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

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[A chapter from Hon. Robt. Dale Owen's work, entitled, "The Debatable Land between This World and the Next."]

THE INNER LIFE.

Convincing Tests of Spirit Communication.

A NEAR RELATIVE SHOWS HERSELF THROUGHOUT FIVE YEARS, TO A SURVIVING FRIEND.

A judicious man of science, experimenting in his laboratory, seeks, before giving to the world the result of an important experiment, to repeat that experiment more than once. Inasmuch as the governing law endures, any result obtained under that law must be capable of being reproduced; and its reproduction, time after time, will usually be deemed necessary to give assurance of its genuine character; seeing that a fallible observer may readily mistake or misinterpret, when his observation is limited to a single example.

Some physical phenomena, however, are spontaneous and cannot be produced at will. We cannot evoke an aurora borealis, or call down aerolites from the sky. Apparitions have usually been thought to be of that character if believed in at all; and, to a certain extent, they are. Among the superstitious a belief has sometimes prevailed that the dead may be recalled by mystic and unlawful rites, as Saul by the so-called "Witch" of Endor; but such a superstition finds few believers in modern times. All that there is of truth underlying it consists in this, that, under favorable conditions, of rare and difficult combination, and may even be favored so as to witness these again and again; not during weeks or months only, but throughout years.

I am fortunate enough to be able to lay before the reader one of the most remarkable—perhaps the most remarkable—example of this that has ever occurred; or, at least, that is to be found on record; with permission, from the witness, to give his name in attestation. It is a name well known in the commercial and social circles of New York.—Mr. Livermore.

This gentleman, eleven years ago, lost a near and dear relative; let us call her Estelle. On her death-bed, perceiving the poignant grief that overwhelmed her relative at the prospect of his approaching loss, she earnestly expressed the desire that it might be possible for her, after death, still to assure him of her continued existence.

He attached but little importance to this except as evidence of her affection; having himself, up to that time, found no proof satisfactory to his reason touching a Hereafter. Neither he nor Estelle had any faith whatever in spiritual phenomena; and both had been wont to regard the whole subject with repugnance.

When Mr. Livermore found himself alone, his extreme grief was terribly embittered by the thought that it was a separation forever. Expressing this in strong terms to his friend, Dr. John F. Gray, who had been Estelle's physician from childhood, that gentleman (one of the earliest believers in intermedium phenomena) suggested that there was a remedy capable of alleviating his grief, if he (Mr. L.) saw fit to resort to it. The reply was a contemptuous frown at Spiritualism and its delusions; and the sufferer went his way, hopeless and desolate.

After a time, however, came the sober second thought that there might be something in a doctrine which so earnest and thoughtful a man as Dr. Gray implicitly accepted. Accordingly, at his friend's suggestion, he resolved to seek sittings with Miss Kate Fox.

The sittings were held sometimes in Mrs. Fox's parlor, sometimes in Mr. Livermore's. In all cases the necessary precautions were taken to give assurance that no one entered the room or left it, during the sitting; the room itself being thoroughly examined, and doors and windows effectually secured. At several of the first sittings three or four visitors were admitted as additional witnesses. But it soon became apparent that the best results could be obtained with a single sitter only; and accordingly, as a general rule, Mr. Livermore only was present.

During the first sitting, which was held January 23, 1861, he, Mr. L., for the first time, heard the mysterious echoes—the "raps," as they are usually called. Then, throughout the first ten or twelve sittings, followed the usual phenomena; spirit-touches; spirit-communications; moving of ponderable bodies, etc.; finally, spirit-writing. During the twelfth sitting came a message, purporting to be from Estelle, to the effect that if her friend perceived, her spirit could be made visible to him. Then, throughout a dozen sessions more, came phosphorescent lights, disappearing and reappearing at intervals; at last, on the twenty-fourth sitting (March 14th), the dim outline of a figure, moving about. Three days afterward there came this message: "I know that I can make myself visible to you. Meet to-morrow night. Secure the doors and windows, for I wish the test to be beyond all doubt; for your good and the good of others."

The next evening the sitting was at Mrs. Fox's residence, but the family were absent, so that the medium and the sitter alone occupied the house. Mr. L. sealed the windows, sealed and locked the doors, and placed heavy furniture against them; then searched the room thoroughly and extinguished the gas. Soon came the words: "I am here in form." Then a globular light appeared, with crackling sounds. After a time it became a head, veiled; then, for a single instant only, Mr. L. recognized the features of Estelle. Then a figure was seen: all this being visible by phosphorescent or electrical lights in various parts of the room. During all this time, Mr. L. held both of the medium's hands. Then the mode of producing raps was shown: an orange-shaped luminous ball, with blunt point, attached, bounding up and down on a table; and the sound of each rap coinciding with the approach of the ball to the table-top.

It was somewhat later, however, that

THE CRUCIAL TEST.

was first obtained. I copy from Mr. L.'s record:

"No. 43. April 18, 1861. Wind south-west. Weather, fair. Lying absolutely secure for doors and windows, we sat in perfect quiet for half-an-hour, my faith becoming weak. Then we were startled by a tremendous rap on the heavy mahogany centre-table which, at the same time, rose and fell. The door was violently shaken, the windows opened and shut; in fact, everything movable in the room seemed in motion. Questions were answered by loud knocks on the doors, on the glass of the windows, on the ceiling—everywhere.

"Then an illuminated substance like gauze rose from the floor behind us, moved about the room; and finally came in front of us. Vigorous electrical sounds were heard. The gauze-like substance assumed the form of a human head, covered, the covering drawn close around the neck. It touched me; then receded and again approached. I recognized an oblong substance, concave on the side that was presented to us, and in this cavity the light was brilliant. Into this I looked intently for a face, but none appeared. Again it receded and again approached; this time I perceived an eye. A third time it moved backward, accompanied by electrical sounds; and when, a third time, it came close to me, the light had brightened, the gauze had changed in form; a female hand grasped it, concealing the lower part of a face; but the upper part was revealed: it was that of Estelle—eyes, forehead, and expression in perfection. The moment the emotion of recognition passed into my mind, it was acknowledged by a succession of quick raps from all parts of the room, as though an unseen audience expressed its applause.

"The figure reappeared several times, the recognition becoming each time more nearly perfect. Afterward, her head was laid upon mine, the hair falling over my face.

"Miss Fox (whose hands I had secured during all this time) and I sat about ten feet from the wall of the room which faced us. The light moved to a point about midway between us and the wall; the electrical crackling increased; the wall was illuminated, and brought an entire female figure facing that side of the room, the light apparently in one of her hands. The form remained in sight fully half-an-hour, and each movement was distinctly visible. Then came the message:

"Now see me rise."

"And immediately, in full brightness, the figure rose to the ceiling, remained there a few moments suspended, then gently descending, disappeared.

"Afterward she showed herself between us and a mirror. The reflection of the figure in the glass was distinctly visible, the light being so bright as to show the veins in a marble slab beneath.

"Here a heavy shower of rain fell, and there was spelled out: 'The atmosphere has changed. I cannot remain in form; whereupon both light and figure finally disappeared.'

"At a sitting held two days later, the following communication was received: 'My heart is full of joy. We cannot be grateful enough to the Giver of this great boon. I have seen your heart—the shadows that rested upon it, the lights that now glorify it. Be happy and fear not. Peace be with you always.' ESTELLE."

So far, the upper part of the face only had been seen; but on the evening after the above message was received (namely, April 21), the complete test was obtained. After giving the details of various manifestations apparently of a phosphorescent character, Mr. Livermore says: "At last a luminous globe which had remained stationary some six feet to my left floated in front, and came within two feet of me. It was violently agitated, crackling sounds were heard, and a figure became visible by its light. Then there was revealed the full head and face of Estelle, every feature and lineament in perfection, spirituated in shadowy beauty, such as no imagination can conceive or pen describe. In her hair, above the left temple, was a single white rose; the hair being apparently arranged with great care. The entire head and face faded and then became visible again, at least twenty times; the perfection of recognition, in each case, being in proportion to the brilliancy of the light."

But, at this session, he, Mr. L., obtained other proof than that of sight, to confirm the reality of the appearance. The head of the appearing figure rested for a time upon his, the luxuriant hair dropping over his face and into his hand. He says: "I laid hold of the hair, which seemed, to the touch, at first identical with human hair; but, after a brief space, it melted away, leaving nothing in my grasp."

* I here remark that all communications obtained through Kate Fox were either—
Spelled out, letter after letter, by the raps;
Or else written, sometimes by Kate's right hand, sometimes by the left; but the writing always executed inversely; so that it could only be read by holding it against a mirror.

Occasionally she writes two communications at once; both hands moving at the same time, each on a separate sheet. And I have myself witnessed the following: While her hand was writing, there was, by raps, a call for the alphabet; whereupon Kate called over the letters and took down the message, letter by letter, without for a moment discontinuing her writing. Mr. L. has often witnessed all the above phases of communication.

In addition to this, the internal evidence of many of the messages is, especially to those who know Miss Fox well, conclusive evidence that these originate entirely outside of her will and of her intelligence.

I select, at hap-hazard from numerous subsequent descriptions, the following:

"No. 66. June 2, 1861: 8:30 P.M. There came a reminder, by raps: 'Examine the room and take the keys of the doors;' which I did. 'We had scarcely seated ourselves when there were violent movements, succeeded at first by raps from various parts of the room, then by terrific, crashing reports on the table-top, like miniature thunderbolts, or loud discharges of electricity.

"A rustling succeeded; and a form stood beside me; its sphere permeating every fibre of my organization. Then there was rapping on the back of my chair, bending forward, placed a hand on my head. A bright light sprang up behind us; it rose, attended by electrical sounds. Then I was kissed on the head and a light but distinctly felt substance passed over me. Thereupon I raised my eyes and beheld the face of Estelle, plainly visible in front of the light, which now vibrated rapidly, throwing its fitful gleams upon such beauty as, in beings of this world, it is not given us to witness. She looked at me with an expression radiant with blessedness.

"At this point Miss Fox became so excited that her irrepressible exclamations of wonder and delight seemed momentarily to disturb the appearance; for it receded, not appearing again until she became calm; and this occurred several times. Simultaneously lights appeared; floating about in different parts of the room.

"A card with which I had provided myself was then taken from my hand and, after a time, vividly returned to me. On it I found a communication beautifully written in pure, idiomatic French; not a word of which was understood by Miss Fox; she has no knowledge whatever of the language.

"Passing over several intervening appearances on separate evenings, I find this, under date June 4:

"No. 81. Weather cool and pleasant; Wind north-west." After detailing sundry less important phenomena, Mr. L. proceeds:

"There were very distinct rustlings, and there rose, several feet above the table, a light so vivid as to illuminate all surrounding objects. As it approached me, a dark substance was suddenly interposed. This descended from the light and remained stationary about two feet from my eyes. Gradually it opened, disclosing a glimpse of Heaven and of an angel as bright as imagination can picture. The figure of Estelle stood there, the same pure, white rose in her tresses; features and expression absolutely perfect under a full blaze of light.

"Six or seven times in succession, this form, instinct with life and beauty, vanished and then reappeared before my eyes. When perhaps a quarter of an hour had elapsed, figure and light both disappeared; but in a short time the light again showed itself; this time in a corner of the apartment, where it shone out so brightly that every article of furniture in that part of the room was distinctly visible. And there, just as plainly visible, stood a female figure, in full proportions, the back toward us, and a veil, apparently of shining gauze, covering the head, and dropping, in front, to the knees.

"I asked if she would raise her arm. She did so—the attitude inexpressibly graceful. No pen can describe the exquisite, transcendent beauty of what was this night revealed."

"I do not see how we can reject, or explain away, such evidence as the above, even if the record were arrested here. But what will the reader say when he is informed that more than THREE HUNDRED additional sittings were still to be held; all confirmatory of the above experiences.

"It is impossible within the limits of this volume, to follow Mr. Livermore throughout this voluminous record. I can but pick out, here and there, a few of the more salient and irrefutable results.

COCORATION THROUGHOUT SEVERAL YEARS.

Here is an item touching on the resemblances between this world and the next:

"No. 93. July 17, 1861. Each succeeding appearance seems more nearly perfect. The evening, the figure of Estelle was surrounded by floating drapery of shining, white gauze. In her hand, held under her chin, was a bunch of flowers; and neck and bosom were completely covered with roses and violets.

"I asked: 'Where do you obtain these flowers?' The answer was: 'This world is a counterpart of yours. We have all that you have—gardens and spiritual flowers in abundance.'

Next month came this, among many others: "No. 116. August 29. The figure of Estelle appeared soon after we entered the room. She stood quietly while a light floated close to face, head, and neck; as if to show each part more distinctly. While we were looking on, her hair fell over her face, and she put it back several times with her hand. Her hair was dressed with roses and violets, beautifully arranged. This was the most perfect of her efforts: she appeared almost as distinctly as in life.

By her side stood a form, dressed, as we clearly saw, in a coat of what seemed dark cloth. Miss Fox became greatly alarmed and very nervous. Because of this, or for some other reason, the face of this second form was not visible, and it soon disappeared." [More of this figure hereafter.] The form of Estelle, however, remained.

Then we have an incident going to prove that an apparition may handle earthly objects. The weather being warm, Mr. Livermore had brought with him, and laid on the table before him, a fan. This was taken and held by her, in various positions, sometimes concealing a portion of her face. He (Mr. L.) adds:

"The figure must have been visible to us, during this sitting, for an hour and a half."

It appears that the robes with which it was invested, though they dissolved in the hand, had a certain materiality.

"No. 137. October 4. The figure of Estelle came in great vividness, and with extraordinary power. A light floated about the room and she followed it, gliding through the air; at one time, her long, white robes sweeping over the table, and brushing from it pencils, paper, and other light objects, which fell to the floor."

DOCTOR FRANKLIN.

By the raps it was announced that the dark-robed figure which had once or twice appeared was that of Dr. Franklin; but no further proof of his identity was obtained until the sitting No. 162, of November 11. Then his face was first seen, by a light which seemed to be held by another figure. "If any judgment can be formed from original portraits of the man," Mr. L. says, "there would be no mistake about his identity. He was dressed in brown coat of the olden style, with white cravat; head very large, with whitish or grey hair behind the ears; the whole face radiant with intelligence, benevolence, and spirituality."

The next evening, he came again; but a chair placed for Dr. Franklin on the side of the table opposite to where I sat. But the idea of such a vis-a-vis made Miss Fox so nervous that I did not insist. After a time she became quiet, and we heard the chair moved to the desired spot.

"At this time the lights were dim; but I perceived a dark figure standing near me. Very soon it moved round the table, a rustling was heard, the lights brightened, and we saw what seemed the old philosopher himself seated in the chair; his entire form and dress in perfection. So vivid was the light, and so palpable (as it would seem) the form before us, that its shadow was thrown upon the wall, precisely as if it had been a mortal seated there. The position was easy and dignified, one arm and hand on the table. Once he bent forward, as if bowing to us, and observed that his grey locks swayed with the movement. He sat opposite to us *more than an hour*. Finally, I asked him if he would draw nearer: whereupon figure and chair moved toward us, and our silent neighbor was in close proximity. Before he disappeared he rose from his chair; both face and form distinctly visible."

This was at Mrs. Fox's; but the sitting of November 30th was held in Mr. Livermore's own house. He tells us what he then and there saw:

"No. 175. Doors locked and sealed. Heavy concussions and electrical sounds; a chair opposite moved into position; than a request for matches. These were taken from my hand, as I held them at arm's-length.

"After a time, the sound of friction, as in drawing a match, was heard, and, after several apparent efforts, a match ignited. By its light we saw that it was held by the figure, supposed that of Franklin, which appeared in perfection, dressed as before, only that the color of his coat showed more perfectly. But as soon as the match went out the figure disappeared.

"Afterward he reappeared (by match-light) ten or twelve times. The third time my hat was on his head, worn as by a living person; and then it was removed from his head to mine. The last time he appeared, the figure of Estelle showed itself, leaning on his shoulder; but Miss Fox became nervous, and her exclamations (apparently) caused the final disappearance of both figures. Then there came the following:

"This is what we have long labored to accomplish. You can now say that you have seen me by the light of earth. I will come again, in further proof."

"B. F."

This promise was kept on December 12, again, in Mr. Livermore's house. His record is:

"No. 179. At my own house. I had procured a dark lantern, covered with a cloth casing, and provided with a valve, so that I could throw a circle of light two feet in diameter on a wall ten feet distant.

"I placed this lantern, lighted, on the table and held the medium's hands. Soon it rose into the air and we were requested to follow, a form carrying the lantern, preceded us. The outline of this spirit-form was distinct, its white robes dropping to the floor. The lantern was placed on a bureau; and we stood facing a window which was between the bureau and a large mirror.

"Then the lantern again rose, remaining suspended about five feet from the floor between the bureau and the mirror; and by its light, we discerned the figure of Franklin seated in my arm-chair by the window, in front of a dark curtain. For fully ten minutes at a time, the light from the suspended lantern rested on his face and figure, so that we had ample time to examine both. At first the face seemed as if of actual flesh, the hair real, the eyes bright and so distinct that I clearly saw the whites. But I noticed that gradually the whole appearance, including the eyes, was denuded by the earthly light and ceased to wear the aspect of life with which the forms I had seen by spiritual light were replete.

"Several times I was requested to adjust the valve; so as to allow more or less light; and this I did while the lantern remained suspended, or held by invisible power.

"At the close of this sitting we found written on a card:

"My son: it is for the benefit of the world.

I have worked for this." B. F."

Other strange items come up, incidentally, in this record. Here is one:

SPIRIT FLOWERS.

"No. 218. February, 1862. Sky clear; atmosphere cold. Doors and windows secured with sealing-wax.

"A card which I had brought with me was taken from my pocket; a bright light rose from the table, and by it there was shown to us the card, to the center of which there had been fixed what seemed a small bunch of flowers. The light faded and we were requested to light the gas. The flowers were a red rose, with green leaves and forget-me-nots; very beautiful, and apparently real.

"I inspected them for several minutes, at intervals; turning off the gas and relighting five or six times. The flowers still remained. Above them was written:

"Flowers from our home in Heaven."

"Finally the flowers began to fade, and we were requested to extinguish the gas. When we did so, it was replaced by a spirit-light under which the flowers were again distinctly visible. Then, by the raps: 'Do not take your eyes off the flowers; watch them closely.'

"We did so. They gradually diminished in size, as we gazed, till they became mere specks; and then they disappeared before our eyes. When I lighted the gas, I found no trace of them on the card.

"Then I carefully examined the seals on the doors and windows, and found the intact."

Here is another item from the record of sitting 283, November 3, 1862.

"The hair of the figure (Estelle's) hung loosely over her face. I lifted it, so as to see her more perfectly. Then she rose into the air and passed over my head, her robe sweeping across my head and face."

And here is another of an incident that occurred during sitting 365, of December 21, 1862:

"Turned down the gas partially only. By its light I distinguished a hand, with white sleeve encircling the wrist. It held a flower which, with its stem, was about three inches long. I reached my hand to take it; but at the moment my fingers touched it, there was a sharp snap, as from a powerful electric spark. Then I turned on the full gas. The hand, floating about, still held the flower; and after a time, placed it on a sheet of paper which lay on the table. It proved to be a pink rose-bud with green leaves; to the touch it was cold, damp, and glutinous. Then a peculiar white flower, resembling a daisy, was presented. After a time they all melted away. While this occurred the room was as light as day."

Under date October 21, 1863 (session 365), Mr. Livermore says: "I brought with me, this evening, the dark lantern already described; and, as soon as the figure of Estelle appeared, I threw its light full on her. She quailed a little, but stood her ground, for some time, while I directed the light to her face and eyes, afterward to different parts of her dress. Then she disappeared and I had the communication: 'It was with the greatest difficulty that I could hold myself in form without disappearing.' Through all of the above experiences it will be observed that Mr. Livermore himself and the medium were the only witnesses; and it will suggest itself that the proof would have been more complete had others been admitted to the sittings. This did occur, during the latter years in which these experiments were made.

Miss Lottie Fowler in England.

On Friday evening a distinguished company assembled at 21, Green Street, Grosvenor Square, to witness Miss Lottie Fowler's powers as a test-medium. A circle of about twenty ladies and gentlemen having been formed, joined hands so as to constitute a battery, the medium taking her place among them. In a very short time it became obvious that she was passing into a trance, and after doing so she rapidly diagnosed the constitutional condition of several persons who were present, feeling their symptoms sympathetically. She then proceeded to describe the spirit-friends of some of the company, beginning with the grandfather of a lady, whose dress and appearance, together with the manner of his death, which resulted from an accident while in the discharge of his duties as a naval officer, were briefly but clearly described. She then went up to a gentleman, of whose connections she could know nothing, and informed him that his father and one of his brothers were dead, but that his mother and an elder brother were still alive, but not in this country; this being true to the letter. In this way she passed round the circle; assisting her descriptions of both living and deceased persons by a considerable amount of lively pantomimic gesture. Altogether, Miss Fowler struck us as the most impressive medium we had ever seen. Her mind is a moral camera that reflects the hues and forms of every object brought within its range, whether by insight or sympathy, and we should decidedly advise all who are interested, either in psychology or Spiritualism, to avail themselves of the opportunity afforded by her presence in London to witness a phase of mediumship which, at so exalted a stage of development, has not been previously manifested in the metropolis.—*Medium and Drybreak.*

GEORGE W. CHILDS, of the Philadelphia Ledger sent five thousand dollars to the Chicago sufferers the moment he returned from Europe; which is an excellent entry.

Mrs. LAURA FAIR, during her imprisonment for the murder of Judge Chittenden, of California, has dramatized Owen Meredith's poem, "Lucille."

STATE CONVENTION.

Official Report of the Third Annual Meeting of the New Jersey State Society of Spiritualists and Friends of Progress, held at Plum Pt. Hall, Camden, N. J., Nov. 29th, 1871.

Reported for the Religio-Philosophical Journal, by Henry T. Child, M.D.

The meeting was opened by a conference, in which Benj. F. Reed, Dr. L. K. Coonley, and Dr. Child addressed the audience.

At 9 P.M. the meeting was called to order by the president, Susan P. Waters.

On motion of Dr. Coonley, the chair appointed a committee of seven, as a Business Committee, to arrange the order of business, to consider and report resolutions, and nominate officers for the ensuing year, viz:

Stacy Taylor, Sean Blakislee, Orrin Packard, Lydia A. Schofield, Dr. George Haskell, John Blatherwick, and Dr. Henry T. Child.

On motion of H. F. Reed, a Finance Committee of five was appointed, viz: Dr. Coonley, Mary Henck, S. Minnie Shumway, Eliza L. Ashburner, and John T. Chew.

During the absence of the business committee, Susan C. Waters addressed the meeting on the present aspect of the cause.

The business committee reported the following resolutions, which were read and considered, and after free discussion, were unanimously adopted:

Resolved: That Spiritualism is not simply an announcement that man never dies, sustained by evidence most unmistakable; its most important testimony and proofs are that we are spirits now and here.

Resolved: That Spiritualism is not alone a belief, but a practical work, and in order to prove our allegiance to it, we must not only believe something, know something, but do something for the uplifting of the race.

Resolved: That we recognize truth as immortal and eternal, and our knowledge of it as gradual and progressive; each day should find us gathering some new truth and scattering it broadcast over the world of humanity.

Resolved: That, as societies, and as individuals, Spiritualists owe it to themselves and to the world to give evidence of the practical nature and tendency of their knowledge.

Resolved: That in the universal tendencies which now convulse society, in the efforts of mankind to become emancipated, physically, mentally, socially, and spiritually, we discover the best and most healthy indications that have ever been presented to the world.

Resolved: That these are not tending to anarchy, but only to the agitation which must lead to order and harmony.

Resolved: That in the great conflict of ideas that is now going on, while we honor those who nobly stand forth in the front of the battle, and respect those who honestly oppose them, we can have no respect for feelings of indifference in an hour like this.

Resolved: That we demand free speech, a free press, and the right to proclaim the truth to all mankind as we believe it is adapted to their needs.

Dr. Coonley said: I would like to know what is meant by "live issues?" I think there are many persons who are not aware of any great excitement in the intellectual, the social, or the moral world, and they may not understand anything about "live issues," without we state what they are.

I do not believe that we should not respect persons for their opinions. I approve of the resolutions, and shall vote for them.

Dr. H. T. Child remarked: I do not think it is the province of any individual, or of this association, or any other, to define what are "live issues,"—all we have a right to ask is, that the soul shall be untrammelled, and as it acts freely, it will find the "live issues" all around it.

Spiritualists, as a body, have, perhaps, realized as fully as any others, that woman's suffrage, the relations of capital and labor, the temperance cause, and the peace reform, are among the "live issues" of the day.

Although I am aware that some timid ones are afraid that we hurt Spiritualism by connecting these causes with it, the Spiritualism that has thrilled our souls with a new life, and called forth our highest allegiance, has for its object the elevation of man, by the reformation of all the conditions which affect him, either collectively or individually, in an injurious manner.

I believe that we have discovered that the most fruitful causes of evil are ignorance and selfishness, and that their removal can only effectually be brought about by the diffusion of knowledge among all classes.

As to the question of not respecting persons, I agree with Dr. Coonley entirely; if we are true to our highest and holiest natures we shall not only respect but love every human being as a child of our Father, God.

There are times that I can do this, and these are just the times when I am most sensible of the sins that many are committing, and loathe these. Spiritualism has taught us this great lesson, that sinners are not found alone in what are known as the purities of vice and crime, the low haunts of men, but there are men and women occupying high positions, religiously, socially, and politically, in the gardens of whose souls the weeds of vice and crime have grown until their odor would compel them to leave respectable associates, were it not that they have found the means, through wealth or position, to procure the vile perfume of false profession and hypocrisy, with which they have partially succeeded in disguising their offensiveness.

It is from such as these that spirits are sent forth into the world not to look for the vile and disgusting things, but for diamonds—we are all to be diamond hunters.

Do you know, friends, that the most essential thing in finding these, next to the existence of the diamond itself, is to know that they are in the locality. For thousands of years the ignorant inhabitants of those countries where diamonds are found have walked over them and never discovered a single one.

When the first one was found, and its value ascertained, then all who knew this had their attention turned in the proper direction, and thousands were found. The so-called Christian Church for many centuries has been teaching that men are all totally depraved; that there are no diamonds among them; that the blackest charcoal represents them.

Spiritualism, with the light of its love lamp, and the penetration of its wisdom, has seen through the darkness, and shown us clearly that in every human being, as a child of God, there is a diamond; it may be small, just beginning to crystallize, but somewhere and at some time it will be brought forward as a bright jewel, shining in the diadem of immortality, on the brow of the soul.

We are finding these diamonds now every day among the people. Let us go forward earnestly with our work, and endeavor to show every child of God first, that they have these jewels of immortality, and then how they may be good deeds and noble work bring them forth so they may shine not only upon themselves, but upon all around them.

The following address was delivered by Mrs. Frances Kingman, of Connecticut:

The utterances of the good and great in the spirit land, friends, do not always come to us in direct message through the lips of mediums; our inmost souls are thrilled with voiceless influences, which we cannot escape if we would. I do not speak or write in the trance state, or

what is termed the inspirational state, but I believe every lower form of life to be the recipient of the higher forms, and every person who feels impelled to work for the public good is a servant of wise and grand emanations of the Creator.

The following I have passed, and am impressed to give you, by a different, more forcible and unobscured power than ever before I have known. It came upon me as a sweetest of sweetness, and assurance I cannot explain, seeming to whisper, "Do our will."

I am lead to ask you questions which I trust you will answer, not hastily, not to-day, not to-morrow, but when you have realized that God rules us, not men or women, we see only his expressions, the instruments through which he brings forth his moral developments and growths of all kinds.

I ask you to answer me when you are willing to acknowledge God can see farther than we can; that the angels have facilities for prophesying and deciding upon those acts which shall govern the people far above ours.

I ask you not to answer anybody until you have lived very many more years, and behold the results of the seemingly pernicious causes which to-day are leavening the whole lump, political, religious, and social.

I ask you in the name of high heaven to realize that the hour has arrived when we are to cast aside all conceit, egotism, and self-righteousness, and acknowledge that we do not govern the world, but that we are governed by the self-executing law, whose tools we are, every one of us, some for good—others for bad.

Therefore, what is the meaning of the present universal, religious, political, social excitement?

What is the meaning of this wholesale exposure of false ideas? This wide world explanation of corrupt private and public life? What means it, that Victoria C. Woodhull and every other true man and woman on the face of this earth, have sprung forth like moral lions and tigers to tear away the black lambs and goats who so long and patiently have been sucking the life of the nation away, who have been cuddled and fondled by traditionary propriety, and customary respectability?

What means it, that just at this especial season in the nineteenth century the most honored ex-editor of the Independent, a paper received into the hearts of Christian families and cognomized religious and moral literature (how terribly the respected Tilton must have become demoralized in that little step betwixt the Independent and the Golden Age, or is it betwixt the Golden Age and the God-like defense of an honest woman and our honorable and honored friend) has so degenerated and demoralized? But what means the attack upon him by the self-righteousness of church, press, polity, and Mrs. Grundy's extensive family of most responsible moral officials?

What means it that that self-executing law, the God of the worlds, has risen through the mouths of the few disciples of nature to dare everything and speak the utterances of truth? Those prophetic repetitions given unto ancient cities, ere they were swallowed up in the wrath, the results of their continued causes.

What means it that a woman has dared the fierce lions of falseness in their dens? Remember the mouths were once sealed and Daniel escaped unharmed; perchance the hideous creatures snarled and growled and craved the blood of the prophet, but God saw that they did not get it.

And another Daniel has been into the lions den, and still lives in the way of the fierce beasts, but the moral law has a muzzle over their mouths. You know who I mean; one who needs no protection from the weapons of mortal tongue pen or hand—needs none, for a higher power shields her,—a power which all the Greeleys and trifling reporters and sanctified moralities of earth cannot affect. I cite this Daniel—this prophetess, because she is shot forth from the mouth of nature's cannon to fall into the midst of the sleeping camp of Scribes and Pharisees and startle them. What means it that the whole nation has risen to blacken its tongue in lies, and stain honest eusecheon by miserable misconstruction? And there springeth one mighty benefactor from the startling texts this prophetess takes.

The masses show more ignorance than we had given them credit for. The projection of these natural rocks hurled at the heads of falseness—rotteness, have been better than a census for awakening the common sense, perceptions, understanding powers of the Anglo-Saxon race, especially. There is a huge outpour on the principles of "Social Freedom," and people do not know what they are talking about. The author of the present agitation on the subject is vilified, mocked because prostitution means legality, and her free love means natural law. Do you suppose she advertises lust? Do you suppose she advertises quarrels, divorces? Never! These are the very things she is striving to put down.

When she says she has a right to change her love every day—to love whom she will—or where she will, she does not mean prostitution; she means that nature will assert her freedom outside of every human law—she means that the term denominated "marriage" means only one thing, and it can never mean another. It means that true soul attraction is easily recognized; it admits no question. Policy cannot intervene; it brings no such thing as that parance "advantageous marriage." True love,—real marriage is the union of natural mutual attraction which all the human laws in the universe cannot affect, prevent or enhance. The vital law of attractive and repulsive, is as old as life.

If there are not elements of love in you which attract my love, and policy says "This a match," and I obey the voice,—wedding position, ease, power,—am the man's convenience—love having no part in the bargain,—am I not a legal prostitute? Law calls it marriage! "This false! "This prostitution! but my nature will not heed human law; it cries for its rights; sighs sadly because it is cheated until a day dawns when its love is attracted naturally to its opposite; it cannot resist the call; it will claim its own; the people call it prostitution,—lust. Nature laughs and holds her own. Human law is the seal of respectability.

What is to be done? True to my nature,—my outreaching for love's return, for that reciprocation I must have or die, I become the scoff of society, the victim of law-courts' scandal; am branded as a contemptible lustful woman in the codes of society. But I am not afraid of the God who sanctions my departure from legalized policy and prostitution. I am not afraid of nature whose voice I obey, and I scorn the vulgar ignorance of society, which in blackest ignorance brands me. Do not misunderstand me. I mean no lust, for it has no part in true love. Souls unite—not passions. Free lust is what free love is trying to crush. Free love is the soul of God—free lust the soul of the devil, and God grant that the day may arrive when the stupidity born of ignorance and educational prejudice, which is ignorance, will become sufficiently aroused to investigate and understand a thing ere condemning it—remember the lust was in the policy marriage—the marriage of convenience. It is a burning shame that in this enlightened era of the world, when sciences are lofty and sublime, opening the doors of bigotry, that the roots of social mysteries are left untouched, because the scientists dare not handle truths in advance of the popular voice. The world

hinges upon its Christs—God help them! The graves of sturdy reformers hold the dust which will give birth to rare flowers and most delicious fruits. I believe the vaults of the spirit land hold souls whose aromatic influences give birth to rare soul-posses here on earth, and these flowers will strive to perfume false society which is so impregnated with the artificial salins and essences of cologne to cover up policy's and prostitution's stench, that they will not accept the natural scents of God. If Mrs. Woodhull says she has a right to love naturally, and will be bound by no law, she does not mean that she will lust, and be bound by no law, although stupid morality understands it so. She believes in free circulation of nature that the poisoned atmosphere of law and custom may be purified. She believes in the law of God and the magnets of his own fashioning, and rejects the interferences of the old aristocracies of custom and habit, because they have been wrong from the moment priests and parsons put a wrong construction upon that Biblical text, "What God hath joined together let no man put asunder." She asks that we will obey that wise command in its correct interpretation—and God joins the purity of his salins and essences of cologne to the originator, to its opposite element. Free love never draws lust. Lust never draws true love. If love is disappointed shall man decide its limit? If she has so loved or married and has been disappointed can any human law say to her,—"You never shall love again; you are wedded to that man by law and must stay." Here is your secret of prostitution and the horrible sleuth hound of life which she would slay. Which is better for us, openly, boldly, in righteous honor and truth to declare we cannot live with the person in whom we are disappointed, and by whom we give to the world monstrous inharmonies, named children—over which the whole civilized society shall rave, seeking means to regenerate, paganism making the poor children the subjects of prayers and Magdalene associations; or shall we declare we will seek farther, or wait until we come in contact with the proper elements which will unite without the help of a miserable ignorant human law, which fails to keep wrong elements together, but I do not propose to dwell upon this point,—I only ask all persons to understand a thing ere they condemn it; remember your educational prejudice is a firm prison master and you grow conceited and egotistical by the voice of custom and habit. To be just, either acknowledge you judge these questions solely by the stand-point of nature, pure natural law, or else you must confess you are ignorant, and do not understand them, or else are timid and have not yet dared the lions of popular idea,—the old aristocracies of education, religion, etc.—and letting everything else alone, dropping every objection to the agitative questions of nature,—is it not an indication of blackest barbarity, of the most infidel christianity, that a person's character is objected to on the ground of public scandal? You know what a hidden liar public scandal is; you know no person ever lived who works in advance of the age, skrimishing for another century, but that is lied about; they are crucified as truly as ever Jesus Christ was on Calvary, and to-day, friends, were all the opposers of all our reform questions congregated together with Mrs. Woodhull in the midst, and the Nazarene were to say, "You who are sinless, cast the first stone," there would not be a single sneaking out but a perfect pell-mell rush to get away from the eyes of Christ and the voiceless rebuke of our friend.

She stands convicted of advocating love, pure love to all humanity,—they of legal prostitution,—of love according to the weight of a man's pocket book, and the horrible prostitution of a hand without the heart. But I asked what mean all these upheavals? The pseudo decline of the most honorable Independent man, and the hot scettlings of the press—the hisses of the ignorant—and the sneers of fashionable morality which means a great part of "ill fame and assignation houses." Nature is too honest doctrine for the bridal beds of false aristocracy.

What mean the unity of public atrocities from church treasury rings, and social oppositions to the rooting out of truth that has not been at last? It means that, in the first place, the true science of "love" must be understood—for love is the life of the world. St. Paul said, Love is of God, and this is the argument of Victoria C. Woodhull, and the love of God is not subject to a code of conventional laws—it lives by mutual attraction which means truth and purity. God's love knows no lust, it can have none, and the whole system of compulsion, of policy, which we employ in the moral church, religious lawful love has no part in it. All we ask for, is love in its real meaning, freed from the inquisitorial arrogations and simple sinperings of the human law. Where are the wits of the churches and the pious leaders in morality that that one sentence, "In heaven they are neither married or given in marriage," does not open their blind eyes and show them the meaning of free love, which is as far from being as the heavens are above the earth. But never mind,—let us be calm, the high intelligences which govern us are nonchalantly holding the plough of truth which is ready to o'er turn the old exhausted earth of paganism—to drop in the new seed of radicalism in the form of social, political and religious stripes for the heights of honor; and if the great and good and wise in the spirit world hold the plough, somebody great and good and wise on earth must be willing to drive the oxen straight through the hard old stubble-field of bigotry; and farmer V. C. W., has got a very long whip in her hand, she sways it without fear of the oxen hooking her; if she stumbles in the furrow over a viper the agricultural Greeley puts in her way, she is up again and lashes her team harder, firmer, and, friends, believe me, there is no spectre near by from which she will rise again in three or thirty or three hundred days. She will never die. But what means all the great upheaving of the present with social freedom laid as a cornerstone? It means that there has already commenced an agitation which shall shake the continents and islands of earth to their very foundations. Love, marriage, conception, are to be at the depths of everything. These are to be discussed until they are understood, and the people are willing, through the very impossibility to get away from their truths as originated by the Creator, and from which he never has departed, to accept them. Though many complain that we are forestalling matters—that we are prematurely forcing things, plunging into turmoil and trouble, the Spiritualists everywhere do not repeat this again. Remember 'tis utterly impossible to forestall God or his laws, do what we will, and after all we are subject to that self-executory law which never pays the slightest attention to our efforts or oppositions.

If it were not time for the discussion of "Love," it would not come among us; if it were not time for Mrs. Woodhull to be reviled and crucified, it would not be. Look back for twenty years, see how all things have ripened, perfectly—ripened and rotted that new messengers should come forth, see how all religious, political, and social life must be obeyed—newness out of decay; and who dare rise up and attempt to muzzle God when he speaks through the mouths of those whom he ap-

points? How dare we condemn him when he plainly advertises on the walls of Babylon, "I am ready, I have watched the roll of centuries, I have seen the generations pass away in their sad constructions of my laws; but I cannot disturb cause and effect, action and reaction. I cannot leap events—they pass in uniform order—I cannot disturb any forces until they are ready, but now, children of the nineteenth century, I am ready, I have put my finger down firm on the minute of time and cry, Hold! Be brave! I, God, the law of the universe am ready. I rejoice that the day has arrived when I will upheave and rock as in a cradle the souls of all peoples, and they shall cry out with the colic of social pains which I will not heal, until you take my soothing syrup, named 'unbiased investigation.'"

Friends, bear in mind what I have told you; investigate the natural laws of God and you will find Mrs. Woodhull can no more help her present mission than she can help the Sun's rising to-morrow morning. Look back, go with me into the retrospect path a little; see how it is strewn with the crosses of reformers; those persons skrimishing in advance of their age. See, from Jesus to the present Christs, how certain ones must suffer and be lashed to the bars of persecution, wear the crown of thorns, be pierced in the side, nailed through the hands and feet, drinking the gall that succeeding generations may walk in the paths of love and peace. If you are constitutionally timid, skeptical, nearsighted, then wait till you throw off your taints, and do not condemn. Do not call the reformers fools, maniacs, and hold yourselves to be the wise ones; you may be the fools and maniacs after all. You know insane people always think others insane.

We do not think you insane; only a little sleepy. You need shaking, and so God has sent forth the shakers. Glory that you live when you may be permitted to take the trowel of regeneration and add a little real mortar to the immense structure of "Justice," which is destined to be reared ere long, whose cornerstone has been laid. I believe, in love to God and man, by one of the most honorable and honored of good angels, Victoria C. Woodhull.

The president read the annual report of the Finance Committee, as follows:

The recurrence of another annual meeting of the N. J. State Society of Spiritualists and Friends of Progress, calls for a report of their work done and progress made since our last annual meeting.

Dr. H. T. Child has held five meetings, Moses Hull four, Emma Hardinge three, J. G. Fish six, and Thomas Gales Foster one, making nineteen meetings, at which six thousand persons have been in attendance. Ten public circles have been held for test mediums, which were attended by some eighteen hundred persons.

The fifteen dollars appropriated by the board for the purchase of papers containing the report of our second annual meeting has been expended in that way, and the papers distributed. We have also distributed over two hundred and fifty Spiritualist papers donated by Dr. Child, and some six hundred at the personal expense of the president of the society. The expense incurred in holding the public circles, and also the expense of a few of the meetings, has not been reported to the board; but it was, in each of these cases, raised either by private donation or doolce.

The expenses reported for meetings is - - - \$287.29
Risked at the meetings by subscriptions and collections - - - - - 263.13
Leaving - - - - - \$24.14

Which was drawn from the treasury.

The labors of our society could be greatly extended, and with encouraging success, if larger funds were placed at its disposal.

The meetings held here, in several localities, been followed by a rapidly-increasing interest in Spiritualism, the holding of numerous private circles, and the developing, to a greater or less extent, of many mediums. The giant strides of this great truth of spirit communion have astonished, as well as perplexed, the theological conservatism in the midst of which we have been laboring, while the dear ministering spirits, with their baptism of regeneration—their heavenly promptings, have swept and garnished the earthly tabernacles of some of the dwellers in this mundane sphere.

As a result of their labors, we have seen useless and pernicious indulgences laid aside and the renovated souls buoyed up by aspirations which only a knowledge of the facts of a spiritual existence can give.

Limited as is the work we are able to report, nevertheless, we feel that there is much cause for encouragement. Much of the time we have been inactive for want of funds sufficient to prosecute the work vigorously. He would beg leave to remind you that "the New Jersey State Society of Spiritualists and Friends of Progress," though bearing a very imposing name, and embracing the entire state within the area of its legitimate labors, nevertheless, has not a very numerous membership, but, if each member of the society would feel himself responsible for his share of the life, activity, and usefulness of the society, as well as for his annual membership fee of one dollar, or more, as they have been pleased to make it, the former would far more than double the influence and efficiency of the society.

Our experience convinces us that it is impossible to delegate to an executive board all the responsibilities and power of the individuals who compose a society. We hear, not only among ourselves, but on every side, complaints of the inefficiency of organizations. "We hear it said," "They have done nothing." "They are lifeless," etc.; while the facts are, that they have attempted to delegate all their activity and efficiency to a few individuals. At first, this may be doubted, because those individual members who are not of the board may, many of them, be earnest advocates of Spiritualism and workers for human progress, but we point you to the fact that if they do work it is not recognized as part of the labor of the organization, either state or national, to which they belong. In our opinion this very fact has two injurious consequences; one is, to discourage individual effort; the other, to lessen the apparent ability and utility of organizations.

Your board would have taken pleasure in presenting such a report as would have left every individual member credited with his or her entire labors, and made the society to consist of as many workers as members, rather than of so few as it apparently does under the present system; but of course we have no statistics at our command to show the amount of that work.

Yet, as every pebble helps to pile up the mountain, so all the missionary labor performed by the individual members of our society help to so broadcast the startling facts and glorious truths of this spiritual revelation, helps disseminate a knowledge which shall enrobe the soul with new and more glorious conceptions, as the sunshine clothes and re-clothes the earth with more beautiful and more sublimated verdure.

By the cheering love and inspiring words of dear ones who dwell in spirit life, we are being led, as willing students, up toward that high table ground of spiritual perceptions, where life with its relations, laws, and destiny stands revealed in such a light as makes this "vale of tears" a cheery ante-room to the brighter life beyond. Finding that there is in

the public mind a demand for the consolations that Spiritualism affords, we can but look forward with many anticipations to the future labors of this association.

STACY TAYLOR,
President of Executive Committee.

SUSAN C. WATERS,
Secretary.

EVENING SESSION.—The meeting was called to order by the President. Dr. Henry T. Child, on behalf of the business committee, offered the following names, as officers for the ensuing year:

President, Dr. LEVI K. COONLEY, Vineland, N. J.
1st Vice President, Dr. GEO. HASKELL, Ancora, N. J.

2d Vice President, ORRIN PACCAUD, Camden, N. J.
Secretary, ELLEN DICKENSON, Vineland, N. J.

Treasurer, STACY TAYLOR, Crosswicks, N. J.
Executive Committee,
EDWARD VENNON, Bordentown, N. J.

JOHN F. CHEW, Camden, N. J.
ALEXANDER B. WILKINSON, Camden, N. J.
JOHN GAGE, Vineland, N. J.
HELEN HARTLEY, Camden, N. J.

DR. CLAPP, Trenton, N. J.
BENJ. F. REED, Gloucester, N. J.
GEORGE W. PRESSY, Hammonont, N. J.
GROVER STEWART, Newark, N. J.

They were unanimously elected. Mrs. Kingman delivered an able and eloquent address, and after a few remarks by Dr. H. T. Child, the meeting adjourned.

ILLINOIS.

Henry County Spiritual Quarterly Meeting.

The Association met in the City Hall, Geneseo, Saturday, Nov. 25th, at ten o'clock, P. M. The usual committees were appointed. The afternoon was spent in conference, which was spiritually engaged in by many. Opened by reading a poem entitled "Life," from Lizzie Doten.

EVENING SESSION.
A short session was again spent in conference, after which, Dr. Dunn delivered an able lecture from the topic, "Spiritualism and objections there-to considered."

SUNDAY MORNING SESSION.
A poem was read by Dr. Dunn called "The Spirit Child." This was followed by a short conference, when the committee on resolutions reported the following:

Resolved: That religion is an essential element of our nature, permeating the whole man and reaching to every department of life; and that the first aim of Spiritualists should be to make their every day life the embodiment of their religion.

Resolved: That greater devotion and sacrifice, together with unity of action, is imperatively demanded.

Resolved: That we recognize and fellowship every effort tending to liberalize, unfold, and purify mankind.

Resolved: That spiritual and liberal literature, in the form of books and periodicals, receives too little patronage.

Resolved: That those addicted to crime and error and those in prison, receive from us too much neglect.

Resolved: That earth and heaven; the physical, mental, and spiritual, have a natural relation, and all things are but the manifestation of the life of God.

The resolutions were adopted. A short and pertinent lecture upon the subject of "Religion" was given by E. S. Roberts, followed by a brief and instructive address by C. H. Doty upon the subject of "Beauty and Deformity."

The afternoon session was chiefly occupied by Dr. Dunn's second lecture upon the "Needs of a New Religion." The pathetic power and scope of this lecture were most deeply felt by the audience.

EVENING SESSION.
An original poem was read by C. H. Doty, entitled "Little Feet?"

The Association voted that when it adjourned it should meet at Cambridge, Saturday and Sunday, February 24th and 25th, 1872.

The following resolution was presented by Dr. Dunn, which was adopted:

PREAMBLE.
WHEREAS, we as a people, believe in the equal rights of all human beings, recognizing one common parentage, hence one family, therefore,

Resolved: That the privilege of the elective franchise is the legitimate right of woman, and should be extended to her.

The evening closed by listening to another eloquent and soul-filling lecture from Dr. Dunn, upon the subject "What is truth?"

In spite of the inclement weather, as a whole, we had a good time—a success—and the cause was forwarded. The citizens of Geneseo are urging the Spiritualists to bring Dr. Dunn back to their city during the winter.

C. H. DOTY, Sec'y.

Letter from Robert Dale Owen.

BROTHER JONES:—I am not a rich man, even in the old fashioned sense of the term. Sometimes I wish I were, especially when such calamities occur as that which has lately befallen your enterprising city. Yet I believe that the prayer of the prophet of old when he asked for the golden mean in regard to the things of this world, was the prayer of wisdom. And considering recent developments, such as those connected with the notorious ring in this city, it is really becoming quite respectable to be poor.

As things are "such as I have, give I unto thee," in the shape of twenty copies of "The Debatable Land," which you will receive by express. I ought to have said *lent* instead of *give*, for I know your scruples about receiving without equivalent. So if I find a few worthy Spiritualists who are unable to pay for the JOURNAL, I may forward their names and ask you to send them your paper for next year.

New York, Dec. 1st, 1871.

Thank you, dear brother, in behalf of those who will be most benefited by your kindness. Good angels will inspire hundreds to purchase your most valuable works, when they learn of this generous act,—those who might neglect to read it but from inner promptings insatiable. On our own part, we feel very grateful for the personal benefit. The books will sell for cash, and we shall have the use of it, while paying it as you suggest during the ensuing year.—ED. JOURNAL.

Spirit Pictures.

BROTHER JONES:—I wish to inform all under whose notice this may appear, that as far as my experience goes, the taking of spirit pictures is not a failure or humbug, but a grand success. I got quite results recently at the gallery of Madison Doherty, Indianapolis, Ind.

The most sanguine skeptics could not fail to discover that the pictures were those of departed spirits.

Several of them I recognized as being the picture of my sister Emma, who passed to the higher life some eight years ago.

The world moves on. We, as Spiritualists, have the satisfaction of knowing that we can communicate with loved ones gone before; also that their likeness can be taken, though they stand upon the shores of the Summer Land. When will the bigot and superstitious cease their cry of "Humbug!" and avail themselves of the glories of spirit communion? Echo answers, when?

All who wish spirit pictures, send a photograph to Madison Doherty, spirit artist, 94 and 96 East Washington street, Indianapolis, Ind., inclosing three dollars, and you will no doubt receive satisfaction.

A. A. NOZ.

Chicago, Ill., Dec. 5th.

Arts and Sciences.

BY..... Y. A. CARR, M. D.

Southern Department. Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 253, Mobile, Ala.

(NUMBER TEN.)

Light, Heat, and Electricity.

So long and so strong has professional opinion barricaded itself against all innovation, and so superficially dogmatic has been its self-assume, that our best observers and thinkers, to avoid profitless collision, have in the main merely observed and thought for themselves.

The modern achievements of art and science, however, have so far pioneered the foregrounds of false assumption, as to awaken a sleepless spirit of enterprise in the new-opened fields of practical pursuit, and thus inspire in the humbler classes an individual feeling, that rebels at the self-sufficient dictum of pre-conceived opinion demanding pompous support from the hand to mouth produce of servile toil.

A new era has seemingly dawned upon the world,—reason, intuition, and their household. Dogmatism, skepticism, poetry, art, science, deduction, and others, have voyaged from the orient to the occident; seen the horizon and surrounding of mortal sundown, and are now better able to see and appreciate the gray streaks of immortal morn being ushered in.

Research, observation, and analytic deduction are now taking their position, and teaching in the main as they never taught before, particularly among a class of liberal thinkers, who have cast off the inglorious chains of bigotry and superstition, and dare to think for themselves; liberal thinkers, who admit the actual availability of impressional thoughts, sentiments, impulses, improved views, feelings, and instructions of the gone before. It is of such, to such, and for such, nature would now speak words of light, of encouragement, and of hopeful, prospective consolation.

Though the arts and sciences are daily assuming a more mature and permanent position, yet it must be remembered, they are in their infancy, and correspondingly weak and immature, and need the elaborate aid and support of aspiring humanity's best ability and care. Promising thus, we advance to the consideration of light, heat, and electricity.

Each of these wonderful measures of force have usually been considered separate, and even in that respect, as a world of study in themselves. We, however, group them together, because of their seeming inseparable alliance to each other, and we open the subject with a quotation of the closing remarks of the "Genius of Science," as fundamentally officiating in our "Pantheistic Voyage Over the Main of Human Life" (page 36).

Having closed his morning exercise, he said in conclusion: "My young friends, light, heat, and electricity, though seemingly powerless as agents, have ever held unbounded sway in elaborating and controlling the ever-varied range of infinite condition. Though possessing no comprehended weight, form, or proportion outside of their relationship to the conditions through which they move, yet, it is in their province to wreck worlds in the pathway of their might. Though they are the same architects at work in all conditions of existence, and though they still remain, as it were, unembellished on all your hilltops of scientific assumption, yet they propel the commerce of both the external and internal worlds, legitimately flashing the light of knowledge along the external and internal wires of time, and legitimately painting the external and internal or physical and metaphysical pictures of concurrent life, shining as solar light through the etheral, beaming as mundane heat through the material, and permeating as electricity throughout all spheres of explored and unexplored condition," giving us microscopic, median, and telescopic ranges of life, revealing in the microscopic monad millions of beings, conditioned beyond the normal eye of man in the ephemeral inceptive; revealing in the median the visible existences that are, and revealing through the telescopic, millions of orbs, rolling on through unmeasured space, all suggestive in themselves of what has been, is, and may yet be.

The impress of this triune combination, no doubt, moved upon the receptivity of primal mind, from whence the Buddhist, Brahmin, Parsee, Christian, and other idealities are derived. We, however, are now able through all the light of the past, to so analyze and comprehend this triune elaborative force, as to leave off the ex-cathedra—"Father, Son, and Holy Ghost," and use the simpler and far more appropriate names,—electricity, light, and heat.

We mention and consider light first, because it seems to be the leading phase of principle visibly manifest in an outer form. Though guided in a great measure by accepted facts, the writer is not aware of any treatise in point, that relies so confidently upon deductions of its own.

I. H. Kyan published a highly innovative work on Light, in England, some thirty years ago, but for want of a more intimate knowledge of the electric measure underlying all polar condition, he treated Light as the maximum of all forces; and held that the three primitive rays, blue, yellow, and red, of which all other colors are compounded, were the three gaseous forms, hydrogen, nitrogen, and oxygen, of which all other so-called elements were compounded. And to his great credit be it now admitted, that through the means of a powerful spectro-scope, he has lately been discovered, that each element, so-called, on being burned, gives out a peculiar light of its own; nor do we doubt that if understood, color is as true an indication of polar condition, as nature could, in her wise and useful economy desire.

We would, to save all further theorizing, agree with this deep and original thinker; but later discoveries made since his day, show the necessity of changing the word light, in his sense, to electricity, so that we may reach the grand ultimatum of polar condition, underlying chemical affinity, cohesion, repulsion, and attraction of gravitation.

Having reached this, to us unmeasured field of analysis, we pause, upon its aspirational amping grounds, and devote the more deep and thoughtful study of our lives, to the ever-irradiating and instructive electric companion of our toils, with that grateful humiliation,

which a nature-inspired understanding alone can give.

Light is a manifestation of the less restricted motion (etheral) going on, as between remoter eliminative centers and absorbing circumstances. Heat is a manifestation of the more restricted (molecular) motion going on between less remote eliminative centers and absorbing circumstances, while electricity is the comparative life-balance of all condition and relation, through which light and heat, as polarizing and depolarizing vicegerents serve in their functional or elaborative form.

Light and its varied colors have the power of polarizing and depolarizing centers and surroundings. If we transmit light through a plano-convex prismatic lens on a black spot made on a white sheet of paper, we produce a circular spectrum round the spot a few inches distant, reversing the ordinary prismatic spectrum from red, yellow, and blue, to blue, red and yellow with exterior white. Again, if we transmit the light as in the above instance, on a white spot on a sheet of black paper, we produce a circular spectrum round the white spot, giving us the order of the ordinary prismatic spectrum the usual order of the prismatic solar spectrum, except the white ray or circle which is in this case found between the yellow and blue.

Each ray of light on undergoing prismatic decomposition, proves to be a sheath of seven ultimate rays, all of which, save the red, yellow, and blue, are compounds of them. (RyB) To remember the order of all the rays of the solar spectrum, fix the word VIBGYOR vibgyor which consists of the initials of the rays violet, indigo, blue, green, yellow, orange, and red, ranging from the most to the least refracted. The word VIBGYOR will, on the converse give the three primitive rays red, yellow, and blue, ranging from the least to the most refracted.

Transparent substances allow the passage of rays, with an aberration so slight, as to retain visible forms. Translucent substances refract all direct visibility, and merely transmit light, as frosted windows, while opaque substances resist light; yet, when depolarized, undergo combustion giving out both light and heat.

Nearly all substances, whether solid, liquid, or gaseous, refract in transmitting rays of light, and so nearly all substances, on undergoing depolarization, either absorb or radiate heat, the one always being as free in one direction as the other. Light and heat alike, pass at the rate of one hundred and ninety-two thousand miles per second, both it is claimed diminishing in intensity, as they pass outward from their eliminative centers. If so, we would respectfully suggest to the Orthodox Devil, the propriety of "undulating" or "waving" his headquarters to the sun as a permanent point in convenience and economy. The old gentleman could, with all his admitted shrewdness, wiggle it through on the underlary serpentine wave wiggle in five minutes by the journals chronometer. Joking aside, there has been enough learned brain power wasted on these, to us senseless assumptions, to have made, if properly applied, some half a dozen young solar systems.

Suffice it, there is a universal sensorium commune, accessible to all sensation clothed in transmissive organism in receptive order. To give something of an idea of the nature of the premises, let us instance telegraphing, through a properly constructed line from Pekin, China, we send a dispatch to California westward, the dispatch under way would pass at the same instant through as many thousand registers as you could locate on the road, and be read by as many operators as you could crowd in each office at the same moment and get to California in an instant nearly a day before it started by the Almanac; and on arriving at California, it would have stopped there in silence, not even having left a complete signal on the route, had not been permitted to return through the California office to the earth and report to the earth's magnetic sensorium commune of its mystic labor done. According to our undulating wave theory friends, the current would have had first to wiggle its way from China to California through the straight wire, and thence, on returning to the earth, wiggle or undulate itself back to China again, in much less time than the wiggle of a sheep's tail.

It may be remarked in this connection, that it has been demonstrated, that it is the passage of electric currents, so-called, from the East to the West, that gives the earth its northern and southern polarity. It is this interior life-measure, we call the magnetic sensorium commune of the earth, which is the basis on which mundane telegraphing is done, and which is suggestive of the idea of the polar connections and nature of the mental telegraphing going on, as evidently, to the truly informed and observant philosopher, between this and other spheres.

There are many curiosities of learned fungus assume in polarized science, we have in a measure to tolerate, for the sake of keeping peace in the camps. In fact, the majority holding to these popularized theories, do it more in the way we would give notoriety to a dog fight, by speaking of it, than advocating it; no one, even in speaking of a dog fight, wants to appear to disadvantage, and then it is considered a want of good breeding, not to smile, wink, or nod to the popular assume of those who have attracted most notoriety; though it be, for their, as is usual, most untenable whims.

My address is now Eureka, Humboldt County, California. Oct. 25th.

DEAR BROTHER:—How deeply I regret your misfortune. I more than ever desire the "root of all evil" now that I might do so much good by it, but wishes will not help you, and the only thing I can do is to work for subscribers for you. I shall not avail myself of your kind agency offers; all I want is for you to show me how I can help you more. Could I sell books or any thing else here to help you? Am ready to do all I can, and do not want any per cent. for so doing. I have not begun my labors in Humboldt as yet.

We had a long and dangerous trip, being in peril during a fearful gale at sea, which left us almost a wreck. We were ten days going from San Francisco, a distance of about two hundred and fifty miles. But safe at home now—united—before a scattered family—I hope soon to commence my labors here, and believe the good and kind angels who have crowned my labors with success in the past, will be my guide and inspiration in times to come.

I would like through your valuable columns to inform the people of Iowa and Minnesota of my safe arrival here in Eureka, and of my many earnestly breathed prayers for their spiritual growth and financial prosperity. I hope they will send their kind and loving thoughts to aid me across the barren plain, mountain range, and salt sea foam, for I know that every kindly thought is fraught with power to do us good, and I shall need much sympathy in my new field of labor.

My address is now Eureka, Humboldt County, California. Oct. 25th.

Thank you, dear sister. Go on as your spirit guides direct, and you will do right. We trust our California friends will keep you employed.—Ed. JOURNAL.

UPWARD of forty thousand bottles of Nature's Hair Restorative were sold from Jan. 1st to June 1st, and fact tells its own story. It is so clean, and looks so nice that the ladies are all delighted with it. See advertisement.

List of Lecturers.

HEREAFTER we shall keep a standing register of such speakers as are furnished to us by the various enterprises, with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, especially indicate a willingness to aid in the circulation of the Journal, both by word and deed.

Let us hear promptly from all who accept this proposition, and we will do our part faithfully.

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Mediums Directory.

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It is a lamentable fact that some mediums so far forget their self-respect as to speak evil of other mediums, not infrequently even of those who are far their superiors. The names of such persons will be dropped from this Register so soon as we have evidence conclusive of their indulging in such unkindness.

It should be borne in mind that individuals visiting mediums carry conditions with them—so to speak—which aid or destroy the power of spirits to control the medium visited; hence it is that one medium gives satisfaction to certain persons, another better to others—all having their friends, and justly so, too, and all equally honest and useful in their place.

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THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS.

Religio-Philosophical Journal

S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. J. R. FRANCIS, ASSOCIATE EDITOR.

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CHICAGO, SATURDAY, DECEMBER 23, 1871.

A SEARCH AFTER GOD.

The Strange Light—The Indians—The Dead Gods—The Army of Progress Advancing, and God Retreating.

(NUMBER LXVI.)

On one of our western prairies there lived a gentleman of an investigating turn of mind, whose whole time was devoted to studying the history and peculiar habits of the Indians. They worshiped the Great Spirit,—they saw him in all the manifestations of life—saw him in the moving clouds, heard him in the wind, witnessed his smile in the lightning's flash, gazed with astonishment and awe at the wild turbulent storm and tornado. Believing in the existence of the Great Spirit, they pictured for themselves in the Spirit World, all those scenes which their vivid imaginations could give expression to here. The forests were full of deers, the river of fishes, the sky always bore a deep cerulean appearance, the breezes were impregnated with the balm of a thousand flowers, and all nature seemed to conform to their peculiar notions. The Indian in his leafy home, listening to the tread of the wild gazelle or deer, or under the luxuriant branches of the trees, holding communion with the Spirit World, exhibited at times that true nobility and grandeur of soul that any white man might well be proud of. Their devotion was peculiar; their worship without ostentation or affectation. Reared in the forest, cultured in the school of nature, there bubbled in their soul a strange sentiment, that found expression in all conditions of life. The Indian, however, must have his God—he knows one exists, and whenever an obstruction confronts him that his mind cannot comprehend, or eyes detect its peculiar nature, he forthwith declares that the Great Spirit is connected therewith! But once upon a time we witnessed a strange commotion among several tribes of Indians who had collected together to hold a council in reference to their mutual interests. They were in a dense forest. The night was unusually dark,—the heavens seemed to be covered by one dense, dark, dismal cloud, that beat back the light of the stars and moon. There was a gentle breeze stirring, but all through that vast throng there was a strange ominous silence. All at once, high in the heavens, a bright blue light, tinged with orange color, made its appearance, and oscillating to and fro, presented really a beautiful spectacle. Soon this vast throng of human beings had their attention directed toward this light, and it created the wildest panic. What a strange light—was it a will o' the wisp that had come to play upon the superstitious mind of the Indians, and to excite within it some notion in regard to the future? All the eyes in that surging mass were on that bright light that oscillated over their heads like the pendulum of a clock. It burned brightly; shedding its blue rays tinged with orange red on those Indians, it kindled within them the wildest enthusiasm. What was it? In that dense forest, far away from civilization, a strange phenomenon had taken place, and the untutored Indians finally concluded it was the eye of the Great Spirit that had opened to witness the culmination of their deliberations. By and by the light grew dimmer and dimmer, until only a spark could be seen, when it disappeared altogether. The next day this strange occurrence was the principle topic of conversation. The eye of the Great Spirit had been opened to witness the proceedings of their council, and they rejoiced in being his favored children. The next night the same light reappeared, only much more distant, as there was quite a breeze blowing at the time. In its pendulum-like motion, it moved with more grace, and at times would describe a circle, as if eyeing the multitude below. The interest in this peculiar manifestation seemed to increase, and those present were loud in their exclamation of delight that the Great Spirit had seen fit to open one of his eyes upon them. After remaining there for an hour, it gradually dis-

appeared as on the night previous. The third night it came again, presenting a bright orange light, and remaining the usual time, disappeared. The next night, another colored light came forth, but soon vanished, and was never seen again. This, indeed, was a strange phenomenon—one calculated to excite within the mind of these untutored Indians a superstitious feeling. They knew it was the eye of the Great Spirit, and among that vast throng, there was not one who dissented from that opinion. But we knew differently—an ingenious Yankee had sent a kite forth with this light upon it, and the superstitious notions of the Indians were aroused, and they converted it into the "eye" of the Great Spirit. They could not see the ingeniously constructed kite, or the string that held it in its place, or the lamp that contained the oil, hence, what else would you ascribe the phenomenon to but a supernatural agency? All through the earth's sphere, in all departments of life, in every condition of society, the same contracted notions exist in reference to God. Some place him in a golden-paved heaven where angels with wide-spread wings and golden harps are constantly before him, chanting his praise; others enlarge the eye of the Great Spirit until it fills all space, while others, assign him various places in creation, which their own imagination can alone picture.

The Indians who witnessed that light little thought that an ingenious Yankee was instrumental in sending it to the heavens to excite within their mind peculiar notions in reference to Deity. There was an obstruction to their understanding,—their mind could not interpret its nature, or penetrate its meaning, and, like all pagan or Christian people, they ascribed a God thereto. Render the obstruction transparent, so all can see its interior workings, and at that very moment the God within it will take his departure like a coward, like a miserable poltroon, and he will not stop his retreat until he finds another obstruction to the understanding of man, and there he will remain, until the nature of that is comprehended, and thus onward forever!

The world to-day needs plain talk. The old Orthodox philosophers are not all dead; they are constantly seeing "lights" in the heaven, and like the illiterate Indians, ascribe a God thereto. Obstructions to our progress, to our advancement, always contain something for a time that the human mind cannot grasp. When thoroughly understood, the God vanishes, like a will o' the wisp. It is true that in that little light which oscillated above the heads of those Indians, the more advanced children of earth connect no God therewith; but with those "greater lights," with Jupiter, Uranus, Mars, Venus, and the Sun, that deck the firmament, they know a God is connected with them—impossible for it to be otherwise! But as God vanished from the lesser light, so will he vanish from the greater lights that shed their soft silvery influence from the sky above. As he retreated from the former, so he will from the latter!

It is said that God was connected with the Chicago conflagration—ordered it—sent the Fire Fiend with torches to proceed the flames. The Rev. Granville Moody of the Methodist church in Cincinnati has been preaching an occasional sermon on "Fire"—in his preliminary prayer alluded to the calamity which has befallen Chicago, and attributed it to the fact that the city recently gave a majority vote against Sunday and the Liquor Laws. The Rev. Mr. Moody likewise found in the fire "a retributive judgment on a city which has shown such a devotion in its worship to the Golden Calf." The Rev. Mr. Moody is clearly of the opinion that when cities sink to a certain depth of iniquity, the Almighty makes it his particular business to destroy them; and the following are cited as instances of those which either have been destroyed, or may expect to be destroyed, on account of their sins:

Table with 3 columns: City, Location, and Event. Cincinnati, Zebolin, Gomorrah, Tyre, Babylon, New York, Herculaneum, Zoam, Sodom, Jerusalem, Boston, Pompeii.

Mr. Moody true to the promptings of his own ignorance and diminutive intellect, sees in this large fire a God. Had he witnessed that "lesser light" in the forest, he would have regarded that, too, as a visitation of God. Just one step in advance of the Negro and Indian, like a bigoted ignoramus, he steps aside from common sense, and makes the most ridiculous assertions that we ever heard uttered by any person who pretended to be endowed with common sense. His ignorance, his obtuse intellect, his want of comprehension prompts him to accept a dogma that will vanish like a dew-drop before the hot rays of the sun, when he shall have advanced sufficiently up progression's ladder.

Obstructions to our progress originate all the gods the world to-day has, or ever did have. The moment your eye can penetrate them, the moment they become illuminated so the mind can understand their nature, the God therein becomes ashamed of himself, and off he goes to the next, determined to keep forever out of the sight of the children of earth. No longer connected with that light that so dazzled the eyes of the Indians; no longer are his smiles in the lightning's flash, or his groans heard in the moaning thunder,—he has gone to other obstructions, has retreated to the vast and complicated machinery of the heavens—none but a God could have originated it, or keep its wheels moving so regular in the performance of their respective duties.

Look out, O God! the children of earth are approaching you! The voice of spirits is no longer your voice! The army of progress is marching onward. Armed with the arts and sciences, and commanded by skillful generals, they have driven you from many conditions of life. You have heard the tramp of this mighty phalanx, feared their approach and been com-

pelled to retreat. Behind them the ground is covered with the ghastly remains of unnumbered gods. The Orthodox God, hideous in his moral aspect, hideous in all his transactions with men, is prostrate on the ground a putrid mass. Brahm the Hindoo's god, lies near him, while on all sides may be seen the deities of more primitive times. Before them is the grand Army of Progress. On it goes; its aim is upward toward the stary heights. Behind it were obstructions, but brave, skillful and vigilant,—it overcame them, drove the imaginary god therefrom. Thus it will ever be. The gods of one age are destroyed by the advance of civilization. They are only weeds, obnoxious plants, that germinate in the mind when it sees an obstruction in nature that it cannot surmount. Pluck them up. Do not allow them to create superstitious feelings, or overshadow your mind with a poisonous influence.

TO BE CONTINUED.

Calamities—Their Author—The Object to be Attained—Is there a Compensation?

In discussing this subject in our last issue, we confined ourself to that supposed greatest calamity that ever did or ever can befall mankind; a calamity that reaches the whole human family; a calamity (in a theological sense), that can only be compensated for in part, at best, by the sacrifice of Jesus, the Christ, the son of God—the very God!

A calamity indeed, if the hypothesis be true! A calamity that "brought death into the world," and all the evils incident to human life, "all our woes." In that article, taking a theological view of the subject, we showed that but for the transgression of the first human pair, ignorance would, as a matter of necessity, abound everywhere—that there would and could be no advancement in knowledge but for the transgression of "our first parents," in "partaking of the forbidden fruit," it being fruit from "the tree of the knowledge of good and evil." And we showed that however great the sufferings may be that humanity under that curse endures, it is fully and amply compensated for by the daily knowledge we obtain through experience.

We further showed that the plain import of the language made use of by the inspired writer (as all wisdom is from the spirit of inspiration), was that through experience gained by the violation of natural laws, the eyes of the allegorical first parents were opened to perceive their nakedness—their destitution. The opening of their mental eyes led them to avoid those things which produce further pain and suffering in the same direction. They saw that suffering from exposure to the frosts of winter could be avoided by the use of proper clothing. Thus they saw that they were naked and set about clothing themselves, as a means of comfort.

Thus it is seen that the mythical report of "the first parents," "the garden of Eden," "the serpent beguiling Eve," "the partaking of the forbidden fruit," "an angry God," "the driving of the first pair out of the garden of Eden," is an allegorical and symbolical representation, systematised by thoughtful minds from traditions which were based in great philosophical principles, true in principle but not in literal facts, and all couched in figurative language in which are incorporated symbols to represent truths, not beings, places, things, and doings.

This supposed account of creation, when properly understood, is but the reflection of thinking minds who perceived the great truth that all knowledge comes through severe experience, and oftentimes is the result of great calamities, hence they represented it under the figure of a God of passion dealing with disobedient creatures, for violating his command in partaking of fruit, which brought suffering but at the same time wisdom or knowledge into the world.

This view of the subject being correct, it at once solves the problem—there is a compensation for the greatest of calamities. But the mind is so constituted that a single illustration, however forcibly put, is not sufficient to extricate the mind from a contrary preconceived opinion. The subject must be more elaborately presented. It must be discussed from different standpoints. Many apparent evils must be discussed, and the mind must investigate different phases of calamities, that it may see where the compensation exists; and that shall be our task.

The next great allegorical calamity that befel the human family, after the earth became peopled through the sufferings of mother Eve and her female descendants (Gen. iii, 16.), which by slow degrees taught her and them, to some extent, the laws governing parturition and the proper means to avoid suffering thereby, was the terrible catastrophe of inundating the earth with a flood of water.

Although this is allegorical—floods in the early period of the world being frequent—yet the lesson taught is in substance that a wise man, foreseeing that the country he lived in was subject to inundations, constructed a rudimentary vessel, capable of saving himself and family from drowning, and took the precaution to provision the same for a period of time sufficient to sustain them until the waters subsided.

His example being imitated and improved upon, has at length resulted in the beautiful floating palaces of the present day. Is not the commerce of the world, floated upon rivers, lakes, seas, and oceans a compensation for the Biblical allegory of Noah's Flood? Did it not instruct in, and was it not the starting point of ship building, and the very basis of navigation, and out of which has grown the commerce of nation with nation? And is there not a compensation, ample even if the allegorical account were literally true? But be it distinctly understood that we do not cite the account as a lit-

erary fact, but simply as an allegory to show that the author, whoever he might be, that was inspired to give it utterance, understood the fact that all knowledge comes through trials and tribulations, and men are only moved to resort to other and untried expedients for better conditions by absolute necessity, to avoid a dangerous or painful calamity which they fear may overtake them, but for precautions to guard against them.

Another favorable view of the great calamity, "the flood," provided it was all true. Geology teaches us that the finest soils are composed from the disintegrated rocks, caused by exposure to sunlight, frosts, and constantly changing climates, which have been washed by floods innumerable, in the early ages of the earth, from mountain to valleys, sweeping over extensive plains and depositing the well-pulverized debris upon the surface of extended valleys and plains—it being lighter than the coarser particles would, as a matter of necessity, be the last to gravitate to the solid mass below.

Thus it will be seen that an incalculable amount of compensation resulted from "Noah's Flood," even if it be believed in a literal sense. The many generations who have appeared since Father Noah's flood have reason to be thankful that the world was so wicked that God had to drown all but Noah and his family with a flood to get rid of them, if he could not produce the same results as those from "the flood" by any other means, of which there is no evidence. The fable tells us that the Garden of Eden was rich and productive. Science shows us that the rich, productive soils of the earth result from disintegration and floods.

The rich farming lands, the extended prairies, but for floods would to-day be sterile rocks or but coarse debris, crumbling from mountain sides by the force of gravitation, unfit for vegetable production. We say bless the old sinners who provoked Moses' God to "open the windows of heaven" so wide as to produce a big flood; aye, we thank the powers that existed, be they sinners, Moses' God, or whatever they or it might be, that has given millions of floods in the comparative infancy of our globe, to pulverize the rocks, carry the debris from one part of the earth to another, moving and spreading it out, or depositing it in valuable beds, some of it in rich alluvial deposits, others in valuable mineral beds, for the millions of intelligent beings who now exist and will continue in ages to come to exist, from the fact that conditions have thus been made favorable for their existence upon the face of the earth.

But for floods the earth would be to-day a vast, rocky, burning waste, destitute of vegetation and animal life. What a glorious compensation, even for the millions of lives that have been destroyed by the later floods, the floods which nature produced repeatedly, even since the earth progressed far enough to produce vegetation, animal life, and even man. We doubt not, very many floods have happened which were truly terrific, and in which arks would be the only means of safety from the drowning of whole tribes, to say nothing of the unnumbered floods that occurred even before a spear of vegetation appeared upon the earth, indeed before it could find soil for a matrix in which it could be developed.

Thus we are led to the conclusion that the two greatest calamities that mankind are in the habit of referring to as recorded in the "Holy Bible," and the two in which we are daily taught by theologians, that the Divine vengeance was most fully wrought, as a punishment for the sins of his children, were the means of producing the greatest blessings that could be bestowed upon humanity, to wit, the partaking of the forbidden fruit by "our first parents," and the wickedness of the people which "provoked God to drown the world with a flood," were the means of producing the greatest blessings that could be bestowed upon humanity. First, by opening their eyes to know good and evil, to get wisdom. Secondly, by producing a soil capable of producing the vegetable and animal products that yield all the comforts of life. O what a world this would be, if all mankind were destitute of the knowledge of good and evil; so ignorant as not to know that they were naked when they were nude. And what a world to live in this would be if there had never been a show of a flood to inspire a Noah with the thought of ship building, and a flood in fact to produce the rich deposits for the development of vegetable and animal life.

Again we say, thanks to the "old serpent" for "beguiling Eve," to Eve for seducing Adam, to Adam for listening to her womanly advice. Aye, and thanks to the old sinner who provoked God to "open the windows of heaven," and pour out the torrents that drowned the world.

Hereafter we may be inspired to search and find other blessings as a result of other calamities—forthcoming numbers of the JOURNAL will demonstrate results.

Mrs. A. H. ROBINSON, the celebrated healing medium, is permanently located at her own residence, 148 Fourth Avenue, Chicago, and continues to diagnose and prescribe for all phases of sickness with most wonderful success.

Persons can address her by letter enclosing a lock of the sick person's hair, and get a true diagnosis of the disease and a curative remedy by mail. Her diagnoses and prescriptions are all given while under spirit control. Indeed her cures are performed by the direct interposition of spirit presence and power, as has often been attested by the sick persons who have been cured. The power of healing by spirits through mediums is one of the most remarkable and valuable phenomena of modern Spiritualism. See her advertisement in another column.

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 RELIGIO-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 get at this time, "every dollar counts;" but as we have often said before, notwithstanding we found ourselves 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 charity.

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. 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:

Table with 2 columns: Name and Amount. Amount previously acknowledged \$408.45. Thomas Boggs, Melvern, Kansas, 2.00. I. F. Horton, Chicago, Ill., 1.00. Capt. J. Cook, Oakland, Cal., 5.00. "Old Californian," San Francisco, Cal., 1.00. W. N. Bishop, Lambertton, N. J., 1.50.

Sent to the Wrong Place.

Some of our friends fear because their credits do not promptly appear on the margin of the paper or wrapper, correct, that they have sent their remittances to the wrong street and number. Have no fears, friends. It is a big thing to be burnt out in the big conflagration of Chicago, and get everything in perfect order again.

Our regular printed mail lists will not be done for some time yet. When they are completed it will be announced in the JOURNAL. Then will be the time for everybody to look to it, and if not correct, advise us of the error and it shall be corrected.

Our name and Publishing House is so well known at the Chicago Post Office, that all letters addressed to S. S. Jones, or the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, will be forwarded to us whether the number and street be correct or otherwise.

Again we say, be patient, if you only get the paper. If you do not get that, write immediately.

Notice.

Some people seem to think that when they send a postoffice money order that it will not do to send therewith a letter, telling what to do with the remittance, but must send that in a separate envelope. It is a mistake, send your money order and letter all in one envelope.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years. LORENZO MERKEL.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it. F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it. GEORGE A. BANKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box. D. H. FORBES.

Oshkosh, Wis., Sept. 10, 1871.

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago. Agents wanted.

Microscopes.

Our entire stock was destroyed by the fire. A new supply was at once ordered, and our importers inform us that they are daily looking for the arrival of a large invoice from Paris (where they are manufactured), when our order will receive immediate attention. We shall undoubtedly be able to fill all standing orders before the end of the month.

Mr. CYRUS W. FIELD is going to Rome to attend a convention of the principal telegraph companies of the world, which is to be held in that city next month. Mr. Field is pushing forward the scheme of a telegraph around the world, the only link yet to be furnished being that between San Francisco and China, by way of the Sandwich Islands.

Original Essays.

Communication from Mrs. Wilcoxson

DEAR JOURNAL.—The following letter will partly explain itself, but I send it to your columns because I am informed that the Marshall Times is under the direction and control of the Leader firm of Des Moines, who, with the Register of that City, have refused to publish any further reply, tho' still dealing most inquisitorially from behind their entrenchments.

This personal controversy grew up from my having taken up the Register man on his "Bible idea of marriage," in which I protested against taking Moses and the Patriarchs, Solomon, David, etc., as example or authority; and showed that the Nazarene befriended the Magdalen, and Paul was not to be trusted! Truly, I did not before think any live editor in this country was ready to openly endorse Moses and his barbarous Decalogue, or take Paul as empire on this question! M. J. WILCOXSON. Springfield, Mo., Dec. 4, 1871.

MARSHALL DAILY TIMES.—I have just received a copy of your issue of Friday, Nov. 10th, in which you continue to use my name so freely and libelously. If there is such a thing as newspaper justice, will you please honor your position by publishing this article. I was not as you state, "one of the bright and shining lights in the late Convention at Des Moines and one, too, very prominent in defeating Mrs. Sanford's motion—nor have I ventilated in a long article in the State Register my notions of the "Bible idea of marriage"—unless you admit that my utter detestation of Mosiac polygamy, rape, incest, etc., should be placed to my credit, fairly. And this would prove you, and all others, defamers and persecutors, who have started this cry against me, viz., that I have ever by speech, pen, or practice endorsed free love, which is the proper term. I have never spoken in a Woman's Rights Convention, or such meeting of any kind whatever; nor have I ever in my life written an article upon the movement, till this recent action has awakened me to the unfairness of the Press of Iowa, or certain members thereof, in assailing the character of loyal American women. But now, I assure you, I am thoroughly converted to an active interest in this warfare.

If a woman is to be maligned, misrepresented, and held up to the world in a totally false light, by a lawless press, simply because she does not endorse Moses and his law, which is made binding in the Bible; I am the woman who will not falter in this trial. And if a portion of the press think it make political capital out of this and other false statements of theirs, concerning the suffrage movement, we shall all have an opportunity to sound them and analyze their loyalty. I have only to say, it was the unfair, insulting, and vulgar attitude of the Register towards the suffrage radicals, and its empirical language, which called forth my questions and remarks on his "Bible idea of marriage." At this late day, and when we have so many loyal Jews leaving behind the decalogue of a savage age, it seemed to me, that we, as a people, professing the "higher law" of reason and philosophy, should plant ourselves on something more in unison with good morality than the Patriarchal and Mosiac code have given us; and in quoting Paul, I have only to say again, as I read him in Cor. 7th chap. I do think him very obscure and questionable, and dangerously so! I should not want my sons and daughters to endorse his "Bible idea of marriage." In quoting the Nazarene, I really thought my accusers intelligent enough to follow up the subject till they could see the drift of my argument.

It seems they at once thought me endorsing "free love," because I referred to his friendship for the Magdalen! What poor, filthy goggles some will wear! Shall I quote the saying, "As a man thinketh, so is he?" Strange that the neutrality of the Nazarene was not discovered. Strange that so full of political bile were they, that his charity, his meek forgiveness, his love of redemption, his stern justice, and obedience to his divine nature, were all forgotten by those pious editors, who went out of the way entirely, to libel and hoot at me! Poor fools, they might have made far better use of their time and talent. They might have remembered the story of the woman brought in by her accusers—they clamorously to have her stoned—and the searching sentence, "Let him that is without sin cast the first stone." We need not think such accusers are all dead. There might be some parallel cases to-day, should this divine teacher visit us. How strange, that we should let go the bulwark of our National virtue, the palladium of our united power, and with this inevitable growing departure from old forms, customs, and religions, raise the cry of "Blasphemy," "Free Love," etc., because one dares to repudiate the ancient authority, and plead for the higher law of reason and priority. And in a professedly "Christian land," how few are brave and heroic enough to adopt the principles of the noble, God-like Nazarene—"Neither do I condemn thee; go and sin no more."—I only wish I could live to see this blustering Phariseism changed to the redeeming justice of the Syrian Judge—and if we must now have the secular press converted into an ecclesiastical tribunal, I pray that it may catch and incorporate in its work the living spirits of those words, now almost forgotten, in this unprincipled warfare—those words whose spirit has always been in marked contrast to the gorgon of intolerance and false judgment. I can well afford to be misrepresented in my earth-life if by my words will sooner bring back to our press and my beloved country, those heavenly principles—"peace and good will to men" and women included! I am more than astonished that foreign bandits, burglars, rioters, and the scum of the swill-mob, libertines of every grade, fast men, fashionable gamblers, defaulters, ignorant emigrants from every part of the old world, and negroes also, have all been admitted to the franchise, without this dirty, insulting cry of "free love," and only women appealing now as the proscribed and disfranchised class, have come to be met as the only sinners of them all, and as citizens, asking the ballot, no higher than the convict in our penitentiaries!

And, remember, gentlemen of the press, who descend to this strange onslaught, it is against American women! It is against your mothers, wives, daughters, and sisters. It is against those who tended you in sickness and on the field of battle, who have suffered with you, and bore the pain and destitution, and agony of that fearful time. It is against one-half, or nearly so, of the loyal, intelligent citizens of these United States! What must our neighbors across the water think of American chivalry? I would propose, that before we peddle this cant and Pharisaism about "Bible marriage," we import, or set about raising in our behalf a little more good breeding and courtesy among ourselves. I can see very little reverence, very little real religion, in these black-guard raids upon private character, supply for

an honest difference of opinion. In this country everybody has a right to think for himself. He has a perfect right to discard Moses and the old polygamists—but he has not a right to call them and make them authorities in this government, for carnal out, it would be treason of the wildest type. Every one has a right to quote from, or refer to the New Testament, and to put his or her own honest construction upon it, which, of course, all the sects in Christendom do; as well as all Rationalists, Spiritualists, Materialists, etc. "Blasphemy," forsooth, for speaking of those Bible men and their wicked deeds of pollution and shame! "Blasphemy," for quoting the life of Jesus! Shall we close our lips, and suffer the ancient wrong, the rule of Hebrew barbarism, to usurp, as sacred authority, the throne of our cultivated reason? To hold up Moses and these men, David and Solomon, is to endorse them, is it not, as much as to hold up Brigham Young and the Mormon faith? When our Press goes into this war, not only against American Women, but against Free Speech, and, therefore, against the Liberty of the People, it dooms itself in the downfall of our Republican Temple. I can only say, in the earnestness of my earnest soul, Beware, before it is too late! And, let me say further, that the Press demagogues itself, and tramples on its own life, whenever it ignores true honor, and stoops to the sacrifice of its integrity, in willfully slandering any person or party. The Press, true to its legitimate claim in a Republican or Democratic land, is of priceless value—but once turned against our liberties and given to dishonor, is an engine of the most subtle despotism.

Nor can the American people consent to its dragging in religious or sectarian qualifications as a standard of character, and thus control the franchise, any more than they can consent to the common schools doing it. Either let our partisan, secular papers join the religious press, and be known by the flag they carry at the mast-head, or be true to the National Banner they profess to have adopted. If they are fighting in a religious warfare, let them show their colors upon all occasions, for political fraud is an aggression too grave to command the sanction of the major for these impenitent known to have published the most glaring falsehoods against Spiritualists, woman suffrage advocates, etc., running in the interest of sectarian monopoly and political gambling, paying no regard to the consequences, while they have positively refused to grant a fair hearing or anything like justice to the other party. To my positive knowledge, speeches and sayings have been garbled and mutilated to such a degree that the original was not only destroyed, but made to answer for a vile counterfeit. How long shall these things continue? As for my defending any sort of lustful depravity, those who have known me best, never thought of such a thing. The subject of marriage has no more to do with woman suffrage, than with male suffrage. It has for the first time in history, I believe, been made an important adjunct in this opposition to woman's rights. How ridiculous for these immediate law-givers, intent upon political capital, to demand of American women that they "plant themselves against 'free love,' when men have never legislated in their own behalf! Physicists, heal thyself! I point to the thousands of assignment houses in our land, supported by male voters! I point to the action of municipal officers, in licensing these houses by vote, and taking revenue therefrom! I point to the oppression of male capitalists, all voters, against the virtuous but struggling sewing women of every town and city in our land, and the coercive tyranny and oppression which has driven these women by thousands from the needle to the pave! I point to your speculative schemes to rob and defraud these women of a virtuous life, and doom them to an intolerable system of starvation and poverty, till the last fearful degradation is accomplished, and Death comes at last to translate your victims to a better world! O, my heart is full when I face this wrong, and look around to see these merciless procurers are all male voters! With so much of the royal divinity driven out, and only place given to the dark passions of Moloch, no wonder they make Moses's law their law! But the battle has begun in earnest, and though so many men have proved false to their royal prerogative, I know that many a brave man is already enlisted in the cause of reform, and men too, who, being honorable and true themselves, can have no object in opposing the rights of others. It is in the province of the people, who make our civil code to regulate all civil rites, and therefore, we already have our own authority, and need not to plant ourselves upon a Bible idea of marriage," which has as many sides or shades of interpretation as there are sects in Christendom. The "marriage idea" of our government is, therefore, the civil idea, and not the Bible one, which is capable of being wrested or distorted into a thousand different shades of authority. This same civil code is the best the age has given us, and will continue to improve as the people improve, and by the use of an honest, unpurged ballot, wielded alike by all loyal citizens, both male and female.

M. J. WILCOXSON. Note.—Will the Press of Iowa copy entire, and thus prove their impartiality to their subscribers.

Wm. B. Fahnestock to H. T. Child. FEELING AND SENSATION.

DEAR DOCTOR:—In my experiments, for the last thirty years, upon those who entered the statuvolic condition, I have frequently noticed that some subjects, at times, when their minds were most intently engaged, would not only be insensible to pain, but sensation would be entirely suspended.

This condition, I soon discovered, was also under the control of the subject's will, and that they could experience sensations or not, as well as they could feel or not, and that some had acquired this power, even when the head was in a natural condition. This fact led me to infer that there was a seventh sense, and that there must be a distinct set of nerves of sensation, as well as of feeling and motion, or sensation could not be suspended at the same time that they could feel pain. There can be no doubt that these nerves are in close proximity to those of feeling, but up to this time anatomists have not been able to distinguish or separate the one from the other. The existence of such powers in persons, while in a statuvolic condition, would prove that there was a faculty of sensation in the brain, with peculiar functions of consciousness, attention, perception, memory, etc., as in the other senses and organs, and like them, only capable of recognizing, judging, and remembering that which relates to its capacity—and as its functions will have complete control of its perceptions, there can be no doubt that such a sense has an existence in the brain. Feeling and sensation have, as far as I can learn, heretofore been considered the same sense, but they cannot be so any more than seeing, hearing, smelling, or tasting are the same. Sensations are not entirely confined to the skin any more than pain or feeling, and we

have peculiar sensations in the various organs of the body—such as hunger, thirst, nausea, sickness, fainting, etc., which cannot be ascribed to the senses of seeing, hearing, smelling, or tasting.

Each organ or surface has its peculiar sensations, which are agreeable or disagreeable, according to the nature of the things acting on our system.

The touch is confined principally to the skin, and, in consequence of practice, is most acute in the ends of the fingers, while pain can be experienced in any part, and being a disagreeable affection of the sense of feeling, like disagreeable sights are to the eye, or discord to the sense of hearing, such sensations are simply dislikes in these organs and senses.

Pain and feeling, therefore, are not as Dr. Reid has asserted, "one and the same thing." It is not generally known, that when persons are in a state of statuvolence, that they have power to render themselves insensible, or that the body is always insensible to pain or the touch, when their mind is otherwise intently engaged.

In this case, as you know full well, the spiritual part of their nature is abstracted from the material, and as long as that abstraction continues, whether from accident or design, so long will the body remain in that state.

This power was no doubt originally possessed by all, as it now is by those who are in a statuvolic condition, but was then only known to a few who did not understand its nature nor appreciate its usefulness.

Those who have not witnessed the insensibility of persons while in this state, cannot conceive that the usual means to make them feel (when they do not wish) are ineffectual, or that drawing a feather under their nose has no more effect than if it were drawn across the palm of their hand.

You are well aware that surgical operations can be performed upon them, without their feeling pain or even knowing that they had been operated upon at all, but as you may not have had an opportunity of witnessing the utter insensibility of the sense of taste while in this condition, I will give you the following case in detail:

The subject was that of a young girl, about thirteen years of age, who entered the state perfectly in about twenty minutes. She was an excellent clairvoyant, and among other experiments, which she made to gratify Mr. C., (a representative of our State legislature, from the lower part of our country) was the following:

She was requested by Mr. C., to describe the peculiarities of a watch which he had in his pocket. This, she did, most minutely, even to the size, color, kind, the peculiar face, its hands, a picture inside, and the engraving on its back, to the perfect satisfaction of all, even the sceptical gentleman himself, who, without my knowledge, had placed a considerable quantity of cayenne pepper in the girl's mouth, so that when she threw herself out of the condition, she almost strangled. Not knowing what was the matter, I directed her to throw herself back into the condition instantly, which, happily, she was able to effect at once, and when interrogated as to the cause of her extraordinary strangulation, she stated that Mr. C. had put something in her mouth, which proved to be cayenne pepper.

My remarks upon that occasion, were not very complimentary to that ungentlemanly individual who had withdrawn in time to avoid them, as soon as he saw the condition in which he had placed the girl.

But, to conclude, the most remarkable feature in this case was, that after impressing upon her mind the necessity of making a positive resolution that she would not taste the pepper when she awoke, or experience any bad effects from the same, she threw herself out of the condition, and declared that she did not taste the pepper, nor feel the unpleasant effects from it.

The officious representative has long since gone to his account, and I hear him no ill will, since his imprudence has enabled me, at this distant day, to illustrate a fact, which, although evil in itself, may, in the end, be the means of resulting in good to others. Lancaster, Penn.

Written for the Religio-Philosophical Journal. THE CELESTIAL SPHERES. By D. G. Mosher. NUMBER III.

A grain of sand contains all forms and degrees of forms in existence. I behold in an infinitesimal of matter a mineral form, a vegetable form, an animal form, a human form, an angel form, and a god form.

I behold a grain of the primeval granite magnified or expanded to the dimensions of a planet, or a world,—yes, a system of worlds, and system of systems of worlds,—all moving in perfect order with all their paraphernalia, and inhabited with all the animate forms and degrees of forms that were ever known or ever will be known to exist upon and within our little planet, from the mastodon or mammoth down to the infinitesimal animalcula, or infusoria. Furthermore, I behold in this expanded infinitesimal of matter not only the physical of all things, but the spiritual, the super-spiritual, the celestial, the super-celestial, the spiritual celestial, the super-spiritual celestial,—ways considered as a basic principle in the unfolding of the philosophy of the celestial spheres I am endeavoring to demonstrate, and when I do have occasion to use it, must be understood as meaning infinitesimal only and in a comparative sense, for infinitesimal or imaginative ultimate is but an aggregation of innumerable infinitesimals,—thus onward to infinity.

The largest planet in our solar system, compared to the boundless whole, is but an infinitesimal part. As each individual organized existence is accompanied by a corresponding spiritual form, and each spiritual form accompanied by a super-spiritual form of similar organic and intellectual capacity, thus onward infinitely, so each atom or monad, whether of spherical or other form, is accompanied by a similar form of a higher or more refined degree,—thus onward infinitely. Each physical planet is accompanied by a spiritual planet, and each spiritual planet by a super-spiritual planet,—thus onward to the seventh degree, and infinitely beyond.

There is a perfect chain of connection from the lowest or lower to the highest or higher forms of matter. Lower forms of matter can not exist independent of the proximity of the higher forms of matter,—whether organized or inorganic as usually termed. The physical man could not exist organized as such, without a spiritual counterpart, neither could he progress without a spiritual guardian or protector. Physical Congress would not be competent to conduct the affairs of this nation without a Spiritual Congress to guide and direct, any more than the physical man is competent to preserve his organization intact without its connection with a spiritual counterpart. There is a

spiritual congress, a spiritual state legislature, a spiritual town organization, a spiritual family organization, and a spiritual individual organization. These again are supervised by super-spiritual corresponding organizations,—thus onward to the seventh degree, and to infinity. As the physical man has a head, body, and parts with corresponding celestial counterparts, so does each government have a head, body, and parts with corresponding celestial prerogatives.

The human government of a nation is conceived and organized exactly upon the same principles that animal or human embryo is conceived and organized. The living atoms composing the human or animal organism act from the same impulses and are governed by exactly the same principles in the organization and construction of the form of which they are an infinitesimal part, as do the individuals composing a national or sectional governmental organization.

In the organization and construction of the physical man, as in the organization and construction of the embryonic Young America, the parts are built up the same as cities and towns are built up; the same principles of commerce are carried out in the one case as in the other. Rivers, canals, and streamlets in the embryonic Young America, may be compared to bloodvessels, lacteal and capillaries, in the animal; telegraphs and telegraphic centres to nerve and ganglion. The male and female principle, the positive and negative affluents in conception, organization, and construction of all forms of organization. In my next I shall illustrate the conception, organization, and construction of the American government, as coinciding in principle with the conception and embryotic formation of all organized forms and the causes that determine sex and blood.

Mosherville, Mich. SPIRIT ARTISTS. Letter from Joseph Potts.

BROTHER JONES: Your favor of the 9d inst., is at hand. Glad to hear of the safe arrival of the spirit pictures. My son William, the medium through whose magnetism this spirit drawing is done, has gone from home to remain some weeks; will not be home before Christmas. During his absence we can get no pictures or communications regarding them. When he returns we will make inquiry, and if possible get information regarding those you speak of. Those pictures I sent you were made in the following manner: We place the paper in the drawing room. Several sheets are put together on top of each other. The spirits require the medium's presence in or near the room for a few minutes, until they get the paper thoroughly saturated. After thus preparing the paper, they proceed with the work, generally drawing on these sheets below first, as they want all to be covered up and dark.

Sometimes the pictures appear in a few minutes. Then again they require several hours. The spirits retire to the room to be dark, closed, and quiet when they are at work. The medium sometimes is required to be near by; at other times not so. It is about fifteen months since they commenced landscape painting. They seem to improve rapidly. After a few months they occasionally produced a figure, small in size at first. After a time—say about six months—they stopped landscape drawing, and turned their attention altogether to spirit portraits, which they soon after began making life-size, using different colors. At different times they changed their plans, just as we on this side would do if we were at something we did not fully understand. They have improved most astonishingly, as is seen when recent work is compared with their first. They say the improvement will continue if they have proper conditions. In the early part of their efforts they used pencils, but we have not seen any for several months past, and suppose they have disposed with them altogether. None of the various colors which they use can be seen until they come on the pictures. Strange as all this is, it is nevertheless true. We see displayed in those spirit pictures art, intelligence, and progression. They give to us the knowledge heretofore sought, always doubtingly; for now we have the positive and absolute evidence that our friends who have left this house of clay still live and are with their friends of earth, and that under proper condition they can and do perform physical work of art that must convince the most sceptical people of the truth of immortality and spirit communion. With us absolute knowledge has taken the place of belief. Harrisburg, Pa.

Cheering Proofs of Progress.

DEAR BROTHER: Since I wrote you before from this place, I have witnessed still more conclusive proof that our cause is rapidly taking hold of the public mind. Since the exciting political questions of the nation have been partially adjusted, the minds of the people are being directed into other channels of thought, and those with strong moral and intellectual proclivities are beginning to take hold of questions of great practical import to society.

I witnessed a very strong proof of the truthfulness of this statement only a few days ago, at Sandusky, sixteen miles from here, the county-seat of Andrew County, where I spoke on the subject of Spiritualism. The lectures were delivered in the court house, and Judge H. Kelly not only attended but was foremost in getting up the meetings, and most of the leading minds in the place, I believe, were represented, such as doctors, lawyers, preachers, an editor (who took notes), a member of the legislature, and an ex-member of congress. If such a favorable state of things could be realized in all the county seats of the West, every newspaper would begin to court the favor of Spiritualists, and would not dare any longer to make such discrimination between church meetings and Spiritual meetings as to publish the former free and charge for the latter, as they do in both Hamilton and Joseph. Sandusky is a spiritual oasis in the orthodox desert. The friends of our cause were quite well pleased with the result of my labors in that place. One good brother came to me after my last lecture, and remarked: "Brother Graves, I have heard a good many lectures on Spiritualism, but I never heard such an overwhelming array of facts presented in proof of it before as you have placed before us." I replied: "I have taken special pains, knowing that 'facts are stubborn proof,' to arm myself with such missiles—and they are facts vouched for and sworn to by my unimpeachable witnesses." Another good brother predicted that Sandusky will soon be full of Spiritualists.

I have addressed the St. Joseph Society four times, and some of the members have exhibited a more unmistakable proof of approbation than can be expressed in words.

I shall close my labors here about Christmas, when I would like to visit Atchison, Leavenworth, Kansas City, Lawrence, Topeka, Marysville, and Washington, in Kansas, and then pass through Iowa, perhaps in the direction of, and through, Dallas County; thence toward Illinois, stopping wherever a lecture is desired. Will the friends in Brother Francis will find a God that is not going around the world setting fire to cottages, and destroying human beings by the thousand. Find enclosed \$5.00, to renew my subscription to the JOURNAL. St. Joseph, Mo., Dec. 5th, 1871.

Letter from Ira Williams.

BROTHER JONES.—That welcome messenger, the JOURNAL, has found its way to me once more, and is received with joy as a part of great peace saved from the fiery furnace of destruction, and my desire is that it may, and I believe that it will, override all the storms of destruction and be saved, more purified by each and every ordeal it has to pass through. And I further hope and believe that Brother Francis will find a God that is not going around the world setting fire to cottages, and destroying human beings by the thousand. Find enclosed \$5.00, to renew my subscription to the JOURNAL. Ellsworth, Wis., Nov. 29th.

SOME ladies suffer dreadfully with the headache, and this causes their hair to fade. Nature's Hair Restorative is a sure remedy for the ache, and will restore the color of bleached, grey, or faded hair. See advertisement.

Voices from the People.

AVILLA, IND.—Mrs. S. E. Bell writes.—Please find enclosed \$3.00, to be applied on my account for your valuable paper. How lonely I have been without its weekly visits.

WALNUT FORK, IOWA.—Frank Dalby writes. I hope you will bear with me for not coming to your aid sooner. Since the great fire in Chicago I have missed the dear JOURNAL very much, and have wondered whether I should ever see it again in its full form. Have regularly received the diminutive weekly over since its coming has always been headed with joy. Today I am in receipt of the dear JOURNAL of old, as large as ever, heralding truth far and wide. Send on the dear JOURNAL. I am in need of its sweet influence once more. Inclosed please find three dollars for a renewal of my subscription.

CEDAR FALLS, IOWA.—W. F. Barker writes. Inclosed find order for \$3.00. You may continue to send the paper. I like it. The first full-sized sheet since the fire, was received yesterday. Well done, good and faithful servant.

COLUMBUS, WIS.—H. K. Tripp writes.—I will send you \$3.00 at present, and perhaps more before you get through wanting money. I am very glad that the JOURNAL still lives after passing through such a fiery ordeal, and if it was like the orthodox press, it might be purified, or need it; but in our opinion the JOURNAL was good enough without any purification, either in this sphere or in the next.

INDIANAPOLIS, IND.—M. Doherty writes.—Allow me to congratulate you on the resurrection of the JOURNAL, which came to hand this morning full of good things. Van Vleck utterly failed here to expose me. He made my business better. I have refitted and extended my rooms, and am permanently located here, and our dear spirit friends are daily giving their likenesses to their astonished friends and relatives. May success attend you in your noble work.

ROCKLAND, ME.—M. Thurlow writes.—I send you draft for seven dollars to pay for the RELIGIO-PHILOSOPHICAL JOURNAL. Credit as directed.

BALTIMORE, MD.—Mrs. F. O. Hyzer writes.—Do not think me indifferent to you by my fire because of my silence during its pressure upon you. Settled in my speaking, as I am, I have not the opportunity for procuring subscribers for the JOURNAL that I should have were I traveling over the country, as most of the leading minds who listen to my lectures are already your subscribers or those of the Register. But if you will please find a post office order to the amount of \$3.00, for which you will send the JOURNAL to the inclosed names, to the extent of the amount of money appended thereto.

Remarks.—Many thanks, my dear sister. May good angels continue to inspire thee with thoughts eloquent, and may thy powers of utterance of great truths never be less brilliant.

MONTEVIDEO, MINN.—Mrs. C. M. Simon writes.—I sympathize with you in your great loss, and wish I was able to assist you materially. Inclosed find \$2.00, which is literally the widow's mite, for which, please send me the JOURNAL. I took it some five years ago, liked it well, but circumstances forbade its continuation. I often wish I were able to take all the spiritual papers that are published, likewise all the books.

FREMONT, OHIO.—M. Harris writes.—Please find inclosed \$5.00, offer me \$7.00, to apply on subscriptions for the JOURNAL. Credit as directed.

CARVERSVILLE, PA.—Wm. R. Evans writes.—Inclosed please find my check on the Daytown National Bank for \$31.00. Twenty-five of it is to assist you in re-establishing your business, the balance is for two copies of the JOURNAL, one for myself and one for a new subscriber. Wishing you great success in the most glorious of all known causes, I remain your friend.

Many thanks, dear brother. Good angels will bless you for furnishing means to send the JOURNAL to so many widows and orphans who otherwise could not have the reading of the most independent and philosophical newspaper ever published—so say the people—and we adopt what they say as a fact, because we believe it to be so.—Ed. JOURNAL.

BEATRICE, NEB.—Daniel Freeman writes.—I inclose \$2.00 in a post office order, to apply on my subscription to the JOURNAL. The fire was a great calamity, but so far as you are concerned, it seems a just retribution for your infidelity. Jehovah, or fire, will not permit such infidels to prosper, and so on, and much more of the same kind. Go on with the battle.

IOWA FALLS, IOWA.—J. D. Bump writes.—Please find inclosed a post office order for \$15.00, which you will credit as directed.

E. SAGINAW, MICH.—A. Farnsworth writes. For the inclosed \$3.50 send the JOURNAL, to some worthy poor person. Am unable to make the amount as large as I would like. May the good angels be with and bless you.

KANSAS CITY, MO.—Dr. E. E. Perkins writes. This morning we are in receipt of your JOURNAL of Oct. 19th. Inclosed find draft on Chicago for \$10.00 which it is hoped you will receive as a present, or as aid to the JOURNAL, and the cause we love so dearly. The above \$10.00 is presented to you as follows: Mrs. J. L. Perkins, my wife, presents you with \$5.00, myself, \$5.00. This is intended to apply on the subscription at all, but is a gift to you, brother.

COLD WATER, MICH.—H. Brown writes.—You will find inclosed a draft for \$4.50. I like your gift; you give us a good paper. Success to you.

LA PEER, MICH.—L. Weston writes.—I am glad to know that you are not crushed nor disheartened at the recent frown of circumstances, and also to be informed after a short suspension of your full-sized paper, of so prompt, general, and generous a response with the needful in this, your time of trial. My purse is light, but my will is good, so inclosed you will find \$5.00, which credit as directed.

EASTMAN, GA.—P. C. Mills writes.—Inclosed is \$5.00 to renew my subscription for the JOURNAL, and help you a little in your calamity.

YORK, PA.—J. L. Kuehn writes.—Inclosed find check for \$10.00, the impression got on the receipt of your welcome little sheet of Oct. 30th,—in loose funds. I am not over joyful just now,—that is the reason the gift is so small.

Thank the angels and yourself, my brother. It is placed to the account of the Widow's and Orphan's Fund, and these, too, will be rejoiced.—Ed. JOURNAL.

BEDFORD, IND.—J. D. Thomason writes.—Inclosed I send you a draft for \$15.00, in payment for the inclosed names of subscribers who wish to take the JOURNAL for three months on trial. I said when writing to you some time since that there are few Spiritualists here, but there is a large free-thinking element, and I think the ice is broken, and the way open for the spread of rational opinion in all things, including Spiritualism. We need lecturers and test mediums to call the attention of the people to the facts and phenomena of Spiritualism.

Remarks.—Thank you, brother. This is exactly the way to promulgate truth. The bigot who will not read, and if he does, has no head to comprehend, may as well remain without the JOURNAL, but thinkers will appreciate it, and all true investigators will love the JOURNAL when once acquainted with its independence of character.

SARANAC, MICH.—David Peck writes.—Your paper is still the bearer that makes our hearts rejoice with the many gifts and tokens from above. I send you draft for \$3.00, and wish you to send the paper.

AMADORE, MICH.—E. Reynolds writes.—Inclosed please find \$3.00 to pay for last year's subscription to the JOURNAL. The balance please apply of next year's subscription, for I can not contact myself without it.

Catalogue of Books FOR SALE AT THIS OFFICE.

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

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Frontier Department.

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

Light and Darkness--A Remarkable Opening of Soul Light.

On the evening of Thursday, Oct. 12th, 1871, we lectured in Esqate Schoolhouse, Jackson Co., Iowa. It is a wayside schoolhouse in the edge of the woods. Before leaving the comfortable farmhouse of my friends, the Bradways, we observed that we had a strange and peculiar feeling, such as we never before passed through. During the lecture we felt our usual speaking influence. Our discourse was earnest, and we entered with zeal into our text. The text was as follows: "Antenatal and post-natal laws, and their influence on mankind."

There were a hundred and twelve earnest men and women present. After the lecture we gave several fine readings of character, and dismissed the audience.

Now, it was very dark out door--not a star to be seen, for it was cloudy overhead, and within two days of the new of the moon. As we came toward the door we heard such remarks as these: "How dark it is!" "Oh, how dark; how shall we get home?" "I do believe it will rain before we get home!"

On stepping out of the house into the open air everything was in a golden mellow light,--not daylight or moonlight; it was light. We looked up and down the road for the cause; there was no apparent cause. We turned to a friend and said: "Can you see, Charles? Is it very dark?" He replied: "I can see nothing. Why do you ask?"

"Because everything is perfectly clear to me. I can see the buttons on that lady's coat; the curls in that lady's hair. I can see the color of your hair."

And this light accompanied me to the door of the Bradways, full a half mile from the schoolhouse. I called the attention of the Bradways, the Stevens, and others to the phenomena. I heard no voice, or any spirits.

On the 16th of Oct., I met my friend, Dr. Pratt, of Wheaton, Ill., at Turner Junction,--called his attention to the fact. On reaching my house, Mrs. W. informed me of the burning to death of her sister, Matilda, and her two children, Lincoln and the baby,--and instantly I heard a voice speaking out of the air: "Remember the light, and send for my husband and children."

And we answered from the very depths of our soul, "We will."

And now, to my brothers and sisters, we never so fully realized the words of Jesus as then, "It is more blessed to give than to receive." And we never felt so full of joy as we did when we turned to our little partner in life, saying, "Dear Mate, send for Mr. Eames, and Matilda's children--no; not you; we will send for them."

The Bible and the Rum Shops.

Before us lies a neatly executed card. It speaks for itself. Read it, friends of the Bible, and ask yourselves why Messrs. Card & Eldred, proprietors of the Atlantic Drinking Rooms, Harley's Block, Center street, Lake City, Minnesota, have not the same right to found their institution on the laws of the Bible as have Messrs. Hall, Bellows, Tyng, Whitehouse or Cheney.

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There is Bible for you, brothers of the Church, and a precious extract it is. The quotations are from the Old and New Testaments. The Word of God watching over the whiskey drinker. And this book is urged upon the public as a work eminently calculated for schools. Next, we shall see over the doorway of some house of assignation a Scriptural text to support their adultery.

Truly the Bible is a harp of many strings, on which any tune can be played. Selah.

E. V. Wilson's Appointments for January. We will lecture in Philadelphia, Sunday, the 7th, 14th, 21st, 28th, and Monday evening, the 8th, 15th, 22nd, 29th; on Tuesday, Wednesday, Thursday, and Friday evenings,--16th, 17th, 18th, and 19th; and will speak in Hammon, N. J. On Tuesday, Wednesday, Thursday, and Friday evenings, 23rd, 24th, 25th, and 26th, we will lecture in Camden, N. J. On the evenings of Tuesday and Wednesday, the 30th and 31st of January, and Thursday and Friday evenings, the 1st and 2nd of February, 1872, we will be in Harrisburgh, Penn. N. B.--On Sunday, December 31st, we will lecture in Chicago, Ill., before the Society of Spiritualists.

God's Workmanship in Man.

Henry Ward Beecher makes the following sensible remarks: "We enter the kingdom of heaven, in more senses than one, as little children. I take it that we leave this world to go on with our stages of discipline--not the same which we leave here, but what will, in our changed conditions and circumstances, be equivalent to what discipline is in our earthly relations. But it does not seem to me rational that we shall be trudging, trudging, trudging, clear up to the moment of death, and that then we shall start up absolutely different. There will be another climate, another soil, and a nobler growth; but there will be growth. That which you have not learned here, you must learn there. That which you have left undone in this world, you must do in the world to come. "In Labrador, the missionary, at the beginning of a short summer, sows the seed or the vine. It comes up, and gets a little start, and is taken out of the soil and husbanded during the winter, to be put out again when the next brief summer sets in. But in the course of the ten years of this missionary's life in that cold region, the vine does not get more than three or four feet high, and never shows any symptoms of bud, or blossom, or cluster. The soil is too cold, and the summer is too short. At length, the missionary is recalled to his native land, and he takes this vine, the pet of his leisure, and brings it down into our southern latitudes and plants it. It is now the same vine; it has the same root; but it is not the same sky that is over it. Look long, O Summer! Look warm, O Sun! Search and find where the hidden things in the vine are. Behold, how it begins to shoot up! See what a stately growth it is having! Look at the branch upon branch which it is throwing out! Observe the smell in the air! See the blossoms, and after the blossoms, the clusters which the autumn shall see hanging impurpled and ripened! But it took another soil, another sun to produce it. It never would have reached that state in Labrador."

land, and he takes this vine, the pet of his leisure, and brings it down into our southern latitudes and plants it. It is now the same vine; it has the same root; but it is not the same sky that is over it. Look long, O Summer! Look warm, O Sun! Search and find where the hidden things in the vine are. Behold, how it begins to shoot up! See what a stately growth it is having! Look at the branch upon branch which it is throwing out! Observe the smell in the air! See the blossoms, and after the blossoms, the clusters which the autumn shall see hanging impurpled and ripened! But it took another soil, another sun to produce it. It never would have reached that state in Labrador."

LITERARY NOTICES.

The Career of the Christ-Idea in History. Hudson Tuttle. Boston: Adams & Co.

This is a remarkably well-written compendium of the supposed history of Jesus, as well as a succinct tracing of the origin and growth of the Christ-Idea. It is clearly shown that this idea has run through the web of all religions, and had its origin in Pagan Mythology. The labored pages of volumes of history, the speculations and conclusions of the various writers are here gathered up in a few concisely-written chapters.

As with all of Mr. Tuttle's writings, this book is in a plain and unpretentious but very attractive style. He goes straight to the purpose of his work, from preface to conclusion. No ambiguity; no useless repetitions or speculative arguments. And yet the entire ground seems to be admirably surveyed, and all the landmarks of ancient as well as modern claims clearly uncovered.

If we understand the author, he deduces from his researches into the career of the Christ-Idea in History, the sensible conclusion that it is only an idea, and never had an incarnate personality; no more in Jesus than in Ostris, Krishna, Mithras, or Quetzalcoatl. He also holds that the history of the career of Jesus--never written until from sixty to one hundred and twenty years after the death of the supposed man-God--does not sustain the claims of the Christian in reference to his divinity. But he does conclude that such a man lived.

We think that the facts which Mr. Tuttle has collected and compressed into this book clearly prove that the man is as much a myth as is the Divinity or Christ-Idea attempted to be thrust upon him. Why not as rationally conclude that the man was only ideal as that his divinity was the creature of religious fog? Mr. Tuttle conclusively shows that no mention of such a man is found in contemporaneous history. Nowhere, except in "the Gospels," is there a word of authentic testimony in favor of the supposition that such a man lived. Josephus, by interpolation, is made to say that a man (by name Jesus) of "wonders" lived in the time of which he writes. Other cotemporary authors are likewise made to faintly indicate the being of such a personage. Made to the most learned and honorable of Christian writers acknowledge all these to be interpolated assertions--forges.

To us the man Jesus, as well as the Christ, is a mythical ideal being--the conception of enthusiasts whose minds had been infected with the splendor of the oriental Christ-Idea; and with the mysticism, the zeal, goodness, and magnetic powers of those hermits, seers, seers, prophets, men of God, mediums of their past and of their contemporaneous ages. How natural that religious enthusiasts--propagandists--should mould the Christ-Idea and the representative man-God in the cast of their imaginations--a mere ideal, based upon the mythical legends of a Christ, and their higher perceptions of the wonders wrought in the lives and doings of the wonder-workers of their own and preceding ages.

But the question: Did such a man as Jesus--by that name and with the characteristics assigned to him--live, as is testified by "the Gospels"? The affirmative or the negative cannot be proved--so as to settle all doubts upon the question. Therefore, it is undoubtedly wise in Mr. Tuttle to assume there was a man in that age named Jesus, who did "do wonders" like unto those of more ancient as well as those of modern mediocrity.

In our early experience as a medium, when healing by the laying on of hands, our son, a child four years old, sitting near, observing the strange proceeding, exclaimed: "Pa thinks he's doctering, but he isn't; he's only doing wonders." So, undoubtedly, in the age of which the Gospels testify, there lived many persons gifted with the various powers of crude mediocrity, who did "wonders," and lived after the peculiar style of that age and such persons. There might have been one among them named Jesus. If so he could not have been gifted with extraordinary powers in the line of wonders; nor with extraordinary goodness as a man; nor with inordinate divinity; else contemporaneous historians who wrote the history of that people and period would have made mention of him.

It is not essential to destroy the ideal or real man, as the case may be, but to evanish the Christ-Idea, or the idea of an incarnate God. This the book under notice effectually does. It is a most valuable addition to the many treatises upon the subject of Jesus, and of Christ or a divine man--a God incarnate; and will go far towards eradicating from the minds of humanity that most pernicious of dogmas of Christianity and of all preceding religious ideas.

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During the year 1872, Gen. G. A. Custer, the dashing cavalryman, will contribute a series of articles under the title of "My Life on the Plains," the first of which appears in the January number.

An ex-Shakeress begins in the January number the story of her "Fifteen Years among the Shakers"--a narrative that will throw much light on that strange community.

The "Scientific Miscellany" of the Galaxy has proved so generally popular that the publishers seek to make it still more deserving of the attention of intelligent readers. The department is prepared by a distinguished scientist, whose relations with the leading scientific men of England, and of Europe generally, are such as to enable the Galaxy to keep abreast of the latest facts.

The Temple, by Andrew Jackson Davis. Wm. White & Co., Publishers: Boston. This work treats of mental disorders or diseases, of the brain and nerves, developing the origin and philosophy of mania, insanity and crime, with full directions for their treatment and cure. The author's views are comprehensive, and he seems to penetrate the very soul of man, unveiling those causes that produce all the mind disorders that humanity is subject to. He looks upon the animal mind as simple consciousness of the world of things, educated to think more or less by the senses; but the human mind he regards as entirely and constitutionally conscious of itself. In treating on the Insanities of Heart and Brain, he explains the meaning of Spirit, Soul, and Body, and then penetrates their interior natures, explaining the character of those laws connected therewith. He shows the character of lunacy developed by inspiration, and presents incidents illustrative of mental vibrations produced by solar storms, that are of great value. His opinions on the Mercurial Brainism of the Present Epoch are excellent, and the various suggestions that he makes in all Parts of the volume in reference to the treatment and cure of mania, insanity, and crime, will be read with deep interest.

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