you were impelled by the superior powers to which both you and I are subject.

Herein does she mistake history. The time has gone by when the masses can be acted on by the marvelous. We doubt not Joan of Arc would meet a quite different reception to-day than she received from her ignorant and superstitious age. The spirit world itself has been reduced to law, and its words are none the better because from thence. The medicine man cannot frighten this generation of thinkers. The medium is none the more respected because a medium; it is the words he utters that have influence. If Mrs. Woodhull throws new light on government or finance, or on social relations, we will not pause to ask if Demosthenes or Stephen Pearl Andrews authorized her so to do, but simply is the light new and truthful? After close examination we fail to see the beneficial results to flow from the new social order, and herein she seems to have wholly mistaken human nature. . We believe Spiritualism should permeate politics and religion, but we most strenuously object to its being wrenched to the exclusive subserviency of any party. One may be a firm and consistent Spiritualist and yet deny woman's suffrage, communism, and every other ism and ology. He may be a radical republican or a democrat, a whig or tory, a capitalist, a laborer, and still a Spiritualist.

The delegates met at Troy to discuss Spiritualism, and the methods for its advancement. So far as they in any wise acted in delegated canacity, what nortion of their constituents instructed them to make a presidential nomination? It was, at best, an unwarrantable act, discretion.

If Spiritualism is to be represented by such an organization, it were better it were not represented at all. This Association, with its early promises of usefulness, is no longer a Spiritual organization, but a subordinate of another movement, and an ally of fanaticism. As a Spiritual Association it is dead.

If Spiritualists wish to be represented organically, a new convention must be held under far different auspices, wherein Spiritualism shall be the main object, and not brought for-

ward like a steed ready equipped for the riding of any and every passing hobby.

With our individual voice we earnestly protest against the action and representation of the American Association, and in making this protest we are assured of the unqualified support of the majority of Spiritualists of America.

> Written for the Religio-Philosophical Journal. THE CELESTIAL SPHERES.

By D. G. Mosher.

NUMBER II.

Some fifteen years ago, my brother's hand was controlled to write as follows, in reply to questions asked in reference to the spheres as defined by A. J. Davis, in his "Divine Revelations,"-viz: "Seven degrees is all that we have any knowlege of, but for ought we know, there are ten fhousand times ten thousand degrees beyond the seventh."—Signed S. M.

Believing, as I did at the time, that it was my father who controlled the medium, I was intensely interested in the correct understanding of the communication, and accordingly, it was a subject of deep and long-continued meditation,—the result being the unfoldment of a philosophy that was not only new to me, but perchance was mostly new to the world at large at that time (some twelve years ago), and, even at this time, but very few persons, comparatively, will give it more than a passing notive—nevertheless, I feel that I am entitled to a hearing, and I cannot rest until I have performed the task that is continually urged upon

Soon after the reception of the above communication, a nomenclature of the philosophy of the "celestial spheres" was presented, and addressed to my understanding for my approv al or disapproval, and, as the terms as presented seemed, in some respects, objectionable, I have long sought, but in vain, for more appropriate terms and language nearer in accordance with modern popular literature, and better adapted to the prevalent status of modern Spiritualism. or the spiritual philosophy as popularized, but all things considered, if seems to me most wise to depart as little from the original language as may be, in order to preserve the true meaning or import of the inspiration. As there neces sarily must be a connecting link between the old and new philosophy, or, in other words, as the new is but supplementary to the old philosophy. I am required to use one, and perhaps only one biblical term, with its connections in

the elucidation of the subject in view.

"There is a natural body and there is a spiritual body." If there is a spiritual body, then there must be a super-spiritual body; if there is a super-spiritual body, there must be a celestial body,—asuper-celestial body,—a spiritual-celestial body, and a super-spiritual body, "seven degrees," and, for ought we know, degrees onward infinitely. This proposition being true, we can proceed with our subject quite understandingly.

There is a natural world, a spiritual world, a super-spiritual world, a celestial world, a supercelestial world, a spiritual-celestial world. super-spiritual celestial world, thus onward infinitely. Each successive world has its corresponding atmosphere, object, forms, and keavenly bodies. There is a natural sun, a spiritual

sun, a super-spiritual sun, a celestial sun, a super celestial sun, a super-spiritual celestial sun, thus unendingly onward. The spiritual sun pervades the natural sun, the super-spiritual sun pervades the spiritual sun and the natural sun; thus, each more refined orb pervades all

the less and grosser counterparts. Natural objects reflect the rays of the natural sun, and render them visible to natural eyes. Spiritual objects reflect the rays of the spiritual sun, and render them visible to spiritual eyes, thus onward the objects and forms of each degree, reflect the rays of the sun of the same degree, and render them visible to the inhabitants thereof.

The rays of the natural sun are transmitted by all objects and forms of superior spheres, rendering such objects and forms invisible to natural eyes.

The rays of the spiritual sun are transmitted by all objects and forms of the more sublimated spheres which render such forms invisible to spiritual eyes, thus infinitely onward the inhabitants and forms of each successive sphere not being cognizable by the inhabitants of the next lower and all lower spheres, only by means of conditions produced through a knowledge of higher laws.

There is a natural atmosphere that surrounds. the natural earth. There is a spiritual atmosphere that surrounds and pervades the natural atmosphere and extends above and beyond the natural atmosphere.

There is a super-spiritual atmosphere that surrounds and pervades, the spiritual and natural atmospheres, and also extends above and beyond the spiritual atmosphere , thus onward to the seventh degree and beyond.

The spiritual atmosphere extends a less distance above and beyond the natural atmosphere than the natural atmosphere does beyond the natural earth. These lesser distances are in similar ratio as applied to the higher spheres, to the seventh sphere, and infinitely beyond.

The spiritual form, after separation from the natural form, is smaller than the severed counterpart; This idea was advanced by  $oldsymbol{\Lambda}$ . J. Davis in his "Divine Revelation," but he gave no reasons why the "spiritual" was smaller than the "natural" or physical counterpart. This subject of lesser distances and smaller dimensions will be fully unfolded in a future article, and is a prominent principle in the celestial philosophy.

In my next article I will elucidate the proposition that "there is a god in everything," which was an oral communication received some fifteen years ago, and has been also a subject of much thought before the problem was solved. Be it understood, that the god mentioned in the above communication has no reference to the orthordox God.

Mosherville, Mich.

#### Dr. Crookes and Psychic Force.

Dr. Crookes is a bold man, or he never would have braved the storm of ridicule he has invoked by the assertion that the manifestations, which have been ascribed to spirits or to legerdemain, are simply the result of a natural hitherto unrecognized force residing in the human organism. He is also a candid man, as is shown by the way he discusses this question with those whose insinuations must be irritating in the extreme. That he is an earnest man, none who know him through his previous labors will deny. To admit these characteristics is to admit that their possessor is entitled to a certain degree of respect, even if ability, which alone can make them valuable in scien-

tific research, should be lacking. we therefore accept the statements, made by this investigator relative to certain results obtained in his experiments with Mr. Home and others, published in another part of this paper, as correctly describing the deflection of the mahogany board, the increased tension of the spring balance, the tracing of curves upon smoked glass, and the taps upon the parch-

ment disk. Some force actuated the apparatus that thus moved. Was it a force that resides in the human organism, or was it some other force or forces already known to scientists? Dr. Crookes thinks he has shown it to be what he calls "psychic force;" but we submit, that while, upon his own showing, there is some ground for inference that the persons present, called "psychics," had some connection with the effects produced, the nature of his connection is not proved by anything yet said or done, or written, by Dr. Crookes. It is merely inferred that out of the bodies of these persons proceeds a curious and inexplicable influence that fitfully acts with, or opposes gravity, at

the will of the "psychic." Dr. Crookes seems to be surprised that his experiments are not now accepted as conclusive proof of such a force. But it would be far more surprising that they should be so accepted. All known forces act uniformly upon the establishment of known conditions. first discovered, it was by the establishment of such conditions that their existence was de-monstrated. When it has been desired to use them, the same set of circumstances, under which they first became known to man, invokes them at once.

Not so with the psychic force. Dr. Crookes arranges his apparatus, brings in his psychic, and vet often fails to obtain results. Unlike Galvani, whom he quotes, he cannot always make his frog kick. If it be objected that certain unknown conditions, in the bodies of psychics, must spontaneously, or at least independently of any external agency, he set up, in addition to the proper adjustment of apparatus, then we say that the existence of psychic force remains undemonstrated; for force only manifests itself in a specific recognizable form under certain regular conditions of its action. When we see a body moving away from the earth, we know that some other force than gravity has for the time control of it, because gravity, like other forces, acts according to fixed laws, and, unopposed by adverse conditions, draws bodies towards the earth's centre. There is nothing fitful, capricious or intermittent about the action of any force by itself. Variations appear only under conditions

which always accompany apparent changes. Thus, suppose that some one had, to the first time, felt a shock upon touching an clectric eel, and, repeating his experiments, should find the shocks, after a time, discontinued. Having first attributed the sensation to the force emanating from the eel, he would not doubt that this animal was the source of the influence, and would look for other causes. Not till he found that the shocks uniformly ceased upon the exhaustion of the fish, would he satisfy himself that the force really resided in it. Variations in the manifestations of a force must, therefore, be traced to uniform conditions, as they are really a part of the characteristics which enable us to place the

force in its proper category. Dr. Crookes takes the ground that this is no argument against the existence of psychic force. He not only-to use his own language-fails to furnish "any dynamic equivalent of psychic force, or any formulæ for the varying intensity of Mr. Home's power," but he fails to account for the sometimes total cessation of its action under circumstances apparently precisely like

those under which it acts with maximum vigor. Some more definite relations between the effects and their cause mmst be established before psychism will take its place in the list of physical sciences.—Scientific American.

# Voices from the Leople.

FREEBORN, MINN.—A. Munn writes.—You will find three dollars inclosed, which you will please credit to the first \* \* \* who refuses to pay his indebtedness to the Journal.

Thank you, brother. We will keep it in reserve for the very purpose you name, and publish the name of the beneficiary.-ED. JOURNAL.

WILMINGTON, MASS .- Mrs. M. Hill writes. My subscription expired Oct. 1st, and on the Sth I was about to write you and send the money for another year, but was prevented from so doing on account of company coming in, and in two days after I saw the sad account of the Chicago fire. I was glad I had not sent it then, nor did I know how to direct, as the papers said every printing office was destroyed. Have since received the small was destroyed. Have since received the small sheet stating your whereabouts, and have tried to get a new subscriber, but failed. The people of this little town are chiefly orthodox; still, some like to read the Journar. Mine goes into several different families. The citizens of this town have responded liberally to the call of Chicago, both in money and clothing. Perhaps they have done all they felt able to do. Three dollars are inclosed for the Journar, another year. the Journal another year.

MANHATTAN, IOWA.—Dr. A. Davis writes.—I herewith come slightly to the rescue with a renewal of my subscription and a new subscriber. Have been a subscriber to the Journal ever since its infaney; was with you in the other fiery ordeal when the Journal. Publishing House and all, were con-sumed and swallowed up in debt by the Spiritual Republic, and I was one among the many who, received the Journal almost one year at your expense, which was due me from the publishers of the Spiritual Republic. This act of fidelity on your part long since confirmed me in confidence in your integrity. I hope all old subscribers will remember these facts.

AVOCA, IOWA.-E. Rossiter writes.-I sincere ly sympathize with you, as well as with thousands of others who are sufferers by that sad catastrophe, ie great fire of Chicago, and herein inclose three dollars. Regret very much that I am not able to

DIXON, CAL.—I see by the mark that my time is nearly out with the Journal, and as I have taken it the most of the time since its birth, it seems in the seems to be seen to be s like an old friend, and the attachment seems to grow stronger with age, so that now we can hardly see how to get along without it. It comes with such a variety and with such independence that we like it, even while we see many things to disa-gree with. But there is a great deal of ground to go over, and many fields yet unexplored, and plenty of work for all to do, and the more we do, the more there seems to be that needs to be done What is meat for me may be poison for some others.; so we accept it all as good, and the "Search after God" in particular, as it seems to strengthen the idea we have entertained for some time, and we are trying to scatter the good seed, in the hope that it will bring forth, and some time in the future produce a rich harvest.

KENDALLVILLE, IND.-Geo. W. Carpenter writes.—When you find God, let us know, and we will express our thanks to him. We hope, however, that he has not been guilty of burning his sanctuaries and sparing the brothels of Chicago. It do n't look well after his servants have spent so much money to build him houses where he can be honored by the best people in such a city, and where his name can be taken not in vain, and where his servants may put on their rich apparel, and not soil it, etc.,—to let his ire be kindled, and destroy so great riches, while the low, the vile, the poor and despised, degraded ones are spared in their shame and crime.

SMITHLAND, IOWA.—J. P. Hobbs writes.—Please find inclosed \$1.50, to continue my subscription the year out. I deeply sympathize with you in your losses; and hope so good a paper, and one so replete with truth, and which has always so ably and fearlessly championed the cause, will be. by the assistance of its friends, enabled to continue grand mission of raising humanity out of the depths of superstition and ignorance into the soulsatisfying knowledge of spirit communion

PHILADELPHIA, PA.-Dr. J. Smith writes.-You will find inclosed a post-office money order for \$6.50. I was glad to see the JOURNAL out as plucky as ever. I for one can appreciate vim and

PORTLAND, OREGON.-D. H. Heindee writes. —Herewith I send you the money for three copies of the Jouanal, \$9.00,—renewing my own, which had just run out a week or two before the fire, and having persuaded two of my friends to join me in subscribing for one year. If some good test medium would come here, I am sure they would be well paid. One coming from the East, and recommended by the Journal, would have more influence with all classes of society than any one living

PLEASANT HILL, KY.—G. R. Runyon writes.
—Without apology or explanation I inclose you \$5.00. Make the best of everything,—fire or flood. BROWN ROCK, KAN,-Wh. N. Loomis writes. -Your little journal came safe to hand. As my time is just out, I send you \$3.00, for we cannot do without the paper.

SHINGLE HOUSE, PA. Mrs. J. S. Pearsall writes.—You will find \$3.00 inclosed, for which you may, if you please, send me the JOURNAL for another year. I believe I have paid up to the 27th of Feb. next. Being a poor-woman this is the best I can do for you, but I must have the Journal, and wish I could do more for its support. Oh, how I miss it now! We hope it will soon make its appearance at our fireside.

KINMUNDY, ILL.-J. D. French writes.-We are New Hampshite lolks. Six years ago we came to this city from Massachusetts, and are the only ones here who dare say they are Spiritualists. We live in hopes that some good medium will be sent here soon. We have not had one Spiritual acture in town since we came here.

I.ONEOYE FALLS, N. Y.-Mrs. A. C. Babsock writes.—As I find my former subscription extended only to the 18th of December, you will find \$3.00 inclosed for a renewal of the JOURNAL. Thank God and good angels you still live to battle for the truth, and that you have come out of fiery Chicago like gold seven times purified, and fitted to proclaim eternal truths through the pages of the ever dear old Journal. May the truths of the Religio-Philosophical Journal shine as far as the news of the burning of your beloved city has reached, is the sincere wish of your sister in the good cause.

FT. CALHOUN, NEB.—Edward Reeves writes. -I send you \$3.00. Expect to raise some more in a week or two. Hope you will continue the paper, for I can't get along well without it. Many thanks to you for sending it so long on credit.

WHEELING. W. VA .- Mrs. Heasley writes.-I must tell you'I had a visit from my dear spirit husband, on the 8th of last month, at three o'clock in the morning. How beautiful and happy he appeared! When I awoke he was bending over me, looking at me. It startled me! He did not speak but smiled pleasantly on me and then vanished.

ATLANTA, GA.-J. W. Ellis writes.- I sympathize with you as deeply as any friend of the dear JOURNAL, and would have renewed my subscription ere this, but had to wait until I could collect some money, etc. I have no idea of ever doing without the JOURNAL as long as I can raise money enough to pay for it. I am deeply interest-ed in Bro. Francis' "Search after God" and other investigations which he has promised to give us

MECHANICSBURG, PA.—A. Seifert writes.—I would inform you that the RELIGIO-PHILOSOPH-ICAL JOURNAL arrived again yesterday in all its glory, and we felt glad to see it again. We were always glad to read the JOURNAL, and when it stopped we missed a valuable friend. To show you that we sincerely love it, we send you \$9.00 for renewal of subscriptions for the names inclosed.

CLARKSVILLE, CAL.-A. B. Johnson writes.take this opportunity of answering your appeal for renewals of subscriptions, and regret that I could not do it sooner. You will find \$6.00 in closed,—three to renew my subscription, and for the other three please send the RELIGIO-PHILO-SOPHICAL JOURNAL as directed.

CROWN POINT, IND .- J. H. Luther writes .-Your circular, also your ministure JOURNAL of the 19th both came duly to hand, and I cheerfully respond to the full extent of my ability at this time. , too, am a comparatively small loser by the great I, too, am a comparatively small loser by the great confiagration, in the shape of stock in the Republic (Fire) Insurance Company. What I have paid does not affect my present condition, but prospectively it embarrasses me. I have already assisted my personal friends there to a considerable extent, and altogether I am really in a bad financial condition, and can not do what I would like to for you and others. You will therefore please accept my pittance with all the charity you can under the circumstances command. I inclose a check for tendollars, which you will credit me on account of dollars, which you will credit me on account of the JOURNAL, and if you do not succeed in getting started again, it will be all right, so far as you are concerned, for I do not make any loans under such circumstances, and it will be all right with me, except the loss of the familiar and treasured inspirations of your paper, which I have taken from the commencement. You have my warmest sympathies commencement. You have my warmest sympatines and strongest desires that you may be able to reestablish your business; and be even more prosperous than ever. I do not know how I could get along without the free, radical, and far-reaching ideality and philosophy so peculiar to the Journal.

NINEVAH, IND .-- A. J. Belk writes .-- You said you pledged your subscribers for material in New York for the purpose of starting your paper again, so I thought I would have to make a small payment, or they would not trust me again. You will find inclosed a money order for three dollars to pay up my indebtedness, and part payment for another

HELENA, COL.—Frank Mayol writes.—I sympathize most sincerely with you about the great misfortune which has befallen your city, and your noble establishment in particular. You will find two dollars inclosed, your due for the Journal.

EUREKA, CAL.—W. Sweasey writes.—Truly sympathising with you and others who have sufsered so severely, I send you, through my friend, Mr. Cooper, ten dollars. Some time or another you may send its value in books, or credit me on your subscription list; but not until you feel you can do so quite conveniently.

Thank you, brother. Send your order for what you will have. This is the true way to help-just what we like.—Ed. Journal.

FAIRPORT, N. Y.-J. H. Ford writes.-I think something will turn in my favor to get the Jour-NAL for a year, the only paper printed now on earth that satisfies my mind. I took the first number you ever printed, and now have the last one, up to date. I expect to continue on as long as you and I and the paper live, and I can get money to pay you for

BARRE, VT.—Stillman Wood writes.—Have just received the little JOURNAL from you, and add my nite to aid in re-establishing it. Please find ten dollars inclosed. Use it as you like, and if you have a mind to credit me for one year's subscription, you may.

LANCASTER, IOWA.—Wm. Walker writes.—"Who are they?" I am one of them, and you will find inclosed five dollars; you will give me credit for the same. I see by the little yellow slip that I am in arrears since September 16th, 1870, and with the remainder of the five dollars you will renew my subscription to the dear Journal. I am lost with out it and lope to soon see it come laden with fresh laurels and grand truths from the summer shores of immortality. I have received more light from the Journal than all the other literature.

will find inclosed three dollars, which pays the amount due since last March, and prepays until the end of the year. I have had the money by me but owing to carelessness have delayed sending it, and now feel compelled from a sense of duty to forward it to you at once,—knowing that if each and every one of your readers will send in their mite in the hour of trial, it will make dollars in your treasury, by which you may soon be enabled to send us our dear and cherished JOURNAL. OCONTO, WIS .- J. S. Ordway writes .- I re-

MALTA, OHIO.-Mrs. Jane Wade writes.-You

ceived the little Journal that you published after the fire in Chicago, and was not any surprised at your great loss. If it was in my power I should be happy to respond to your call in a more substan-tial manner; but as it is, shall send three dollars to renew my subscription.

BISHOP CREEK, CAL.-Mrs. L. Hutchinson writes.—I send the inclosed \$2.50 for renewal to the JOURNAL, which I hope will arise, Phonixlike, to a new and brighter life. Will try and send

SIOUX CITY, IOWA.—J. Simpson writes.—I think there is no way for me to better the cause of humanity, than by giving to the JOURNAL, for I am sure it will be used for the benefit of mankind.

ERIE, PA.—Hugh Jones writes.—Please credit the inclosed five dollars, and if you continue to publish the Journal, send it as before. The great disaster that befell your city has developed a wide spread sympathy through the civilized world, confirming the faith in the brotherhood of man,-compensating in part for the great loss of worldly goods, and bodily and mental suffering. GREEN GARDEN, ILL.-O. J. Williams writes

I can truly say that I know well how to sympathize with you in your financial loss and embarrassment in resuming the JOURNAL, caused by the fire-element in so sweeping a manner as scarcely to be paralleled in the annals of history.

MINNESOTA CITY, MINN.-D. B. Waterman writes.—I deeply sympathize with you in the calamity that befell the JOURNAL, and hope it will soon, Phonix-like, rise from its ashes. I herewith send five dollars toward my arrearages for the JOURNAL, and will try and send you more soon as I can get it.

KNOXVILLE, ILL.—Swan Peterson writes.— My sub-criation for the JOURNAL does not run out be ore M rch 18th, 1872; but have here inclosed a money order for six dollars, for which you will give or cit as directed. Brother Jones, you have my sympathy, and I wish that all brothers and sister: in the form would assist you with means that are necessary to get the paper started all right again, and then thousands of spirits will influence you and many others to reveal to mankind what is essential for us to know during our stay here in the body, for the benefit of ourselves and our fellow

AU SABLE, MICH.—Cynthia Field writes.—I am in recipt of the little sheet you sent out like a dove from the ark, a messenger of the fearful fire, that we might know you were still on this plane, ready to send spiritual food to needy souls. May each one be as ready to respond with the needful, and keep the Journal before the people. I am poor, and can send but one dollar now.

NEPHI CITY, UTAH.—T. Schofield writes.—I have been reading your letter published in the Banner of Light, and write to say that I deeply sympathize with you in your heavy loss in the destruction of the JOURNAL office, in the great Chicago fire. To aid you, I inclose five dollars, to be applied on my subscription.

ANITA, IOWA.-E. Cate writes.-Inclosed you will find five dollars to renew my subscription for the JOURNAL. Shall do all I can to extend its circu-lation. Did not know how to prize it until we lost

LASALLE, ILL.—Mary Barrett writes.—I have heard of your heavy loss by the fire, and am sorry about not being able to pay you what I owe you for the Journal at the present time. I, too, have met with a very heavy loss. My dear, good hus-band has gone to his bright home. I have a little baby boy, six weeks old, with no means of support. Will send you money when my circumstances get better. Please stop my paper until I can pay you what is your due.

No, dear sister. We will not discontinue the JOURNAL. You will receive it free, and it will be charged to the Widow's and Orphan's Fund. Our good friends in all parts of the country are realizing the fact that the above-named fund is of angelic origin, and that it is their duty to see that it is kept replenished. If you know a friend situated similarly to yourself, you need not hesitate to advise her to ask for a six month's subscription on account of the Widow's and Orphan's Fund.—ED. JOURNAL.

# Arts and Sciences.

Southern Department.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 333, Mobile, Ala.

#### (NUMBER NINE.)

Nervous System-Transmission of Electric Currents-Utilizing Nature of the Ganglionic Structure-Cerebro, Spinal, and Great Sympathetic Nerves .- Nervous Coatings of the Blood Vessels-Motor and Sensory Nerves-Sensorium and Nerves Originating there-Pneumogastric and Great Sympathetic Nerves, their Union and Ganglions-Structure, Composition, and Office of the Nerves-Axis, Cylinder, Fibrous, and Sheathing Portion of the Nerves-Nervous Insulation and Powers of Conduction as Telegraph Wires-Centripetal and Centrifugal Nerves-Reasoners who Object to the Similarity of Exterior and Interior Electric Currents-Source of our Knowledge of Electricity, Galvinism Electrical Animus, etc., etc.

Having alluded to nitrogen, hydrogen, oxygen, and carbon, in connection with the functions of respiration, circulation, etc., and also to the digestive apparatus, heart, lungs, and arterial system, we now propose a brief notice of the nervous arrangement operative in the premises.

The perfection or imperfection of the nervous system, supervising, elaborating, directing, controlling and sustaining the circulation and other functions, depending upon it, has much to do with the high or low scale of being, whose purpose it subserves.

As the telegraph wires transmit electric currents from point to point, from clime to clime, from mind to mind, over the land, and through the sea, connecting time, and annihilating space, and as by the posts, insulations, and magnets judiciously arranged for that purpose, utilize electric currents, so are the nerves, their insulations and magnetic ganglia judiciously arranged for utilizing, elaborating, directing, controlling, and sustaining the functions of circulation and all other functions correlationally dependent thereon, in both the vegetable and animal kingdom.

We find two classes of nerves in the human system,—one, the cerebra-spinal, consisting of the brain, spinal cord, nerves, proceeding from them, and their ganglia; the other, the great sympathetic, consisting of a series of ganglia, united by intercommunicating threads on each side of the vertebral column, and supplying branches to the coats of the blood vessels, stomach, lungs, liver, and viscera of all the greater cavities. Of the two tracks of the spinal cord converging in the crus cerebri or lower portion of the brain, the anterior portion is the motor, and the posterior is the sensory. It is now generally admitted, that the sensorium which receives and gives out impressions, is situated at or near the junction of the upper and lower brains, where the in casily comprehending aright. nervous system generally seems to concentrate. We, however, have neither time nor space to go further into the details of this intensely interesting subject, than to speak of the structure, composition, location, and office of the nerves that draw from the outer, and subserve and build up the inner correlative individualization of life. Though some difference of opinion has heretofore existed as to the source of the great sympathetic nerve,-it is now generally supposed to rise from the spinal cord, from which it is inferred to derive

its motor and sensory force. The pneumogastric nerve rises by six or eight filaments in the conjunctive sensorium of the upper and lower brain. It descends through the neck in the sheath of the caroted vessels, and in its course differs on the right and left side respectively. It passes thence on the right side between the subclavian artery and vein, toward the stomach and solar plexus on the posterior portion of the osophagus, on the left, it enters the chest nearly parallel with the left subclavian, and passes to the stomach and solar plexus along the anterior of the

osophagus. The chief branches of the pneumogastric nerve are the auricular, the pharyngeal, the superior laryingeal, the cardiac, the inferior laryngeal or recurrent anterior pulmonary, the osophagus and the gastric. It supplies three great classes of organs: 1st. The digestive or pharynx, osophagus, stomach, and liver. 2nd. The respiratory or larynx, trachea, and lungs. 3rd. The circulatory or the heart and its arterial apparatus for circulating the blood.

The pneumogastric nerve, he it remembered, commingles with the great sympathetic nerve, in the function of many of the greater plexuses, which we may have occasion to consider in the future. Let us, for the present, however, confine our observations more to the nature and character of the nervous apparatus and its special proximity to, and inseperable connection with, all the elaborative plexuses and other functional organs of the animal economy.

The nerves rising from the sensorium of the conjunctive brains traverse the system in the sheaths of the arterial vessels, and more sensitized membranes of the elaborative organism. The fibrous or tubular portion of the nerves of the brain and spinal cord, is a delicate membraneous tube, containing a semi-fluid material, and presenting under the microscope a pellucid, glassy appearance, when examined in a recent state. It changes however, after a brief exposure, when a white medullary substance appears in the membraneous tube, contrasting in appearance with the substance in the interior center axis. The central grayish portion, ox-axis cylinder, is nitrogenous, the material surrounding the axis cylinder is oleaginous or oily, and the outer sheath, nitrogenous. The axis cylinder is first formed and the white substance cast round it, as waxed thread round helix wire for insulating purposes. The nerve fibres are conical and elastic, ranging from one two-thousandth to one fourteenthousandth of an inch in diameter, which diameters generally decrease where they fork or bifuricate in the ganglionic centers. The fibres of the great sympathetic differ from those of the cerebro-spinal nerves proper, being a yellowish-gray color, and only about half as large. They do not show the three divisions characterizing the cerebro-spinal structure, and if not more homogenous, are at least more refined. Yet, like the cerebro-spinal, the great sympathetic arrangement rises and runs in an unbroken course from its origin to its termi-

The sheathing membranes of the nerves are elastic, resisting dilute acid and alkaline action. It is the province of the nerves not to originate, but to receive and transmit impressions, as the telegraph wire transmits thoughts. The vessicles in the nerves are from one three-hundredth to one three-thousandth part of an inch in diameter, and on taking their position in the ganglionic centers,

may constitute the electro-magnetic inductive basis from whence the ganglionic mandates spring, so mysterious in their character, and the nature, and manner of their coming and

There are two classes of nerve tubes, called the centripetal and centrifugal, which though similar in structure, are highly dissimilar in their official position. The centripetal or external, receives and transmits impressions from without, while the centrifugal respond from within, their speed being as thoughts, instantaneous in action. No observant mind can consistently deny the striking resemblance between the nervous and general range of electrical currents. There is a resemblance, and doubtless identity, if we allow the modifying influences of living supervision. An artificial current transmitted along a nervetrunk will, as far as nature and conditions of the trunk may serve, give rise to muscular contraction, and produces sensation, hence, physiologists are more and more disposed to admit the modified identity of in-and-out-door electrical currents, so to speak. Though such a fact has not as yet been demonstrated, it is because demonstration is shut out from inside investigation by a life-presence before which

all our means of direct positive analysis fails. Some writers who build up immense fabrics, as children do their fantastic playhouses, with professional toy-shop material, have denied the similarity of the two currents as learned clowns would deny the semblance of a mouse in and out of his hole.

It is a well-known and admitted fact, that ordinary battery currents have caused dead men to spring up, stagger forward, and fall, where there was sufficient warmth in the system to give nervous control. In fact all our knowledge in point, sprang from a chance observation of galvani, of an electric current on the hinder legs of a frog. It is believed the electrical animus of the arterial apparatus, suspends the ordinary out-door affinities therein, and that the conducting nature of the nervous fibres are similar to that of so many small strands of conducting wire. The sensory or centripetal nerves that take recognition of the outer world, and the motor or centrifugal nerves that take charge of outer facts, and distribute central orders from the inner world, are the same in their structure, and doubtless as much alike as two wires of the same size and material that conduct thoughts to, and from, the commanding centers of our great commercial systems. Hence, the inference, that it is not so much the nerves as the interior intelligence circulated through the nerves by

which all life is eliminated. Having thus briefly referred to the structure of the leading organs and functions of the human system, and the nature, manner, and character of their action under the supervision of inter-electro chemical action, we have now reached a position where we can contemplate what appears to be the true nature and character of the chemico-physiological functions of respiration, circulation, and other functions of the animal economy, in a more definite and intelligible form. Taking a retrospective glance, we have no doubt this column has been as studiously avoided by some as it has been eagerly read by others. We nevertheless hope from this time henceforth, to be able to attract the general reader's attention by something better adapted to general taste and popular appreciation, which those who have studied what has been set forth, will have no trouble

#### The Temporal Power.

M. de Belcastel, who, on behalf of himself and forty-five other members of the National Assembly, recently forwarded an address to the Pope, has received the following reply, which is published in the Univers:

To my dear son, De Belcastel, and his colleagues, the representatives of the people in the National Assembly of France, Pius IX., Pope. We congratulate you, well beloved children, who, being entrusted with the formidable task of restoring and constructing public order, dis-turbed by long and cruel war, by the overthrow of institutions, and by a frightful insurrection of very criminal men, have thought that in so difficult an undertaking, it was especially proper to look up to God, and to begin by affirming His rights and those of the Church, in order to obtain for yourself the gift of counsel and for your unfortunate country, an efficacious support from the true source of light, justice, and authority. As your misfortunes have been the fruit of perverse doctrines, which have weakened faith, corrupted science and manners, and as, consequently, it is important to prove clearly that the remedy consists in the rejection of those doctrines, we regard as a very happy event your act of full submission to the definitions of the Council of the Vatican, and the absolute devotion you profess for the throne of truth, which has received from Heaven the mission of crushing error, and, thereby, removing the roots of evil. Still, it is manifest that it cannot freely and efficiently fulfill that? mission as well as the other charges of its supreme ministry, unless itself, enjoying a sovereign liberty, freed from the control of any other authority. For this end the Divine Providence has endowed it with a civil principality in its own right. That is why a sacrilegious oppression and the usurpation of a domain of that nature, which have moved the hearts of

the faithful throughout the universe, whose sacred rights have been trampled underfoot, have equally inflamed your zeal to stigmatize so great a crime, and to call upon the leaders of nations, especially your own country, to redress so great an iniquity. This religious zeal is an irrefutable proof of your faith and of your piety; it testified to the independence and firmness with which you will fulfill your legislative duties. It affords a hope, also, that the majority of your colleagues, influenced by a desire to promote the real and substantial welfare of the Church and of the country, will presently share your convictions, and give you the benefit of their co-operation. That is what we containly shall ardently solicit from God. we certainly shall ardently solicit from Godwe who look for the salvation of France, and of all the universe in the re-establishment of religion, of truth, and of justice; and we heartily beseech His aid for you in your arduous task. In the meantime, as a sign of Divine favor, and as a proof of our paternal affection, we bestow upon you from the bottom of our heart our apostolic benediction. Given at Rome, the 6th of October, 1871, being the twenty-

sixth year of our Pontificate. Prus IX., Pope.

Be gentle—if you can not relieve, do not grieve the poor. Give them soft words, if nothing else. Put yourself in the place of every poor man, and deal with him as you would God should deal with

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No names extense on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

Subscribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is one for the ensuing year, without further reminder from upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1871, it will be mailed, "J. Smith 1 Dec 1." If he has only paid to 1 Dec. 1870, it will stand thus: "John Smith 1 Dec 0."

CHICAGO, SATURDAY, DECEMBER 16, 1871.

#### A SEARCH AFTER GOD.

The Material World-The Judean Rose-Obstructions to our Progress only Contain a God-The Vanishing

#### (NUMBER LXV.)

The human mind, ever active, is constantly endeavoring to unlock the doors of nature, in order to enter in her secret chambers, and see the working of forces now unobservedby us. One idea of the existence of God is based on the mysterious action of the material world. The seed planted in the earth will germinate, produce a bud which will unfold into a beautiful blossom. The acorn embedded in the soil has a life principle within it that bursts the outer covering, seeks the warm atmosphere, and then seemingly conscious of its mission. steps upon the throne as king of the forest! The Judean Rose, when planted in a soil not adapted to its wants, like a bold pioneer, will unloosen tendril after tendril, until only one remains to extract nourishment from the bosom of Mother Earth, and there it will patiently remain until a favorable gale approaches, when it will take passage thereon, and will continue its ærial voyage until its inner nature seems to sense the presence of soil adapted to its numerous wants, when, like a bird, it will alight, and again its little tendrils will penetrate the ground, and there the Judean Rose will live, flourish, and bloom. The Resurrection plant,—how beautiful in its unfoldment,-the Arab, he gazes upon it with superstition and awe. When the Arab first discovered it-it was a little plant, seemingly insignificant, but growing in the skull of an Egyptian mummy,-he attached thereto a great deal of importance, and plucking it from its human habitation,—he took it to his garden, put it in soil adapted to its wants, tended it carefully until he saw a bud growing thereon. For weeks he watched it-no blossom appeared until finally he commenced pouring water upon it, when, within five minutes, a beautiful blossom was disclosed to his view. What a curious metamorphosis! What a mysterious change! Soon the blossom became a bud again, and would only present to the observer its rainbow-tinted hues when water was poured freely upon it. Then there is the Sensative plant-touch it and it will drop, apparently lifeless to the ground, but in a few moments will revive again. All through nature, in all her varied avenues we find mysterious action,-not only among plants and flowers as enumerated above, but in all conditions of the material world. This mysterious action is the moving cause, inducing a belief in the existence of God. Who but a God could form the Judean Rose, which, like a bold pioneer, rises from its native soil, contrary to all exertions of the gardener, and takes passage on the wing of the wind to search for a home in some far-off clime? The careful gardener may see it unloosen tendril after tendril; he may with kind care and attention endeavor to woo it to stay-he may put new soil around it, water it with the most scrupulous care,-still it resists all his importunities—its mind is made up to emigrate, and off it goes, like a bird, - seemingly enjoying its ærial voyage! And the action of the Resurrection plant, is still equally as mysterious, and as well calculated to excite

within the mind superstitious notions. The belief in the existence of a God is based on that we cannot comprehend. Mystery seems to envelop everything. Not a breeze that stirs, not a seed that germinates, not a comet that goes thundering on its course, not a thought that flies along the electric wire, but what to a certain extent is enshrouded in mystery. But mystery will ever precede progression,-dark, yea, darker, more hideous. than the gloom of a thousand nights! Before us it stands like a funeral pall, ever filling our mind with vague apprehension, ever impressing us with a belief that it has within "its fold" a God. Deity will ever be before us, in | and it now blooms forth in the Spirit World.

superintending those forces shut out from the ken of mortal vision, while behind us, connected with all things we can thoroughly understand, is man, -simply man! The belief in the existence of a God, is founded alone on mystery; has no other foundation to-day, and never will have. But progression grandly illuminates the mind. Onward, upward, ascending the starry heights, as you advance God will recede! Behind you connected with all things you can understand, you connect no God therewith - but beyond you - yes, just heyond the ken of the vision or the grasp of the mind, you ascribe all to God!

There stands before us a bright beautiful spirit-his mind, his comprehension, his knowledge, is far superior to that of the denizens of earth. He has traveled among the different planets, surveyed the grandeur of the Spirit World, held communion with the wise sages of all nations. Thousands of years ago, he was a rude Negro, bowing down before the sun as his god! He worshiped itit was the source of light and heat, and must be God. On his advent into the Spirit World. his course upward was exceedingly slow. At first he attributed everything he saw, that he could not understand, to the creative power of a God! But he was compelled as he advanced, to change the nature of his god so often, that now he has none-stands before us an Atheist! Knowing as we do that mystery is the foundation for the belief in the existence of a God. it might be well to inquire when mystery will vanish?

We hear a strange noise; a thousand voices

seem to sound forth in one joyous, solemn anthem, swelling into one grand volume, then vanishing as sweetly as the notes of an Æolian Harp. What! we can see no one! The music continues,—and under its influence our soul becomes beautifully illuminated! We feel as if in the presence of an angel band. Whence comes this music? Our eyes look in vain! None but a God could give expression to such music of exquisite sweetness, - and as we said that there immediately stood before us an innumerable host, from which these angelic strains proceeded. Ah, while we could not see the source whence it came we were content to ascribe it to a God! As God in this instance vanished,—so he will in all! You will ascribe all mysterious voices, all expression of the material world to him, until the mystery is removed, then like a miserable coward, he will vanish! In our advancement, in our glorious ascent up the hill of progression, each obstruction that impedes our progress, refusing to send forth any rays to illuminate our understanding, contains a God! The clouds once contained him; the volcano, sending forth its lurid flames held him in one fond embrace: the voice of spirits was once the voice of God: the falling rain was his tears; during winter was asleep; when spring came, he had just awakened. Go on, investigator! Proceed, child of earth, with your investigation! Obstructions are ever before you! When they are beyond your comprehension, you will connect therewith a God? Behind that obstruction is an infinite God—he is connected with it, you will say. By and by, the mind becomes illuminated—an angel places a torch therein,—the obstruction is no longer such, the God within it vanishes—he has gone to the next obstruction. You advance on progression's ladder. The road is not silver linedis not always radiant with sunshine—is not always crowned with prosperity. Each step vou take higher only reveals greater mysteries,-when they are explained the obstruction vanishes-then God vanishes also.

Then upward, while our eyes are on the celestial glories, while listening to the music of the spheres, and meditating on the character of the varied scenes around us, we again direct our attention to earth. Chicago is in ashessmouldering ruins only greet our eyes. We look toward the celestial for a divine lighttoward the terrestrial for a spark of wisdom to touch the chords of our mind,—to teach us a

Again, there came before us a little child, clasped in the arms of death. It had perished during the conflagration here. What a strange, sad picture! Even in death it was beautiful, and there seemed to linger upon its placid feature a sad, sad smile of love—such only as touch the countenance of innocent childhood. Then the scene changed. We saw the spirit of its mother before us who had been for sometime in the Summer Land, holding in her arms the treasure that had just escaped from that casket—it was her own child! What a happy smile on her features! How radiant her soul, and it seemed to illuminate her countenance with a light divine, and full of iov and gladness, she clasped her child proudly to her bosom, and then looking at us she extends it in her arms and said exultingly, "Let it be understood, 'It is an ill wind that blows nobody good!""

We saw a poor man dying. Weakened by poverty and disease, he allowed the serpentile flames to surround him and he was literally burned to death! His cries, how pitiful,they go on the breeze only to find a mocking response in the lurid flames, and his prayers, who heard them? That fearful Sunday night he died. In the agonies of his last moments, he prayed, but his prayer went no higher than the volumes of smoke that like a funeral pall enveloped the city. With despair pictured on his countenance he struggled with death, his only hopes resting on God. Earnestly and honestly in the hour of his suffering, he looked toward heaven, but therefrom came no loving response. Though poor, though almost a beggar, though living on the plainest of food and wearing the coarsest garments, he desired to live. But he, too, died, and we now see him a happy spirit. There was true nobility in his yeins. belief, controlling the action of the elements, | He, in company with hundreds of others,

come to us,-joyous, happy, and full of love for all humanity, and standing before us in one long line, we hear them utter in measured accents "Let it be understood, it is an ill wind that blows nobody good."

TO BE CONTINUED.

#### Calamities,—Their Author—Is there a Compensation?

The Bible, and theological views of the authorship and object of calamities, has occupied our attention in several of the recent issues of this paper. Our object has been to prepare the minds of our readers to step out of the old beaten paths that they have been taught to believe were the only safe and proper route to future happiness-to prepare the mind to grapple with scientific truths—philosophical principles—to awaken our fellow men to a realizing sense that there is no such thing as positive evil -that all things in existence have a use, and that when properly applied they are no longer destroying demons but subservient subjects, willing slaves, performing our bidding and working to make better men and better women, by making better conditions, which result in developing better physical bodies, as temples of immortal souls.

Until we had presented, in a plain, straightforward manner, the fallacies of theological teachings, and the inconsistencies of the Bible: and until we have shown that such pernicious teachings as were found in the so-called "Sacred Writings," forever forbid the idea of their having been "written by the finger of the Almighty," an infinitely wise and good being, many would not believe in ever so plainly demonstrated scientific and philosophic truths because they did not agree with the Bible.

Our task has been such as demanded not only integrity of purpose towards truth, and s degree of boldness of utterance that would serve as a guarantee of our sincerity of purpose, but should, by a straightforward statement of fact, convince the reader that old, preconceived opinions, destitute of reason, are no longer worthy of being adhered to, no matter how long they may have been believed as sound, or how forcibly they may be enjoined by the socalled "Sacred Word."

Fully realizing the fact that we could not expect the mind to step into new and untried paths-to the investigation of scientific truths and philosophical principles—until the darkness that beset the old, and the unreasonableness of theological teachings, were made apparent, we. without fear of shocking the sensitiveness of many, entered upon that which was obviously our duty. That duty having been performed, we now commence showing a better view of Omnipotence.

If we were to turn the pages of history, howver warned and distorted by the prevailing theological dogmas of the different ages in which historians have lived, and of which they were to no little degree partakers, we shall find that every severe calamity has been followed by a legitimate result which has been a great benefit to mankind-to the world.

Even if we refer to the primitive history, the so-called Sacred Word of God, we shall find the greatest blessings following as a result of the supposed greatest evil. All mythological teachings and writings are interblended with natural laws, and correspond in degree with natural expressions, and are inculcated by symbols. We find that the greatest of all calamities—that calamity that befell the mythical 'first human pair"-the calamity that brought sin into the world and the curse of God upon 'them and their seed," through all generations of the world, and even the "cursing of the 'ground for their sakes," was the legitimate means of bringing light and knowledge into the world! But for their partaking of the "forbidden fruit," they and their posterity would have been wandering naked tribes, without any knowledge of agriculture or the arts and sciences, living upon the spontaneous productions of the soil, like the Hottentots of South Africa! O how we rejoice that the "serpent beguiled Eve," and that she in turn "seduced Adam," and that they both "fell" from their state of simplicity to feel the sting of the curse of their Heavenly Father, that so wisely prompted them to get up and get!-dressedand to go to work and cultivate the soil and to earn their daily bread by the sweat of their brows. Such a calamity, after the lapse of ages, prompts mankind to learn more and more of the natural laws governing their being as well as all other things-to study the arts and sciences—that should finally, after the lapse of many thousands of years, lead the sons who were cursed by God in their first parents, to become like the Gods, "to know good and

Is there not a compensation—ample for the supposed greatest calamity that could possibly befall man—the curse of Almighty God upon the first parents" and upon the whole family of man, and upon the earth which they inhabit, when we consider that but for that calamity the whoe human family would be a vast family of idiots?

The compensation consists in every good thing that the civilized and enlighted world boasts of, as possessed by them, that is not enjoyed by the benighted Hottentots and other ignorant savages, that know not of their nakedness, and live upon the spontaneous productions

of the earth only. The Christian world is constantly sending missionaries to the above-named classes to carry the benefits resulting from God's cursethe benefits resulting from the greatest calamity. to those people—that they may "finally be "saved," thereby demonstrating that they recognize the result of that calamity as most beneficial—and in the goodness of their hearts—goodness did we say? Yes, the goodness of their hearts, which resulted from the fall-being now capable of judging between good and evil | pages. Every body should have it.

-they wish to carry the same blessings to be nighted heathens.

But it will be said that we believe that the Bible report of man's fall is a myth-not a reality. Aye, that is so; but we have said that these traditions are all based upon a central truth which is inculcated by symbols, that the wisest men, through inspiration from superior minds in spirit life, interweave certain cardinal principles into narratives fruitful in symbolical representations, to illustrate a truth, which narratives become traditional, and finally are so thoroughly materialized and believed in as literal facts, that the priesthood seize upon them and with a tyrant's power dogmatically put them forth as literal truths, and punish with excruciating torture all who dare to question the literal truth of the dogmas.

It is this literal rendering of the Mosaic account of "the sin that brought death into the 'world," that we question.

The one object intended to be manifested as a great and living truth, is that not only the knowledge attained by the first inhabitants of earth, but that through all generations knowledge will only be attained through experience -through a knowledge of "good and evil"and that the greater the severity of that experience the more perfect the knowledge will be, which is developed thereby.

The curse of God, as pronounced upon the "first parents," is represented as extending to all mankind, and wisdom is a legitimate result, even as the opening of the eyes of Adam and Eve resulted from their first sin-they saw their nakedness-that induced them to manafacture clothing. There being no looms, the mechanical arts not yet being known, and they not yet having knowledge enough to slaughter wild animals, and make clothing from their skins, "they sewed fig leaves together and made 'themselves aprons." This is beginning pretty low down, it is true, but the law of eternal progress, developed through dark and dreary calamities, has made great improvements in the old figleaf fashion.

If we follow the law of development we shall find that every step that has been taken in the advancement of knowledge, no matter what the subject may be, it has cost constant toil and suffering, mental and physical, to the student of nature or art, through whom the same has been given to the world.

A mighty chasm has been bridged, spanning from earth's first inbabitants to the present, and yet every day's experience teaches us that we have scarcely begun to understand the laws governing the elements, now tyrants, which are by and by to be of such inconceivable benefit to mankind-always ready to do his bid-

Calamity after calamity has befallen mortals —little by little have they learned therefrom but continual progress has been the result. The agitation of thought is said to be the be ginning of wisdom.

Thought is greatly agitated upon the recent great calamities that have befallen many people-correspondingly great results may be expected. We shall see, in the future, and probably shall say more upon the subject in forthcoming numbers of the Journal..

## Holiday Books.

We now have in stock and arriving a fine line of books suitable for Holiday Gifts. Among others we may mention Poems of Progress, by Lizzie Doten, put up in fine style and sold-at \$1.50; gilt \$2.00. Postage on either 20 cents.

Poems from the Inner Life, by the same author is an old and standard favorite. The two go well together.

Many who have not heretofore bought that superb work, The Voices, will improve the present time to obtain it. Price postage paid. \$1.41; full gilt \$1.66.

Radical Rhymes, by Professor William Denton, is a new book by an author whose name it is only necessary to mention to sell the work. Price \$1,25, postage 12 cents.

Lois Waisbrooker is the author of three books of superior merit. Alice Vale, \$1.25, postage 16 cents. Helen Harlow's Vow, \$1.50. postage 20 cents. These two works are already favorites, and deserve to be still better known.

" Manweed Blossoms" is the singular title the author gives her latest work, the demand for which has been thus far in excess of our supply, but we can now fill orders. Price \$1.50, post age 16 cents.

These are but a few of a long list we could enumerate. For further information see our book list and remember that we shall be happy to fill your orders for any book on the market.

#### Testimonial to Spirit Power in Curing the Sick.

Mrs. A. H. Robinson, No. 148 Fourth Avenue, Chicago, Madam:—I inclose you a lock of hair and desire you to describe the complaint, and prescribe a remedy.

It is not from idle curiosity that I write in this manner, but to convince some skeptics (who are so as regards your powers.) Inclosed is the fee of three dollars. Yours in truth,

I. COLBY SMITH. P. S.—You sometime since prescribed for my wife, describing her complaint as well as she could herself. She had been unwell for three years; your prescription has cured all her complaints but the headache, and that is greatly relieved. Wishing you a long life of

usefulness; I am, yours, Willow Grove, Del., Dec. 1, 1871.

## A Popular Book.

One of the most popular books ever published is "The Debatable Land," by Robert Dale Owen. The whole of the first edition of two thousand five hundred copies has been taken by bookdealers within ten days from its first issue from the press. We have a full supply, and send them by mail, prepaying the postage on receipt of two dollars. It is a beautiful book of five hundred and forty-two

#### Fraternal Courtesy.

The Religio-Philosophical Journal has reached us in its resuscitated form and new dress; and we must say that if everything burned out there improves as much in appearance as that has, Chicago will have no reason to regret the fire (in a business sense.) We congratulate Mr. Jones and the readers of his paper, on its speedy return to the former size, which will be gladly hailed by the many friends of the paper. The JOURNAL, in its postice of these papers which fretownelly alluded to notice of those papers which fraternally alluded to its misfortune and temporary suspension, omitted all mention of the American Spiritualist, which gave more space in its columns than any one of the half-a-dozen papers enumerated, not even excepting the Baner of Light. This omission on the part of our contemporary is most marked and sig-nificant. Notwithstanding its pretensions, the dis-position of the Journal to be just, is from the na-ture of the evidence, neither apparent nor real.— American Spiritualist.

REMARKS:--We are glad to learn that our worthy cotemporary has done us the favor above alluded to. The article above copied gave us the first knowledge we had upon the subject. We never received a copy of The American Spiritualist containing the notice referred to. It always gives us pleasure to credit and reciprocate favors. Our "omission was marked and significant," only from the fact that we did not allude to that which we had no knowledge of.

We beg leave to inform our cotemporary that our paper was not even temporarily sus-

At the time of the fire the JOURNAL was on its way to subscribers over one week in advance of time. On Monday at eleven o'clock A.M., while our city was yet burning (as soon as our office was consumed), we made arrangements for getting out a miniature edition, and got it out cleven days in advance of time, being the first newspaper contracted for at a job office on the west side, in the city after the fire. Every week thereafter we issued the JOURNAL, each week getting a little larger, for four weeks, two of which we got printed in Philadelphia, the fifth being full size on entirely new material purchased in New York.

We improve this opportunity also to say that our cotemporaries never find us unwilling to extend all proper fraternal courtesies, and we seldom trouble ourselves to notice uncalled for reproof, unless it be to unearth cowardly attacks of self-styled Pilgrims in Spiritualism, in sectarian papers, as for instance, the article in The Shaker, entitled, "Spiritualism and Shakerism in their Meral Aspect."

#### Widow's and Orphan's Fund.

For the last four years we have had a specific fund entitled as above.

The object of this fund is to enable all who desire to do so, to aid a class of people to read the RELIG-10-PHILOSOPHICAL JOURNAL who are unable to subscribe and pay for the same.

The appeal of that class to the proprietor of this paper has never been made in vain. About one per cent. of the expense of free subscriptions has been paid out of that fund; the balance has been borne by the publisher,

All widows, orphans, and aged people who desire to read this paper but feel too poor to pay for it, on request, will have it sent to them marked F. W. O., which means free, and charged to the Widow's and Orphan's Fund.

Since the fire several kind-hearted people have donated small sums to aid us in buying a new outfit. The money is very timely, and we most sincerely thank the donors for the same. Money is hard to be got at this time, "every dollar counts;" but as we have often said before, notwithstanding we found ourself greatly embarrassed by the terrible destruction of property on which our insurance is of little or no value, even to one-half more than our good brother, Dr. Child, mentioned in the second miniature Journal, we issued since the fire, yet we wholly disclaim being an object of

All sums donated to us will be passed over to the credit of the above-named fund, and those who make such donations are respectfully requested to name the persons to whom they would like to have the Journal sent free, to the full amount of their respective donations, and it shall be done.

charity.

If in any case parties making such donations shall fail to mention to whom the paper shall be sent free, we shall apply their money for the first applicants.

Received and placed to the credit of the Widow's

and Orphan's Fund: Amount previously acknowledged......\$364,95 A. J. Davis, Orange, N. J., fifty-two copies of his books. W. L. Power, Farmington, Mich.... John Cook, Ashland, Cal. 5.00
Stacy Taylor, Crosswicks, N. J. 7.00
J. H. Rhodes, M.D., Holyoke, Mass 5.00
T. J. Presho, Erwin Centre, N. Y. 1.00
Dr. M. M. Hambleton, McConnellsville, O. S. F. Gordon, Bourbon, Ind..... 

## Physical Manifestations.

New phases of spirit power are constantly being developed. Within the last two years many likenesses of deceased persons have appeared upon panes of glass in windows of buildings. Sometimes the windows are in offices and stores, and sometimes in dwelling

It is a remarkable fact that the work is chemically imbedded in the glass and cannot be obliterated, neither can they be seen from the inside of the building, and yet they are plain to be seen upon the outside. It is a coloring in the glass-such as the art of man cannot imitate. A recent case of the kind is now attracting attention of the public in San Francisco, as appears from the following item from San Francisco:

## THE SUPERNATURAL,

San Franciso, Dec. 9.—The photograph of a recently deceased Frenchman, named Rondel, has appeared on a window in his late residence in Mason street, near Filbert, attracting thousands of visitors consider the street of the same of the visitors, causing great excitement. It was at first but a shadow, but in three days became a perfect photograph, recognized by everybody.

Will the savans who deride the idea of spirit communion, give the writer a solution of the mysterious problem involved in the above manifestation of intelligence?

When you are selecting your Holiday presents, give our book list a careful examination.

# Items of Interest.

-Mrs. M. J. Wilcoxson is lecturing at Springfield, Mo. -Be rigid to yourself and gentle to others.-Confucius. -Hon. Robt. G. Ingersol can be addressed at Peoria.

-"I would give a hundred years of immortality for a good digestion," said Voltaire.

-Mrs. A. D. Pierce, of Waco, Texas, is a good rapping, writing, clairvoyant, and healing medium.

-Don't fail to read Hon. Robt. Dale Owen's last great work, "The Debatable Land, between this world and the

-The sale of Theodore Tilton's biography of Victoria Woodhull has been prohibited in Germany,—so says an

-Bell Chamberlain is permanently located at Eureka, Humbolt Co., Cal. She is an excellent test medium and

a fine speaker. -Bro. M. I. Swift and friends, of Iconium, Appendose Co., Iowa, would like to have a visit from a good lecturer and test medium.

- -We hope that the first result of Tammany's overthrowwill be the rescue of the New York common schools from Catholic control. Not a cent more for sectarian

-Miss Kane, of Baltimore, set out to write a list of the wrongs of woman, but found so many of them that she was driven to the conclusion that women suffer a great wrong by being born at all.

ing at Deansville, Oriskany Falls, and Oneida, Central New York. She also attends tunerals in the vicinity when requested. Her address is Oneida, New York. -Cephas B. Lynn is entertaining the good people of East Saginaw, Michigan, with his lectures. He is doing a

-Mrs. E. A. Williams, inspirational speaker, is lectur-

good work. He is prepared to answer calls to lecture anywhere from the North Pole to the Hollow Globe. -The most eloquent preacher in Italy is said to be a menk at Sorrento, who has separated from the church on account of the infallibility dogma. His name is Fra Gir-

ardini. No man can be popular without dissenting? As-

cent follows dissent. -The Mormons, once more compelled to move on, may well consider their religion a progressive one. Their marriage diet has, however, been cut down lately to one wife Such a plate don't suit them. They desire that dish served up with women of every age.

-At a meeting of Free-Thinkers and Infidels, held at Liverpool, England, Dec. 1st, a resolution passed to establish agencies throughout the country for the circulation of tracts, and provide for lectures and the equipment of missionaries to propagate free-thinking ideas.

-In a sermon at Cincinnati, on Sunday evening, Dr. Hatfield pronounced the theatres to be the hot-beds of lewdness, draukenness, and debauchery. It is a wellknown fact that church-members in this city frequent not only these very places, but houses of assignation

-The College of Cardinals at Rome is in a bad way. Three of its members have had strokes of appoplexy. another has the gont, four are in their dotage, or too much enfeebled to work; while Cardinal Milesi, the youngest member, is dying, at fifty-five years, of con-

—Chauncy Barnes, of Chauncy, Ohio, writes: "We are having spirit faces upon the windows in different places, within five miles about us. One man says he saw about three hundred faces in the open air. This kind of manifestation is now about to take the place of the rapping and tipping manifestatations.

ELLIAH WOODWORTH, Esq.—Dear Sir: Your favor of Nov. 7th, reached me Dec. 2nd, by our swift mail-tence this delay. I will meet you at Hillsdale, as you suggest, for our discussion. Please fix the time, and notify me through the Journal, or direct a note to me at Quincy, Mich., and oblige, Yours, etc., E. SPRAGUE.

-It is two weeks since Robert Collyer gave his anvil to the Christian Union, of Boston,-several members of which organization have been pounding on it ever since, expecting to become Collyers. As well, however, try to convert an old woman into a Collyer by putting her into that noted divine's cast-off pantaloons.

-Father Galvazzi, the ex-monk, has been preaching and lecturing to large audiences in London. He says that since the 1st of January last, eight colporteurs had been engaged in selling the Bible in Rome. If the Songs of Solomon improve their morals any, we should like to see in what the improvement consists.

-The Christian Register of Boston would seem to have gone pell-mell into Free-Love. It says: "Why is it worse to have a score of wives simultaneously, than it is to have twenty in quick succession?" The question is a perplexing one, as there is just about as much difference between the clauses thereof as between tweedledum and tweedle-

"Our divorce laws are a jumble and a snare. The only question is as to the interest in which changes shall be made. Shall the statutes be revised in the interest of home, virtue, purity, refinement, and a higher civiliza-tion, or in the interest of license, indulgence and social barbarism? We insist absolutely upon the former."-

-Mr. Weise read one of his finest discourses in Boston, on the Chicago conflagration. Here is one of its jewels: Foreign observers do not often credit us with tenderness. It suddenly appears. The invisible writing on the heart of the American people is held to the fire; the sympathetic ink comes out; it seems to have been latent over all the continent."

-The praying bands of Boston and vicinity have organized a union which meets once a quarter. About twenty praying bands are represented. We desire those bands to direct their attention to the burnt district, and pray with the voice of a thousand thunders for God to rebuild it. We wonder if these praying bands are connected with

O Nazarene! I find thee here at last! Thou art no more a phantom unto me!
This is the end of one who called himself
The son of God! Such is the fate of those
Who preach new doctrines. "Tis not what he did,
But what he said, hath brought him unto this,
I will speak evil of no dignitaries,
This is my hour of triumph, Nazarene!—Longfellow.

One of the latest novelties in sensational revivalism is what the noted revivalist, Brother Moody, of Chicago, calls his "lamb meetings." He takes a veritable lamb on to the platform of the meeting he is to address, and then reads from the Bible and discourses upon the texts which allude to "the lamb of God, who taketh away the sins of the world." To the disgrace of his hearers, Moody says it is very effective,—N. Y. Globe.

-J. Emmett Smith writes as follows from Louisville Ky : "During this month Laura Cuppy Smith will occu-Ry: "During this month Laura Cuppy Smith will occu-py the rostrum. She spoke this morning to a goodly au-dience. She spoke with great fervency and undivided at-tention. As to ourself (not egotistically), we are neither heliever nor disbeliever in the Spiritual Philosophy; or, in other words, we are undecided. We devontly pray we may be enabled to decide before long; for oh! these soul-listressing doubts, how unpleasant."

-Dr. McCosh (now President of Princeton College) tells the story of a negro who prayed earnestly that he and his colored brethren might be preserved from what he called their "upsettin'sins." "Brudder," said one of his friends at the close of the meeting, "you sin't got de hang of dat are word. It's besettin not upsettin." "Brudder," replied the other, "if dat's so, it's so. But I was prayin' de Lord to save us from de sin of intoxication, and if dat sin't a upsettin sin, I dunno what am."

-The Methodists. Presbyterians, Episcopalians, and Roman Catholics have organized societies in Salt Lake City, and other sects are expected to soon follow their example. Divest Mormonism of its polygamy, and it would be far superior to any of the churches above mentioned. But Polygamy is founded on that book of "all sorts," usually called the Holy Bible.

-In Lexington, Ky., a portion of the members of the First Disciples' Church recently separated from the mother body and established a society of their own. The cause of the split is ascribed to a divergence of views, the new organization being Low, and the original society High Church, so far as Episcopal terms can explain differences between the Disciples: or, in other words, one was located on the hill and the other in the valley. What trifles these religious people will quarrel about! Why could n't they compromise the matter by filling up the valley or leveling the bill.

-In his lecture in Boston, Theodore Tilton remarked that a nation without divorce was a nation without virtue. France, he said, had no ground for divorce, and she was the most licentious nation in the universe. Prussia had twelve grounds for divorce, and she was the most virtuous nation in Europe. South Carolina had no divorce and she rots. Massachusetts had seven grounds for divorce, and she was queen of the realm.

Concerning the progress of Spiritualism the Austin State Journal says: "Since the spirit rappings at Mordecai & Traynham's store, and the able and eloquent discourse and improvisations of Mrs. Talbot at the capitol, an increased interest has been awakened in Spiritualism here. This strange and fascinating philosophy is probably destined to move through Texas with the same well-nigh resistless power that characterized its passage through the Eastern, Middle, and Western States a few years ago, when it took up society, as it were, by the four corners, and well nigh shook it to pieces."

-The leader of a new religious sect has appeared in Russia, giving himself out to be the Savior. He preaches polygamy, abrogation of all denominational creeds, and entire religious license. He invariably expresses himself in rhyme. The police have announced that they will speedily put a stop to the new movement. Why interfere with the poor fellow? We have several ex-saviors-Christs-in this city. The police never in the least meddle with their hallucinations.

-A clergyman at Council Bluffs, Iowa, has made a new departure in the matter of "hitching un" folks. He has swept away the old established rules of marrying for a fee. He announces that hereafter he shall marry by weight, charging four cents per pound for the happy man, and two cents for the bride. The idea is a novel one. This new departure was prompted by his seeing the "fat woman," who is engaged to be married to a "fat man," both of whom have been on exhibition in this city, and whom this divine expects to marry.

-Things are not arranged exactly right out West. A female revivalist has converted forty sinners, at Fon du Lac, Wis., and got \$120 for her services,-\$3 per head for casting out the devil. Those devils are now loose, prowling about for another human habitation. As every State is compelled to take care of its own poor, why not of its own devile? What right has she to cast out devils from the lows mnners to take possession of some one in an other State?

Theo. Tilton says: "A friend wants to know whether Prof. W. D. Gunning, the Spiritualistic writer on 'The Demoniacs in the New Testament,' is mad or sound. The inquirer sends us an article by this author, cut from the Christian Union, and wonders if it would not justify the author's friends in taking out in his behalf a writ de lunatico inquirendo. We answer, No. "There are more things in heaven and earth than are dreamed of in your philosophy." It is getting to be a fashion to call all Spiritualists insane, But it is a custom more honored in the breach than in the observance. We see no more reason why Prof. Gunning should be sent to a mad-house than there would be in sending Judge Edmunds or Robert Dale Owen to a similar place."

—Victoria C. Woodhul, a self-nominated candidate for the presidency of the United States, has been chosen president of the Spiritualists. In her inaugural she notifies all the world that she proposes to spend the next winter in Washington to demand of Congress the solemn recognition of her rights and those of her sem. She further gives notice that if Congress neglects or refuses to do what she demands, then we must look out for a revolution. She will forthwith assemble a convention to frame a new constitution of the United States, and to set up an independent government. She does not say whether under her reign the tyrant man will have a right to life and liberty or not.—Flake's Bulketin.

The Boston Commonwealth says: "We are pained to record that our friend of Zions Herald indulges in the pions fib that we think it "desecration of the Sabbath to pull an ass out of the pit on Sunday." In this city the idea is generally entertained that if the ass is a German, he should be supplied with lager-beer and limburger cheese, and allowed to remain there until Monday morning. If a four-footed beast, however, he is to be got out at once, rubbed off with religious literature, and taken to church. If it is not dead by that time it is to be shot at

-J. Green, E. Johnson, J. Hendrick, Mrs. J. D. Rockwell, J. McFarland, and Mrs. M. A. McFarland, of Clinton, Ili., unite in endorsing the superior ability of Emily Coverdale. They say: "We have been personally acquainted with Emily Coverdale for the past five or six years, and believe her to be a lady of high moral integrity and a first-class medium, principally developed as a trance lecturer or speaker and seer. After giving a very interesting discourse of an hour, in which she describes the home of the departed in a very thrilling manner, her spiritual vision seems to be unusually clear, often ena-bling her to give the most unmistakable tests to persons from their friends in the other life, by describing themes from their friends in the other life, by describing them so accurately that they are instantly identified, not only by their own immediate connections, put also by those who were merely acquainted with them in earth-life."

-A Paris paper has an account of an interview granted by the Pope to a large body of persons. One of the number asking how long the oppression of the Church would continue, the Pope replied: "We should resign ourselves to the will of the Most High, and pray without ceasing for the world, for everywhere evil is making fearful progress. In France implety is now again lifting its head. In Germany heresy, is making great efforts to oppress the Christian religion, and to establish its own greatness on its ruids, but what is still more lamentable is that this impious movement is countenanced by the government. In Russia, Spain, Switzerland, indeed everywhere, revolation seeks in its triumph to drag down society into the abvss of evils." The plain English of which is that liberal principles are gaining ground all over the world. Of course it is all "heresy" and "infidelity" to the Pope and the orthodox church, but it goes to show that Spiritualism will eventually reap the harvest.

-Ministers of the gospel are generally the most contemptible set of bigots in existence. Dr. John C. Lord. of Buffalo, knows all about God,-undoubtedly seen his "back parts," and, perhaps, has dined with him. After giving a very eloquent description of the fire, the learned Doctor proceeded to ventilate the old musty superstition of divine interposition and retribution, and launched forth in this wise: "He who makes his angels winds, his ministers a flaming fire; he, without whose notice not a sparrow falls to the ground, was in that storm of wind and fire. He came for judgment upon the doomed city.

'The Lord descended from above, And bowed the heavens most high, And underneath his feet he cast The clearness of the sky.

-A mournful case of a young lady carried away by religious enthusiasm, occurred at the Convent of the Sacred Heart, in Chicago. Naturally of an excitable mind, the reading of a highly wrought account of the sufferings and death of Christ, so worked upon her that reason gave way, and beginning with mild evidences of insanity, her disease culminated when she climbed to the roof of an onter building of the Convent, and tore away the chimney, brick by brick, kissing her bleeding wounds, and called upon heaven to witness her sufferings. It seemed as if she would have made a leap from the house-top, but a quiet ruse brought her safely down. She is now with her family, and is under treatment. Among Spiritnalists cases of insanity are very rarely seen. Such is not the case, however, among the orthodox portion of the world. While in the church a person is in a mental fog, and if he don't become bewildered, then he is proof against insanity or hallucinations of any kind.

-The Oneida Community is based on religion. It has for its foundation Christianity. It believes in God, Jesus Christ, the Devil, and the complex marriage. The New York Independent a deeply pious journal, alludes as follows to this community: "But morality brings one damning charge against them. By an astonishing consistency of sophistry they claim that utter unselfishness requires that human beings should give up all exclusive claims, not only to property, but to persons. No man, they say, has a moral right to monopolize one woman, and no woman to monopolize one man. Accordingly they practice what they call complex marriage, according to which their men and women are not allowed to form exclusive attachments, but change their partners as often as they please, under the supervision of the fathers and matrons of the community. They claim that under this liberty there is less excess than in ordinary marriage, and that such a thing as infidelity to their complex wife is unknown among their numerous agents travelling over the country. Yet further, they insist that they are establishing a valuable system of breeding men, by scientific selection of parents, as in the familiar case of breeding cattle and fowls. A community exists in this State, constantly breaking the laws against adultery and fornication, living in confessed promiscious intercourse, raise ing children on the breeder's principle, eleming therein follows to this community: "But morality brings one constantly breaking the laws against adultery and forni-cation, living in confessed promischous intercourse, rais-ing children on the breeder's principle, claiming therein a higher Christian civilization than that of their neigh-bors, and avowedly exhibiting in other respects an ex-cellent character. And they are tolerated in their law-less outrage against marriage, because they do not, like the Mormons, break the sixth as well as the seventh commandment.

commandment.

# Philadelphia Department.

BY......HENRY T. CHILD, M. D.

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#### ENDURANCE. BY FLORENCE PERRY.

How much the heart must bear and yet not break!

How much the flesh may suffer and not die I question much if any pain or ache
Of soul or body brings our end more nigh. Death chooses his own time-till that is sworn All evils may be borne.

We shrink and shudder at the surgeon's knife, Each nerve recoiling from the cruel steel, Whose edge seems searching for the quivering

life—
Yet to our sense the bitter pangs reveal
That still, although the trembling flesh be torn,
This also, can be borne.

We see a sorrow rising in our way,

And try to flee from the approaching ill—

We seek some small escape—we weep and But when the blow falls, then our hearts are still—
Not that the pain is of its sharpness shorn,
But that it can be borne.

We wind our life about another life-We hold it closer, dearer than our own— Anon it faints and falls in deathly strife, Leaving us stunned, and stricken, and alone; But ah, we do not die with those we mourn,

This, also, can be borne. Behold, we live through all things-famine, thirst, Bereavement, pain: all grief and misery,

All woe and sorrow; life inflicts its worst On soul and body—but we can not die. Though we be sick, and tired, and faint, and

Lo! all things can be borne. -Portland Transcript.

#### Language among Animals.

We have abundant evidence that the animals have a language of their own,—even insects can speak to each other. A person was very much annoyed by the small red ants; they were in all his food. He drove a nail in the centre of his room, and suspended a jug of molasses on a string from this. For several days it was safe. One day he put one of the little insects on the jug, and watched him. After having taken its repast it marched up the string, and across the ceiling down to its friends. Some hundreds of these were going for the jug,—not on the exact trail which might have been marked by the passer, but in all direc-

#### Supernatural and Infinite.

These words are often used thoughtlessly, but a careful and critical observer of events must use language adapted to the thoughtful and progressive condition of the age. The word infinite is often used very absurdly. It can not be applied to anything relating to the human mind, which is finite in its character and comprehension, and can not grasp the infinite. The soul of man, immortal in its nature, and infinite in its capacities, has conception of infinite realities, though this must necessarily be dim and uncertain while it is connected with the physical organization.

We hear persons in making comparisons say a thing is infinitely less or greater than something else. That which is infinite comprehends the whole, and hence can not be compared to any part of it. We were not a little surprised in reading the admirable address of Gerald Massey at the farewell meeting and entertainment given to Mrs. Hardinge Britten in England, to find some rather loose expressions about "abnormal mediums," He asserts "there are two kinds of mediumship, the abnormal and the normal," and then says, "I believe that this abnormal mediumship is non-natural, and will be unnatural unto the end."

We do not believe that there is anything unnatural or supernatural in any form of mediumship that we have ever experienced or seen in any other. All the conditions are in accordance with natural laws, and it is only because we are ignorant of these laws and their applications to the conditions that we use these terms.

It is related of some of the most benighted inhabitants of Australia that in the time of an eclipse of the sun they would run into caves, and hide themselves, thinking that greater darkness was safer than the dim light which surrounded them. Some of the wiser ones held a consultation, and tried to strengthen each other in regard to these things. One old man said, "This is evidently a miracle,-a suspension of the laws which govern the universe. These abnormal manifestations are doubtless useful to us in some way, and will give us a better insight into God's ways and works, but we need never expect to understand them, because they belong to His mysteries."

Spiritualism teaches that mediumship in all its forms, and there are many, is always in accordance with laws as natural as gravitation, or any other phenomena. Although we do not understand these laws at present, we have no right to say that they are unnatural or abnormal.

Mediums have suffered intensely on account of the ignorance of those around them, as well as their own, and it is very gratifying to know that much of the suffering which has been experienced in the past, may be avoided. We do not refer only to the cruel persecutions, even unto death, that have so fearfully marked the history of the past, but also to the harshness and unkindness which marked the earlier history of modern Spiritualism. We are learning more every day in regard to the laws of mediumship, and physicians who have treated these cases as diseases sometimes requiring "heroic" measures, are learning better.

We know that the religion and philosophy of Spiritualism are strictly natural, and altogether within the domain of law, and more than this, that It is not only our right but our duty to investigate all the laws relating to these. There are no "mysteries of godliness" or of evil, save those which are the result of the limitations of man's knowledge, and for the extension of this knowledge we rejoice to know that he has not only the little grain sand of time on earth, but the line of eternity on and through which he must travel, ever reaching higher conditions."

Man, as a physical and mental being, has no consciousness in this sphere of any experiences in former ones. His soul nature prompts him to look out into the future, and ask what may be known of that, but this has its limitations, and the chief effort of man here is to understand his conditions and surroundings. Hence it was said that "the children of this world are wiser in their generation than the children of light;" or, in other words, too much looking after the past or toward the future,

is not profitable. The analysis of life, its origin and objects, is the true basis of education for all, and whatever aids in this, is a savior of mankind from the fountain and source of all evils-ignor-

Let us therefore abandon the use of such terms as immaterial or infinite, and go forth into the field of Nature, material and spiritual, and gather up the gems that lie all along the pathway.

#### Miscellaneous.

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patient in all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and he it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that

science takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription. the application for a second, or more if required, should he made in about ten days after the last, each time stating any changes that may be apparent in the symptoms

of the disease. Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but

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# Original Essays.

Written for the Religio-Philosophical Journal. THAT " DEPARTURE."

#### By J. K. Bailey.

The following criticism, published in the Banner of Light, Nov. 25, 1871, was prepared for publication about the 25th of September last, and was in type for the columns of the Religio Philosophical Journal, when the ever-memorable conflagration swept all away. Its author, thinking to get it sooner before the public, re-wrote it for the Banner of Light.

Since its first preparation, and before its publication, the "message of the President to the American Association of Spiritualists" has been adopted by the Board of Trustees thereof, published to the world as the voice of said As sociation, and also that "Our President, Victoria C. Woodhull, be requested to take measures to carry out the plans proposed by said President; and to that end we hereby pledge

her our hearty co-operation and assistance."
The "message!"—have we a Republic, an Oligarchy, or what is it?—was published in the Banner of Light, Nov. 18th last. This message fully windingtes the deductions made in the article. vindicates the deductions made in the article herewith republished: That the Association is committed to the peculiar views and positions of Victoria C. Woodhull, and that those positions substantially repudiate all law and the government under which we live, whenever any law and the government cannot be molded to our patterns and in our exact time and manner!

It is true that only the "Board of Trustees, seven members being present," have adopted, formally, the peculiar "New Departure" of "our President." But in view of the quotation from the "Constitution of the Association," by the president, in her massage,"
"The Board of Trustees shall have control of by the president, in her message (!) viz: all business matters of the Association," which she claims "is a very ample conception of powers," etc., we perceive that the entire Association is "shipped" upon the raft so deftly piloted by this new president. Nor can the members of the Association clear themselves from responsibility upon these new issues, only by a majority vote of the Association in convention overruling this action of the Board, or by withdrawal from membership therein.

As a member of the Association, I hereby utterly repudiate the platform of this new departure. Not that I am not, as I ever have been, a real disciple and advocate of the principle of woman's equality "before the law," in social, political, and human rights-in all rights and places to which her nature and her inclination and duty, as understood by herself, shall

But, taking the situation as it is, I can only favor rational agitation and discussion of this and all questions of reform, with the purpose of educating the people up to a comprehension of the truth, in the full confidence that the innatejustice of human nature, and hence of the "body politic," will, in due time, render unto each the true measure of its right.

As a Spiritualist, a man, and a member of an association or of the human family, I take the dicts of no individual, clique, or clan, -whether in or out of the body-a Demosthenes, Plato, Jesus, Parker, or a combination or circle of spirits—as the rule of my action or the measure of my judgment, nor do I desire that any shall "believe on me and be saved." And while I do believe in a democracy as the true form of government and religious associations—in which all have an equal voice—and that majorities must decide differences of opinion, and settle all contests as to policy, inodes, and means. I do not believe that seven members of an association, consisting of a hundred individuals, have the right to determine such vital questions as that presented by the

I am now fully persuaded that the American Association of Spiritualists is, and has been from the start, "rotten at the core," as asserted of it by Brothers Jones, Wilson, and others, when I hoped to assist in wrenching it out of the clutch sharks and would-be pilots—of the past. All are aware how carnestly and unselfishly I have worked to that end. And when those struggling against hope, who had succeeded in removing the king barnacle from the "ship's bottom," find that another spawn loads it still more heavily, it is not only discouraging, but death to further hope or effort to "save the

The late convention at Troy was attempted to be run by a "ring," and this fact caused all the apparent bickerings of that convention. Troy is a "nice place," and Troy has a nice Spiritualists' Society and Lyceum. Troy did not want—feared the presence of functics, etc.; hence Troy must be assured that all "sich" shall be "hedged;" Hence a packed "committee on business;" hence a few favorites, "cultured individuals" were privately notified to prepare written addresses, and the stated speaking of the convention was thus farmed out to such recipients of the ring's favor, long before the assembling of the convention.

Thus the bold attempt at Cleveland was faintly practicalized. True, a few of the links in the chain of the ring were broken by the persistent efforts of a few, which greatly enraged the leader of the ring; yet they "had it prefty much their own way.

And behold the results in the "new departure.-' And such a departure! It places the American Association of Spiritualists upon the raft of Woodhull, Classin & Co., as was foreshadowed by a dream which I experienced on the morning of 8th of September, three days before the convention, as follows:

I seemed to be in a large mansion, where were a few people gathered, awaiting a ceremonial of either a wedding or funeral-which was not clearly impressed upon my mind. We were awaiting the arrival of both guests and parties to the ceremony, which it seemed it was expected I would conduct, when a gentleman acquaintance invited me out upon a fine lawn, in the rear of the house, gently sloping to a large river. We walked to the river bank, which seemed much swollen by recent rains. Timber and saw logs, in rafts and loose, were rapidly drifting down this stream. Presently drifted by us, close to the bank where we stood a small, neatly-and-compactly-constructed raft of logs, occupied alone by three individuals, in masked faces and disguising costume of circus-rider's pattern. They sat side by side and the center individual appeared to have the command, while all were pulling at raft paddles or As the raft approached us from up stream my attention seemed psychometrically fixed upon the group, especially upon the center individual, whose characteristics seemed mirrored before my gaze. I pointed to that person, and undertaking to tell the friend by my side what I perceived, I involuntarily said pointing directly into the face of the commander of the craft, "You are a scoundrel, a hypo-

crite, a charlatan!" The raft was then close to the bank at our feet. It drifted a few rods below and moored to the bank. My comrade then walked down to the raft, calling me to follow, and stepped aboard. I leisurely walked toward it, and perceived the three in earnest conversation and eyeing me, their conversation being upon me. to Invite me to an introduction and explanation. I consented to go on the raft, was introduced, received explanations, etc. I turned to call the friend, when lo! the craft seemed to have a deck! Not seeing my friend, nor the familiar gentleman whom I saw upon the outer side of the craft, as the friend went aboard, and whom he approached, I turned my face toward the shore, when lo! I discovered the craft rapidly drifting down stream.
"Ah!" I said, "you propose to carry us off,

I ran to the end of the craft, where seemed to be a platform, uncovered, and a bell rope pending from the deck above. I rang vigor-The aforesaid gentleman, who now seemed to be the pilot, and my friend, came back upon the deck, and the pilot asked, "What do you want?"

"I want you to stop this craft and let me ishore."

"We can't stop," was the reply.
"But you must. I demand that you stop at

He seemed to grant a silent assent. Thus ended the vision.

On awakening I had no conception of the meaning of the dream. The matter passed out of my mind until at the convention in Troy, when Mrs. Woodhull stepped forward upon the platform to address the convention; a peculiar spiritual condition enveloped me, and I saw not by "natural sight," but by the lens of that state, differently from my afterward natural perceptions, and recognized the application of the dream-vision above related, or at least thought I did.

In this connection it may not be inappropriate to relate another "dream" bearing upon ny connection with this matter:

When at Iowa Falls, Iowa, (the other dream was experienced while visiting at a sister's, in Bainbridge, N. Y.,) on the morning of the 9th of October—which was the memorable morning of the Chicago fire—I dreamed that "just receiving a copy of the Banner of Light I found the article, "A New Departure," (which was then, as I afterward learned, in type at the RE-LIGIO-PHILOSOPHICAL JOURNAL office, and that very day burned,) in the columns of that good organ of our cause. It seemed changed somewhat from the original draft."

After learning of the destruction of Brother Jones's office, I re-copied the original article, and made a few important changes from the original draft. It appeared in the Banner of Light, as stated at the outset of this paper, in the form herewith republished, as I prepared it the second time, with the exception of a few typographical errors. But to the said article:

The idea of a new departure seems to inspire the mind and purpose of all parties, associa-tions and individuals. This disposition manifested itself, and the phrase found expression hrough many members of the late convention of Spiritualists at Troy. No doubt a departure from non-action in any practical work, is desired by the great body of Spiritualists throughout America. The difference of opinion as to the wisest and most efficient means to that end, is the great obstacle in the way of its accomplishment.

Notwithstanding the evident unrest and deire, almost universal upon the vital subject of practical work, no committee was raised by that convention specifically charged with the question. The committee on Lyceums-a new feature in the conventions of the American Association of Spiritualists-however, took upon itself the consideration, and reported reconinendations upon this subject, instead of confining its efforts to developing the best modes and means for the distinctive work of Children's Progressive Lyceums. The substance of those recommendations is that Spiritualists shall resolve themselves into "one organic effort and system," in each locality; and that such organizations shall bear the name of Spiritualists' Progressive Lyceums.

No suggestion was offered as to mode of work or business management; thus leaving the inference that it was intended to simply turn all associations in our work into the Lyceum movement. Intimations of this supposition were made in discussing the report. Members of the committee denied such intention—the ehairman and author of the report included. But, the convention having dispersed, we find in the first succeeding issue of the American Spiritualist—Sept. 23d—an article by  ${f A}$ .  ${f A}$ Wheelock, managing editor of that journal, and author of said report, under the caption of A Radical 'New Departure' in Organization, which clearly indicates his intention and purpose, whether or not it does that of the other members of the committee on Lyceums. After reiterating substantially the same recommendation embodied in his report to the convention, giving reasons therefor, he further defines his position as follows:

The important question then comes, Is the Lyceum form sufficient to carry forward our increasing public work of still further disseminating the grand truths of Spiritualism, and faithfully maintaining all the precious interests therein centered? If it is not sufficient as a form, where is the defect? Is it is not so eminently wise in its present design, scope, and provisions as to secure to each and every member that essential justice, which is ever the basis of all good, of all progress, of all reform, let us make haste to alter, change, and improve the form, until it shall answer every needed requirement. Are speakers to be employed for a community, -why not a committee from the Lyceum do it? Is a hall to be built, funds to be raised, matters of education to be looked after, or any other interest in Spiritualism,-why not members of the Lyceum do it? We can see no reasonable objection to this plan, while we feel confident that untold benefits will flow from its adoption, and a faithful adherence to it. The plan has this merit: that it brings old and young together in the same organization, objects the same, interests the same, and every effort tending to the same result—the maintaining of one organization by which to promote and advance the cause of Spiritualism. Let the Lyceum be the form of all spiritual organization, local, State, and national.

The logic of all this is to answer in the affirmative, the first part of the pertinent and puncturing question which D. W. Hull-discussing the issue in the convention—said was involved to wit: "Shall the Children's Progressive Lyceums run Spiritualist societies, or shall Spiritualist societies run the Lyceums?

To my mind, it is simply absurd to say that organizations and methods adapted to the capacity and needs of childhood are, or can be made such as will meet the demands of the entire business (financial, executive and ministerial) functions necessary to the development of a new religion-a work which shall culminate the greatest possible good to humanity, because it shall be founded upon scientific facts and philosophical inference which characterize it as the religion of Nature. For Spiritualism, in its broad and true sense, is at once a scientific and philosophical religionmeaning simply the fullest possible knowledge, highest aspiration and effort, and the most revcrent and faithful loyalty to the broadest understanding of truth and duty.

In the practical expression of such a religion, no forms or ceremonies are essential-no organization needed. But to convince the world by presenting its facts; to educate humanity into its divine philosophies; to establish on earth the conditions which shall make possible a millennial age, wherein no family, church or State organizations shall be essential to order, purity, and justice, requires individual and The master of the craft told one of the mates | collective labor, and a vast expenditure of time

and money, which can only be accomplished by the very means we are laboring to make unnecessary. Therefore organic methods and efforts are essential; and it would seem plain that the business methods of Church and State, in some of their most rational and democratic forms, are the most wise, and will develop the most efficiency.

No church has ever proposed to base its or-ganic efforts upon the children's department; no State has ever attempted to rear its pillars opon the shoulders of its children. And yet each has wisely provided the necessary organic methods—"a wheel within a wheel"—for the proper culture of those who are to become "Pillars in the Temple." Shall Spiritualists be the *first* to commit such a stupendous blun-

If it be answered "that the Lyceum system can be so reconstructed as to adapt it to the whole work," I reply, "that no such system can be made practical. Modes and means of culture adapted to childhood needs cannot fully meet the requirements of adults, and vice versa." Nor do the governmental methods needed for each department any more harmonize. All the talk about "becoming as little children" is simply nonsense, when applied to any department of human action and emotion except that of moral purity—if, indeed,

that be possible.

That only one organization should exist, I believe; but that organization should be a Democratic Church of scientific, philosophical, and hence natural religionists; which should have within its "bosom" a natural system for the culture and training of its children. If this lea does not harmonize with Nature, then am I blind as to her teachings.

However, this "departure" did not get endorsement by the Convention. It, together with a substitute presented by E. S. Wheeler, were referred to the Executive Board of the Association. Both of these gentlemen-Wheeler and Wheelock-are members of that Board. That these brothers, in their efforts to Wheel-(her) the American Association into the line of a new departure, may not be so unfortunate as to Wheel-lock the entire car of its progress, is my humble prayer.

But the Convention did make a "radical new departure." In the election of Victoria C. Woodhull to its presidency, it departed from the position of the great mass of Spiritualists upon a vital and tender question of social life

marriage! On page 24 of "The Golden Age Tracts, No. 3—Victoria C. Woodhull—a Biographical Sketch—by Theodore Tilton"—the author, after stating the fact and manner of acquaintance and betrothal (by the "powers of the air") of this lady and Col. James H. Blood, says:

The legal tie by which at first they bound themselves to each other was afterward, by mutual consent, apnulled (I suppose the author means that they were dicorced) the necessary forms of Illinois law being complied with to this effect. But the marriage stands on its merits, and is, to all who witness its harmony, known to be a sweet and accordant union of congenial souls.

This places Victoria C. Woodhull squarely before the public as a championess against laws regulating marriage. It inferentially commits all who endorse her, as a leader, to the same position. The American Association of Spir itualists, by electing her its President, at least negatively endorse her championship therein, and of all so-called reforms, in which she stands so prominently before the world as a leader, if not the leader.

This, I think, is a sufficiently "RADICA NEW DEPARTURE." It cannot be consistently claimed that those who cast their ballots for this new President did not commit themselves to her public and private positions because of no knowledge of their import; for this tract— "biography"—was plentifully distributed through the Convention the day before the election. And besides, the prominence of her unreserved declarations, both verbal and printed upon this and all other leading ideas of reform, which she inculcates, is a complete estopel to such a plea,

But her candidacy for the presidency of the United States was more emphatically and positively endorsed by the passage, with only one dissenting voice, (undoubtedly many kept silent, as did myself, upon this question) of a resolution pledging the support of the Association for her election to that high office, as also to the "new party" which had put her in nomination. While it may be claimed that none are bound by this resolution except those voting in its favor, (this is a declaration of the Convention, by virtue of the adoption of affirmations reported by the Committee on Resolutions—the aforesaid endorsing resolution was not referred to that Committee), the Association cannot escape the responsibility of this endorsement. Let us see what the Association is thereby committed to.

Mrs. Woodhull, in her celebrated address upon the "Constitutional argument" of woman's right to the ballot, which she repeated before the Convention, and which had been long before delivered in Washington, and scattered in print throughout the country, as well as in the Convention at Troy, says:

We mean treason; we mean secession, and on a thousand times grander scale than was that at the South. We are plotting revolution; we will overslough this bogus republic, and plant a government of righteousness in its stead, which shall not only profess to derive its powers from the consent of the governed; but shall do so in re-

And she also asserted that if foiled in the effort to get the just recognition of woman's rights by Congress, we will assemble a Convention, construct a new Constitution, set up a righteous government and maintain it by force, if necessary,

If these are not enough planks in the plat-form of the "new departure," those interested can trace other radical positions of this leader of "radical reforms," which have a negative (if not positive) endorsement by the American Association of Spiritualists, by virtue of her elevation to its leadership; as its president. The two planks above recited, viz: The ignoring of statutory regulation of marriage and the violent change of constitutions and laws, would seem to be sufficient to satisfy, a radical desire for a new departure, "involving vital issues and practical (if not legal) action." It is sufficient, if accepted by the great body of American Spiritualists, to justify the status impliedly assigned to them by Emma Hardinge in her celebrated letter on marriage, published in Banner of Light, in May last, which I then undertook to refute; and which charge was permitted to pass unnoticed by the entire Spiritualistic public-with the exception of the protests of Jonathan Grimshaw, Mrs. Wilcoxson

herself can best determine. The vital question, now, is: Will the great body of American Spiritualists sustain this "new departure?" Or will they rather assert their determination to maintain the position of "law-abiding citizens," as to marriage and political rights, as well as to all departments of the legal regulation of human association and institutions? Will this "new departure," by the American Association of Spiritualists, infuse new life and practical prowess into its efforts? or will it verify the statement made by myself in the convention at Troy, when pro-testing against the election of Mrs. Woodhull

and myself-for what reason, each for him or

less than the suicide of the Association?" Time will bring the answer.

I hope the latter query will be answered in the negative, for I believe that another convention would set the Association right before the country; upon these questions. I do not believe any considerable number of those who voted for the election of Mrs. Woodhull to the first position in the Association, intended to thus commit it to those lawless assumptions of which the new president is so prominent an exponent. Her elevation to that office was the result of unreflecting enthusiasm momentarily without discrimination, naturally gushing forth because of the magical effect of her many points of dignity, earnestness and bravery of utterance upon other vital questions, which all could unhesitatingly endorse.

I still believe in "obeying the laws of the land," and if they are obnoxious, if we deem any law wrong in principle, or unjust in appli-cation, that the wisest and right course is to convince the people of the fact, when it will soon give place to enactments in harmony with the new understanding of truth and justice in the premises. And I believe this is the real status of sentiment and intent of at least ninety per cent. of American Spiritualists. Nevertheless, the Association cannot escape the condemnation of the public, nor the responsibility for the situation. It only remains to be demonstrated whether it can survive the shock.

In conclusion, I may add, that I have no illwill or personal feeling against Mrs. Woodhull or her disciples. On the contrary, I admire many of her traits of character, and many of her positions upon vital questions. I do not herein make personal warfare upon any. I only assert what I believe to be the logical necessities of the facts involved. Nor have I said or entertained the thought, as was falsely asserted and repeatedly reiterated in the Convention, after my public denial of such an idea, that Spiritualism would be destroyed by this blow. It is only the American Association that will suffer death therefrom. Though a thousand organizations decay, Spiritualism cannot be extinguished, because fundamental and eternal principles and truths cannot be "wiped out." But a rapid, healthy and enlarged understanding and reception of them can be postponed; the car of progress caused to creak upon its arles; as the result equally of radical haste and impudence and of conservative sloth.

BIGOTRY IS QUITE AS OFTEN FOUND AMID THE FROTH OF RADICALISM, AS IN THE COLD DAMPS

OF CONSERVATIVE FOGS! Let us seek a healthy "middle-ground," if possible—not to anchor, but to move on as rapidly as the acceptance of advanced truth will permit, toward higher and still higher attain-

> Written for the Religio-Philosophical Journal. "SOMNAMBULISM."

By Mrs. M. J. Wilcoxson.

Once more I am prompted to make myself one of the party. I believe that our friend Dr. Falmestock has announced our brother, Dr. Child a convert to, and an advocate of, his somnambulic theory—but now we find him correcting his pupil, and evidently disappointed in Dr. C.'s ingenuous confession. There is something truly amusing in this effort to bury "animal magnetism," for every time its obituary is written, it seems to gather new strength, and walks forth as free and immutable as ever. It cannot be exoreised, and Dr. Child. thus far, true to his own convictions, has constantly admitted its existence and efficacy. And why should he not? It seems mysterious to us how one susceptible to mediumistic influences, as Dr. Child is, could be expected to throw away the revelations thereof, and substitute therefor the untenable propositions of Dr. Fahnestock.

For instance, Dr. F. declares emphatically that no beneficial result can possibly proceed from the laying-on of hands, unless there is "faith or belief" on the part of the patient. But how is it where a child, a babe, or an indifferent person, or one even opposed to the experiment, is cured thereby? If it is "faith, belief" on the part of the patient, which cures, does it not hold good with his supposed remedy? The doctor, in cases of acute pain or suffering, asserts in his theory the necessity of keeping the affected parts in an insensible condition," or, as he has somewhere said in his instructions, "throw out the affected part," and we learn that Dr. Child was able to accomplish this for a brief time, but the pain in the poisoned hand returned. What now is gained by holding any organ of the body in an insensible condition, if the cause of suffering is not removed? To what advantage is it that an opiate of morphine or "faith" is administered, if the cause of suffering remain in possession of the organ? Nature protests against all this, and rebels against every attempt to hide her mandate or harbor the intruder.

Thus the opiate, morphine or "faith," must be renewed, and the sick part, locked up in an insensible condition remain useless. It may be paralyzed, and then it will not ache! The nerves of sensation will not cry out—but is that a real condition of improvement? Will statistics show that more get cured by this new "faith" system, than by the long-used and long-proved 'magnetic" remedy? A healer, of some fifteen years practice, met a case of rose-cancer on the top of the head, and it was already in an advanced stage and quite large. He offered to cure it. The patient seemingly had not a par-ticle of "faith" in the "foolish process." But all he did was to pass the fingers around it, over the roots for a space of fifteen to thirty minutes, and in a few days it loosened and came out. The result was precisely similar to another of which I was witness, where there was plenty

A child whose hands were covered with warts, stepped up to its father, and said, "O, dear, these ugly warts!" Immediately her father caught her hands, spitting upon them and rubbing them briskly, saying "there, I'll cure them!" Taken unawares, the young girl bounded away, her face red with indignation that her father should spit upon her hands. and betraying in her language the complete absence of that cheap antidote, "faith." In a few weeks every wart had disappeared. I was an eye-witness of this event. The daughter of Judge Whitlock, of Marshall, Ill., was cured of an ovarian tumor of long standing, which had entirely baffled the skill of the regular physicians, their "specifics being the result of knowledge in intelligent beings," and the method of cure was the simple application of Dr. Wilson's "magnetized paper," which she tried by her father's request. Hundreds of such cases might be adduced to prove that healing is produced by a transfer of a vitalizing element which we properly term "magnet-ism." That the individual spirit may, by a strong will, direct of its own volume of magnetic life to a devitalized part, and thus estab lish an equilibrium of that element, we do not deny-for we believe it-but it cannot always thus restore the system to vigor. When the aggregate quantity is reduced by disease, or suffering, or abuse, there is not that quantity to draw from which is requisite in the cure. A as its president, that it would be "no more nor | debilitating fever or inflammation of the vital or-

gans impairs the very fountains of magnetic force; and then, when will is shorn of its supremacy, and the whole system devitalized, how striking are the potencies of imparted magnetism. Neither ridicule, dogmatism, or our present comparatine ignorance of it as a science, can overturn its authority, or destroy its merit. Dr. Fahnestock brings an objection to Dr. Child's position, thus: 'I think that the idea that 'each organ in health generates more life-force or vitality within itself than it requires,' is as void of truth as that it can be transmitted to others." What are we to understand by this? Is not every kind of labor accomplished by the use of life-force? And does not even ordinary exercise demand the use of it, though it bring in return the compensation of fresh vitality. It takes so much horse-power, or so many tons of coal are consumed to produce a given amount of mechanical force. Or whatever the motive-power, the use and consumption thereof must require the use and consumption likewise of vital force or brain power. For in reality, it is not the coal, or wood, or water, which moves the engine. It is rital force. And both brain and body impart it. The brain, in invention—the body direeted by the brain, in mechanical embodiment.

Where then does the body, as the mechanism, procure the life-force or vitality it parts with, if "each organ in health" does not "generate" at will, or by use, "more life-force or vi-tality than it requires," for its own simple, physiological uses? How has the prodigious amount of muscular and mechanical labor, which has been performed in every direction been sustained, but by the organs of the body generating and imparting, as agencies or vehicles, the life-forces of the soul-the master architect, and mechanic who permeates and vitalizes the whole human structure? Now if this vital-force is healing and recuperative as directed by the individual to any diseased organ of his own body, why is it so "ridiculous" gan of his own body, why is it so "ridiculous" to admit, even philosophically, that it may be equally potent as applied to another? But there can be no application, says Dr. F., because there is nothing to apply! At least, there is nothing to impurt—"there is no such thing as magnetic impartation."

Strange that in the apprise of magnetic labor.

Strange that in the empire of manual labor so much vital force may be imparted, the law of muscular as well as of mechanical action having for its basis and governing law the element or property of magnetism, and man, who is the generater of this force, cannot impart it to his own flesh! Upon an analytical examination of the science of mechanics, we shall find that the whole system is founded upon the magnetic law, or principle of attraction and repulsion. This it is which produces chemical cohesion, attractions of particles, and combinations of matter. It builds, dissolves, and rebuilds; and it is just as busy in the human system as in the natural world, and the crucibles of man, where he accelerates its potencies by the application of his own vital forces, quieted by an enlightened understanding of the law. How singular then this warfare against a power so magical in its influence, so universal in its presence, and to which we are indebted for so many unfoldments! Is this an effort to bring our "healers" into disrepute, and to further inflame the popular dissension against them! Certainly, it produces any result in that direction, it will only forge more inquisitorial weapons. and help to push on the inevitable crisis. 'Every truth inust stand on its own merits" and the merits of magnetic treatment are certainly sustained by a most formidable amount of testimony, in which the victims of old school practice, were hopelessly diseased, till this angel of health raised them to life again! If Dr. F. can teach some to heal themselves, let us all be thankful for it—but if there are hundreds of others who can raise their kind, by what is called "animal magnetism," and it is so well and universally known as a healing power, why should he interfere with them? We turn to our dictionaries, and find the term, so offensive to the Doctor, as fully and lucidly explained as any other. Why, then, this endless controversy?

## Report from J. L. Potter.

BROTHER JONES:-Since I made my last report for the Journal, the disintegrating elements of nature has changed its countenance and sent the old Journal away, but being a staunch advocate of immortality, ever true to its teachings, it has again returned to communicate with the children of men,—easily identified by those that knew her in life, as she proclaims with unfaltering tongue, "There is no death." The Minnesota State Association of Spiritualists met in convention at Faribault, Rice Co., October 27th, and continued in session three days. After acting as their agent for two-years-and-a-half, the Executive Board saw fit to pre-empt me for another year. Let all would-be judges of humbug mediums, whether in ladies dress, or single-breasted coat, make a note of this, and advise lecturers accordingly. We have got well under way in our work, and mean to fight it out on this line. To the Spiritualists of Minnesota, greeting: Your agent made a report of labor done in the State last year; said report was read before the convention and accepted. As that report has been withheld publication through some cause or other, unknown to your agent, I herewith inclose the main items that all may see just how your association stands:-Places visited, seventy-four; number of lectures given, one hundred and seventy-six; number joining Association, one hundred and forty-six,-paying to Association, \$118,00; paid on yearly dues, \$209,70; Collections taken \$114,73; paid on subscription, \$800,—making in all, \$450,43. Expenses for year were \$38,15—deducted, leaves \$412,28; yearly dues not paid, \$463,50; subscriptions not paid, \$82,00,—making in unpaid dues, \$545,50,—added to balance in hand, makes \$957,78. Your Association, when organized, numbered 75 members. You now have a membership of 426 persons, all of which is respectfully submitted.

My report for November is as follows :-Places visited: Harristown, Elysian, Okainan, Wilton, Wascca, Aurora, Oak Glen, Blooming Prairie, and Owatonna; number of lectures given, nineteen; number forming Association. three; amount received in collections and dues, \$32.81; expenses, \$8.05. My routes will be up the Minnesota valley road, thence down the Southern Minnesota, including the Milwaukec and St. Paul road, thence to the Winona and St. Peter and River Road. I will get around just as fast as I can; and I hope that every member of this Association, whose yearly dues are not canceled, will make it a point to have his dues ready when I come. It will make it better for the Association, and much more easy for the agent. Remember also the Joun-NAL and Banner of Light—that they are exponants of our faith, and need your undivided support. I am as ever a friend to mediums,

and a defender of the faith. My address is Northfield, Minnesota. J. L. POTTER.

St. Peter, Dec., 1871.

We are to work and to learn. Life should have its quiet pauses, in which to gather rest for work, but no idle hours. The poor are to be ministered unto, the wicked to be reclaimed, and the sorrow

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"And God sald"-spake unto himself, with himself held converse, saying, out of myself come forth a ilrmament.

"Let there be a firmament in the midst of the

Firmament, the region of the air, the sky; that is, a vacuum or hollow, formed in the midst of the waters, dividing the waters from the waters; hence we infer from Bible authority, the firmament or regions of space in which the earth, sun, moon, and stars are suspended, is but a bubble of air bounded by vast bodies of water. The breath of God in a frame work of tears, in the midst of which rolls Mie stellar world.

"And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, and it was so."—Gen. 1, 7.

This yerse fully corroborates the views set forth 2bove. We have the waters divided,-a part of them above, -a part below, -the resisting power holding the waters apart. Air, or atmosphere, the breath of God; an atmospheric resistance, acting against hydraulic pressure,—the one holding up, the other holding down-both out of one God,the one His tears, the other His breath.

A boundless breathing space, so full of life, joy, and truth,—in this we live, move, and have our being. Glorious thought, to live and breathe in the breath of God! As He breathes forth pure air, so we breathe it in, and as He sends forth impure breath, so we inhale it; and our natures are continually being washed by the waters of His nature, the tears of heaven.

"And God called the firmament heaven. And the evening and the morning were the second day."-Gen. i, 8-9.

The firmament, heaven, the place or home or regions of mind,-mind, infinite, eternal, bringing out of chaos, order, filling space with place, thus making a part of space material; the greater part immaterial, and yet the material is not visible; order not yet fully established. It is true that a ray of light hath penetrated into space, where light never existed before. It is equally true that this light is directed by an infinite mind or law, called in the first day's work, spirit. "And the spirit of God (law) moved upon the face of the waters,"second verse, and that this spirit began its action or phenomena in the inky darkness of chaos; that it was yet indivisible, and in order to produce divisibility and individuality, matter must appear.

We sum up this second day's work in the completion of a firmament. The darkness is broken; the waters are broken up; light and heat are at work; space is formed, and water takes its place: that is, it is conducted into a place under control, having limits, bounded by the firmament.

"And the evening and the morning were ond day."

Two great periods of time have been accomplished. Darkness, spirit, motion, order, light. water, and air are accomplished; more, the air is gathered into space; the waters are divided into place, part in fluids, part in vapor.

A pause appears to take place; the spirit halts for rest; the light wanes; darkness comes forth: the spirit arouses for work, and the third day and night begin their developments.

TO BE CONTINUED.

## Charles H. Read.

BROTHER JONES:—I have read with great interest the RELIGIO-PHILOSOPHICAL JOURNAL for two years or more;—think it one of the best weeklies in the land. I do not hold it responsible for some of the contributions to its columns, nor for its advertising columns; but beg leave to ask its editor if he knows Charles H. Read well enough to commend

him to the attention and patronage of the public?
My reason for asking is that he visited our place a short time since, and gave us a show for fifty cents per head. I was in attendance, and could not think it possible that he was of any benefit whatever to any one except himself, and that only

It is unnecessary to describe to you one of his seances; but sufficient to say that the manner in which it was conducted was altogether unsatisfactory to any but a full believer in the spiritual philosophy, and to such it afforded no new subject or food for thought, or fund of information whatever. He simply did what he was and has been advertised to do, and nothing more. The manifestations were of an unmistakable character, the audience did not detect a trick, neither did they become convinced that they were performed by spirit agencies nor were they impressed with their truly wonderful character any more than had they been the tricks

of a juggler. The audience was an intelligent; one, but were not moved to careful inquiry or investigation; but laughed at any grotesque positions during the seance. Now what is the benefit derived, if any, from such impositions upon the public by this "mysterious man?" If the spiritual philosophy is true, does he not do it a harm? He lacks dignity and the appearance of a man of thought and culture, and one of the Spiritualists here says he often gets intoxicated with liquor, and has been frequent-ly remonstrated with by his friends for his injurious

Now, Brother Jones, do not think that I hold you responsible for this man. I do not, but on the contrary, think you would expose and condemn any such imposition, and ask only, why do you speak in commendatory terms of him? Do you not know he is a humbug? That, although he is a medium of extraordinary power, yet he travels over the country to get money by prostituting his angel-given powers—lacking the manhood to work for a cause which he acknowledges, or the gratitude to

acknowledge the gifts given him. Most of us regard him as a coarse, unrefined, un-scrupulous man, and unworthy the consideration or patronage of good people.

L. P. MASON. Jefferson, Kansas, Dec. 3rd, 1871.

REMARKS:-We know Mr. Read to be a good medium. The phenomena manifested through him is worthy of investigation by the best minds of the age. Of no other qualification have we occasion to speak. He is before the people as a medium for a wonderful phenomena of spirit power. If you were desirous of producing a specific result in chemistry you would, as a chemist, use the necessary ingredients, without stopping to inquire whether such ingredients, separately used, would be agreeable to your senses or not. We presume spirits using him for physical manifestations are scientists, and know well what ingredients are necessary for the result;

convened, use them. When Spiritualists use a little more reasonhave a little more independence of character, care less for the sneers of caterers to an absurd system of religion, and receive the signet of truth without | December number is unusually attractive.

finding such elements in Read and the audiences

reference to the channel through which it comes, they will be all the wiser and better for it. Our private and public opinion in regard to Mr. Read's morals, the public has no business with, and we have no right to impose it upon them.

In regard to his "prostituting his powers" we will simply say, the angels who use him as a medium will be their own judges. Mr. Read is true to his organism-they use him-they know their busi-

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GEORGE A. BARKER. Oswego, N. Y., Oct. 2, 1871.

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