\$3.00 PER YEAR IN ADVANCE.]

Ernth wears no mask, bows at no human shrine, seeks nither place nor applanse: she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

# CHICAGO, DECEMBER 30, 1871.

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# Original Poetry.

Written for the Religio-Philosophical Journal. "JOSIE AT THE GATE." BY R. F. CORY.

When first I knew her, young and fair, And sought to win her as my mate, She often used to meet me there, Dear, loving Josie, at the gate.

And then, still later on in life, In matrimony's blessed state, She met me there, my darling wife— My own dear Josie at the gate.

Alast it was not long to be,
For he who comes so soon or late—
Death—came and took away from me
My darling Josle at the gate.
Fet now I know her bright and fair,

And still I seek her as my mate.

Fm sure she's wating for me there

My angel Josie at the gate.

Brooklyn, Sept., 1871.

JOSIE'S REPLY.

Fig. A. BEACH.
The days have sped their rapid course, and months their record made

Since neath the sod with tender care my earthly form you laid, The eyes that watched your coming in those happy days

of yore. Their light grew dim to scenes of earth to shine on heav-

And while your bitter tears fell hot upon my lifeless

clay.

Angels were joying o'er my birth to realms of endless

And, did you know it, dearest? I stood there by your

And looked upon that mouldering form—the only part that died.

I tried to make you feel, beloved, as then you mourned my fate, That still your darling Josie lived—still loved you as her

mate;
That I was just as near you then as e'er before in life,

And death had not dissolved the tie that held me as your wife.

And, do you know it, dearest? in all your hours of care, When you have mourned your loneliness, and wished

for Josie there,

I have even then been near you, and sought to soothe

and cheer,
And sometimes you have quite believed that Josie still

was near.

And often, too, as you have stood, and looking up on

high. Have thought of heaven as far away beyond the starry

sky, f 've wished I could but touch your eyes, and make you

see and know

That the mortals and immortals still hand in hand may

How I 've longed to have you realize that heaven is not

afar; In the chadow of its walls you walk, and its gates are

And not alone you journey to meet life's joys and woes, For in all the weary paths you tread your Josle with you

And the love which ever made us one, as tossed on life's

Death had no power to touch or chill—it bridges o'er the

And when your footsteps draw near home, be it early, be it late,

I'll meet you as in olden time, with kisses at the gate.

Brooklyn, Oct., 1871.

From the Rochester, N. Y., Evening Express.

MARVELS AT MORAVIA.

Startling Spiritual Manifestations—A Correspondent who recently visited Moravia thus describes what is Baily occur-

EDS. EXPRESS:—Fifteen miles south of Auburn, N. Y., on the Southern Central Railroad, near Owasco Lake, in a lovely valley, nestling between beautiful hills, is the village of Moravia, containing nearly fifteen hundred inhabitants. On the hill-side, about one mile distant, north-east from the depot, in the residence of Morris Keelen, which, during the past year, has been visited by so many from all parts of the country, to witness manifestations and revelations (more startling and wonderful in many respects than have occured in modern, if not in ancient times) through the mediumship of Mrs. Mary Andrews, now residing in the village of Moravia.

About fifteen years ago, while living in the Keklen family—at the age of fourteen—she evinced remarkable mediumistic powers in the line of "table tipping," "tapping," etc. Ten years ago she was "introduced," and spoke with eloquence upon profound subjects—fore-telling that which would occur eight years from that time. She predicted that faces and forms of "departed ones," would appear in Mr. K.'s house, that they would converse, sing, preach, prophesy, and attract there thousands from east, west, north, and south. Mr. K. told them (the spirits) many times that he could not believe it; that they were lying spirits; that they were sent to "deceive," as was fore-told in holy writ. What was prophesied by or through this uneducated girl has been fulfilled

to the letter, as hundreds of reliable witnesses have testified, and are ready to reaffirm. If predictions made through Mrs. A., and through audible voices, powerful and eloquent, are to be realized during the next few years—we are on the eve of great events—revolutionary for good, intellectually, morally, and spiritually, beyond the power of language to describe. We will unfold the nature of one of the mysteries that cluster around that plain, unpretending people who are astonishing the world.

Mr. and Mrs. K., having no children, thought a few years ago, that they would build a small farm house—their old one being nearly worn out. The spirits told them to build a spacious house to accommodate the thousands who would soon visit them; to arrange it with a flat-pebbled roof, as a promenade for visitors in the "form" and the immortals; to build a large observatory from which visitors could view the beautiful scenery of valley, hill, ra-vine, and lakes. The house was completed with conscientious obedience, according to spirit plans and directions,—all the neighbors wondering why so large a house should be built for "them old folks." Over two years ago the spirit architects ordered that a board partition be put in the front uper room, forming a dark room, called the "Cabinet." A door from the audience-room opens into the Cabinet. In the centre of the partition is an aperture, over which, from the inside, hangs a spirits, when faces, forms, arms, etc., are shown. During the past two years, departed friends have been recognized in these rooms every week, and during the past season, as their fame goes abroad, it is of daily occur-rence. We will, without referring to special personal tests, state what we know after having been present at several sittings, and from conversing with many reliable persons who have had sittings there during the past six months.

We will give no names, as we have never asked or received permission so to do. Will first give the principal incidents of a "seance' -there being present six ladies and four men, including "ourself." As is usual, we were seated in the audience-room in a semi-circle— Mrs. A., the medium, supplying the link in the other half of the circle-sitting under the aperture in the ceiling facing us. All light of day is excluded from the room and the door locked leading from the hall to the audienceroom. The lamp is extinguished, and total darkness "reigns supreme." To "harmonize conductors," and make waiting and hoping less a disturbing feature, Mrs. A. desired some one to play on the piano, which was skillfully done by a lady that had never been in the room before. Vocal music was also called for, and many beautiful songs and hymns were sung. Mrs. A. said, "You may have to sit an hour before you will see, hear, or feel anything unusual; therefore, keep singing or playing that your anxiety may not prevent the spirits from doing what they are as anxious to do as you are that they should do. Sometimes we get something in ten minutes, and very little then. Again, we may wait an hour or longer, and then have powerful demonstrations.

After a half hour of music and darkness, nysterious appearing lights traverse the room in curved lines of beauty, and what staggers scientific skeptics, and in fact all, is that these beautiful lights approach near our faces and hands, and emit no light to make, in the least, our faces less obscure and dark. No chemist has yet been able to produce such phenomena -lights so large and not throw light upon all objects. Next we were fanned as by gentle breezes, refreshing and cool, but from where? We were then sprinkled with water. How was it done? "Sweet Home" was then played when three voices, base, tenor, and alto joined with us in the chorus, the volume and power of which, far exceeded that of us mortals. We also sang "Old John Brown" with our utmost power, and were assisted by two voices, that changed some of the words to harmonize with spiritual ideas. "As we go marching on" was changed to "As we come near to you." Other changes were made. All present firmly believed that their voices joined with the angels. We don't believe it was ventriloquism or an illusion or deception. A lively tune was played, when the floor vibrated with tremulous action, our chairs trembled, and as we were amazed at the mysterious and powerful influence that pervaded the room, we all seemed to be gently touched by soft hands in rapid succession. No two persons—even with angel's wings—could fly about the room as rapidly, and touch each so distinctly at the same moment. Mrs. A. could not leave her chair without our knowing it. At this moment of pleasant excitement, two voices were heard at the same time speaking to two different ones in the circle. "Dear mother," "dear sister," were whispered to two ladies, as they felt gentle touches on their faces and brows-so loud that all heard. At the same time another person was addressed and told to "be of good cheer, better days will soon dawn upon you." Tears of joy and lips of thankfulness responded to these messages of love—sympathetic chords roused to action by angel influence—made this a supremely happy moment to those that felt and knew, beyond a shadow of doubt, that their dear departed ones were again with them, -many remarking that it was the happiest moment of their lives. We were fully satisfied that there was no one in the room but Mrs. A. and us ten, seeking after the truth, desiring to see and hear our friends from the evergreen shore. If it was an illusion it was a happy one. We know it was a reality.

To "harmonize conditions," "Sweet Home," and "Waiting by the River," were sung—Hark! A voice heavy and deep-toned from the Cabinet said "strike a light." A kerosene lamp was lighted and placed on the plane, so

as to permit the rays to fall the first copening in the cabinet and light up to the We.examined the cabinet and first conty a chair and trumpet, and like and fifterent persons as are seen could the first, and after the ladies were satisfied that the was nothing concealed in her wardrobe counterous men, women, and children, and arm, hands, flowers, etc., are often seen at one sitting, the door is closed, and we again seat burselves in our just-lighted room, and are told by Mrs. A. to look at the black curtain, which may be elevated in a few minutes, and may not in half-an-hour, and possibly not at all, unless we keep quiet and not be too anxious to see our friends. Again we hear the piano and join in singing. In a few minutes the curtain is partially raised and a pillow passes by two or three times. Then a palsied hand passes and repasses, resting on the white pillow. This was at once recognized by a mother and daughter as the hand of a son and brother, of him whose hand was paralyzed, and for weeks before passing to spirit life, the hand rested on a pillow. The mother and sister were moved to tears. They said it was his hand. The hand again appeared, and motioned assent to what they said. Then the curtain rose and his face was plainly shown, and he spoke a few words. He again presented his face three times, and bowed, and a smile was plainly seen on his beautiful manly countenance. Tears of joy and gratitude flowed as they knew it was a reality—that they could not be deceived.

Two other faces were seen, but were not

thrown with the light far enough to be as distinctly seen, and were not recognized. Seven plain and distinct hands were seen, of different sizes and shapes—three exhibiting arms above the elbows, thrust into the light, casting shadows upon the wall. All of the fingers moved with a nimbleness and dexterity not excelled by any human hands—five of the hands being in the light at once, and the fingers all in motion at once, one of them giving the deaf and dumb alphabet. We were told that when the seance should close, a finger should point from the curtains opening to the cabinet door. It pointed and we opened the door in an instant, and there was Mrs. A., her chair and trumpet, and nothing could be found of those many faces, forms, arms, &c. While in the cabinet we do not think she could have moved out of her chair from the corner where she sat without our hearing her, for the partition is thin and we were near it, and a light step could easily have been heard. After we went to the parlors below, a photograph was taken from the lady's trunk, which was an exact likeness of the young man seen and recognized by the mother and sister. All were satisfied that it was a convincing test. At other sittings that we have attended, there has been more talking in exhortation and colloquy both with and without the trumpet, which is used by the spirits when there is not power sufficient to converse without it. We heard George Fox, the founder of the Quakers, speak eloquently for 10 or 15 minutes; at least he claimed to be George Fox and 'old John Brown." We have seen these and heard them talk. The teachings, as heard from the cabinet, are various and all that speak are calculated to benefit humanity. We are advised to live good and holy lives, that we may be happy here and hereafter, and to do good to our fellow beings, that as we sow so shall we reap. No bad Satanic advice is given. The Fatherhood of God and the Brotherhood of Man is maintained. Eternal progression hereafter and the final overthrow of evil is eloquently asserted. Spirit voices proclaim that a great outpouring is soon to come—that "legions of angels" will soon visit this earth with greater power than heretofore; that intercourse with the spirit spheres will be universal; that the power now operating usually is, in many respects, experimental; that before many years pass by, angelic influence and power will prevent murder and all the direful sins that curse our world; that soon there will be no need of prisons and jails, and that the longlooked for millennium day will soon dawn with celestial power. As proof that prisons will in a few years be among the things that were, they have declared, which upon investigation has proved correct, that in Auburn and Sing Sing prisons there cannot be found a single convict that believes in the "Fatherhood of God—the Brotherhood of Man," and the final happiness of the whole human family; and this in the face of the fact that fully one-fourth of the people of the United States believe in the ultimate overthrow and destruction of evil. Mr. and Mrs. B. and Mrs. A., converse upon these manifestations with calm composure, believing that they are instruments in the angels' hands of benefiting humanity, of opening a grand page in creation's book that will be instrumental, in a brief time, of bandhing from earth all disbelief now existing of the immortality of the soul. They feel thankful that many who once doubted the soul's immortality many who once doubted the soul's immortality, now rejoice in knowing their friends are here which they doubted before they saw and heard them speak at their house, believing that the grave contained all that remained of them. The spirits prophesy that in a very few years not a skeptic can be found. The manifestations are varied, occasionally there will be nothing unusual seen, heard or felt at a sitting. to the deep regret of Mrs. A., and the family. The next scance may be very startling, owing to exorable laws difficult to explain. Some see their departed friends the first sitting, others do not by remaining there a week or more. We saw a man from Pennsylvania, who, on the eighth day of his stay at the Keeler mansion saw his deceased son, and heard him speak words of comfort and cheer. Some faces that we have seen, were stiff, of cold expression—dead—and would be instantly recognized by

friends beyond a doubt. Other faces appear cheerful and life-like, smiles and animation lighting up their countenances. Sometimes they throw their faces in the light fully; at other times they appear faintly in the "twilight" back-ground; sometimes we have heard powerful preaching in describing the "Beyond;" at other sittings not an audible voice is heard. The singing is often beautiful and impressive; again, it is faint and not clear, and full of musical melody, owing to conditions difficult to explain

difficult to explain.

The spirits theory is that the spiritual bodies attract material matter through material, magnetic and spiritual influences through the magnetism of those present and the medium, and clothe for a few minutes their spiritual forms with materiality, causing the form to appear as nearly as possible like the earth; that it cannot be done in the light is owing to the dissolving effect of light on such chemical combinations; that when formed, light produces a dissolving, destructive painful effect, especially so on faces, which prevents their remaining long in the light; that even hands will discolor, as they often do, when held in too strong a light; that such dissolution is painful. Also, that to shake hands with mortals, (which they occasionally do) is painful, disagreeable, and prevents very often further exhibitions.

What appear like spectacles are often worn by the immortals, which they say is to protect their eyes, which are under unnatural conditions, from the disagreeable effects of light. This may throw some light upon the reason why many manifestations must necessarily becur in the dark, "choosing darkness rather than light," as some are apt to quote from the Bible. We believe all will acknowledge that most of the spiritual angelic manifestations, visions, &c., recorded in the Bible occurred in the night—the dark. The reader will recall many night scenes of the Bible, and perhaps not in the future object so much to darkness connected with angel manifestations.

Mr. and Mrs. K. and Mrs., A, are plain, unpretending people, not able themselves to deceive such multitudes as have visited them. There is not genius and talent enough in the brains of all the skulls of the world to do one tenth of what occurred there. Can all the learned men of the world through sciences, sleight of hand and humbuggery, do what the Woman of Endor did in the presence of Saul. The Woman of Moravia has in hundreds of eases performed or assumed to be the cause of singular, marvelous physical demonstrations

and revelations, prophecies, &c. Mr. K. is a wealthy farmer and has spent hundreds of dollars and much time in entertaining friends to investigate this subject which seems to him of vast importance. Since so many are entertained at his house a small charge is made upon those able to pay for entertainment and sittings. He says that he never expects to be any richer in this world's goods on account of entertaining those who seek light from above. These people cannot believe that they are deceived, as many of their neighbors think-Satan and his aids form faces and voices that preach so eloquently—giving such beautiful and exalting advice, which, if obeyed, would convert this world into a heaven. In so doing would he not "rise up against himself." In Mark iii: 26, Jesus says: "And if Satan rise u against himself, and he be divided, he cannot stand, but hath an end." Other comparisons in the same chapter are given by him which should be read. The 28th, 29th and 30th verses of the same chapter clearly explain the character of an enormous sin and its penalty. Similar developements are beginning in Chicago and other places and should be viewed with calm composure.

In the 28th Chapter of the first book of Sam-TEL we read that the Woman of Endor caused SAMUEL to appear before SAUL fore-telling great events that did occur. PETER was released from prison by Angel aid. These and other spirit manifestations recorded in the Bible are in the opinion of our Moravia friends, no more marvelous than what has taken place in their house. They claim that the latter are as well authenticated as is possible by human testimony. To disbelieve the former they say subjects one to be called an "infidel," "skeptic" or worse. They are willing to be denounced for the good of humanity—the progression of lib-eral Christian ideas—and the overthrow of that mudelity which to them seems to be the great hinderance to the world's progress. All that Mrs. A. does is, to sit quietly during the sittings. Further than spirit voices have explained and herein given, she knows nothing, and the question why that place is selected and not Rochester, is as difficult to answer as the query "why do we have the life and teachings of Jesus and the other half of suffering humanity never on earth hear that he lived or died?"

During the first year of the "Moravia Wonders" the great majority of the people in and about Moravia considered them a "delusion," "humbug," "sleight of hand," etc., and pitied those who were deceived. Now the most intelligent inhabitants no longer doubt their spiritual origin. Some think they are what they purport to be, others, that it is the work of his "Satanic majesty." How can they come to any other conclusions than one or the other, after so many have been awe-stricken witnesses, and with hundreds, have during the past season seen departed friends—just as they appeared in life—and heard their audible voices in songs of praise, loving words of recognition, and explanations of the joys and beatitudes of that life which begins with what we call death and

"With malice towards none" (because they cannot yet think as we do), and "charity for all," we have written this, hoping that it may be productive of lasting good, causing some to investigate and learn the truth, and its beautiful light, that it may induce those to whom

the future seems dark and uncertain, who do not believe in a -piritual existence beyond this earth life, to go there and be convinced, as others have by incontestible and overwhelming evidence, that this earth life is but the A. B. C of existence, and the tissue of the life to

"The tissue of the life to be We weave with colors all our own. And in the fields of destiny We reap as we have sown.

Long shall the soul around it call. The shadows which it gathered here, And, painted on the eternal wall, The past shall re-appear."

#### Henry Ward Beecher on Spiritualism.

Mr. Beecher, in a sermon lately referred asfollows to Spiritualism:

It is generally admitted that from the very beginning of things this world has been open to the influence of spirits. We can readily believe that there is a spiritual influence which we can neither understand nor appreciate. This is certainly the doctrine of the New Testament. It was taught both by the Savior and by the Apostles, that both divine and demon-iae influences did roll in upon the human soul; and I aver that there is nothing men should so much desire—and do so much need—as those divine influences which the Bible teaches have been wafted over into this sphere. The fantastic and false notions have arisen during all ages concerning this spiritual doctrine does not prove its fallacy by any means. How do men account for the fact that out of the lowest savage animal condition of man there has come this conception of a free spirit and consequent spiritual illumination? This idea was with the race of man as far back as the beginning, and their vague feeling out after light showed then as now their need of it. Of course, mere seeking does not prove the existence of an object, but it shows a need which it is not a part of God's economy to allow. Our Bavior asserts the reality of these spiritual influences, and declares it is not possible for men to understand them. It is impossible to interpret a higher sphere to those in a lower; hence this great truth cannot be unfolded in detail as if it were an earthly truth.

Those living in the present have not so much need of this spiritual help; but for that great part of the race who live in daily consciousness of imperfection; who struggle on in darkness and doubt knowing not how to comfort themselves, it is the one thing needful. It is the office of the Divine Spirit to inspire and comfort men. There are times when we are all of us conscious of being influenced by a spirit outside of ourselves, and although it is true that this influence transcends our understanding, we are nevertheless able to prepare ourselves for its reception by making ourselves susceptible to spirit presence. If you have a sense of personal communion with the spirit world, beieve that God has found you. Do we not long to separate ourselves from mere physical consciousness? Can anybody endure the. thought of going down to the grave to annihilation? Is there anything we desire more than a light to shine upon the road that leads to the great beyond? No better argument can be made for Spiritualism than that it settles faith.

# The New Religious Movement.

CINCINNATI, Dec. 17.—The call for a National Convention to secure the recognition of God in the Constitution of the United States by an amendment to that instrument has just been issued from this city. It is signed by the Governors of Pennsylvania, Virginia and Kansas, Judge Wm. Murray of New York, Bishop McIlvaine and numerous clergy of this city. It is to be held at Cincinnati, January 31, 1872. No Methodist minister signed the call. The Methodist Episcopal ministers of this city de

cline to agitate the question.

The above called Convention is the third one that has been called by a set of intolerant bigots, who want to get some national law to control the public conscience. The Methodist people generally, to their credit be it said, do not approve of the movement. One of the leading Baptist papers in Pittsburg, Penn., disapproves of the measure, and we believe only a few of any of the orthodox people are in favor of it. There are only a few bigoted fools that are engaged in this movement, and will only take such opportunities to make themselves appear ridiculous.—Romeo, Mich., Ob-

No More Gray Hair,—Nature's Hoir Restorative brings back the original color. It is not a dye, and clear as crystal. Contains nothing injurious. See advertisement.

According to the investigations of the Baron of Berlepsen, 5,600 outlying worker bees weigh a pound. These are for the larger part honey gatherers resting from their labors, and with their honey sacs nearly empty.

The Grand Duke Alexis has contributed \$5,000 to the poor of New York. It is understood that he has given \$2,000 for the poor of Boston, and that he will add \$5,000 to the Chicago relief fund.

AT an anti-vaccinationist meeting recently held in Manchester, the resolution "That vaccination does not prevent small-pox, but doubles disease and death," was unanimously adopted.

THE Russian Grand Duke Alexis is to be complimented by General Sheridan with a grand buffalo hunt on the plains. Spotted Tail and one thousand Sloux braves have been secured, including all "modern improvements," to give selat to the event.

# Wonderful Tests given through

life, and can communicate that fact to me through the mediumship of R. W. Flint, please to do so. M. P. ROSECRANS.

This letter I sealed up very carefully, then stamped it in five places with my notarial seal, so that it could not be opened without my knowledge, and sent it to Mr. Flint. In a short time, this was returned to me with the seal as perfect as when it left my hands, and with the following answer, written from right to left,—backwards.

DEAR BROTHER-Your son Charles is now present, and will communicate to the controling

My DEAR FATHER-Your son Charles in spirit is truly present, and will, through this channel, endeavor to communicate a few words. Father, the cold tomb holds not the spirit of your dear son. No! no! I live and am often with you. Not a day passes but I go the rounds of the dear home, and try to impress each and every one with my presence. O, that you could but see me as I do you! O, could you but realize my presence. O, that I had, at this time, power to communicate the thoughts my spirit wishes. Dear father, I will soon fully understand this channel, then I will come and communicate at length; yes, give you all such evidence that you can not nor will not doubt. Father, this is the real life, O, glorious change! Blessed revealment and fulfilment of wishes. The yearnings of the soul satisfied, and the sorrows and trials of earthlife compensated for. It is much that I want to say but cannot now. O, do call for me again. Now may the blessed angels of light and love be ever near to guard and guide you all through the varied experiences of earth life. I will soon come again.

## Ever affectionate,

Becoming very much interested, I sent an-

other letter which was answered by the medium. but the same was lost in the mail. I then sent my photograph to W. H. Mumler to be copied. hoping to secure the picture of my son, and for this purpose, I wrote another letter and sealed it up as before, asking my son if he would try to appear on the plate as I desired. This letter I forwarded to Mr. Flint, as before, and in due time received the following answer:

Spirit Sphere, 7th June. DEAR FATHER—I am very happy to be again permitted to come, and through this channel commune with you. I regret that my last message did not reach you; it was taken out at the

Post Office here. I was, dear father, when you received the last message, standing by your side, and O, how have I tried to make you feel my presence. I was glad to see you pleased. Father, I live. The Spirit World is a reality. O father, what can I, or what shall I say to dispel these doubts? My father, the Spirit World is only separated from you by the thin veil of matter, you are in it now though unconscious of it. Father, man is a spirit in the human form, the veil of matter is withdrawn, and reveals to him the Spiritual World and life is centered into the other, and death is only the passage. Here friends meet friends, families, apparently broken up by death, so called, are again reunited. The child is restored to the bereaved parents, and all whose hearts have been bound together by mutual ties, find each other and associate together, according to their spiritual affections for each other in earth-life. Dear father, this is a glorious change, blessed revealment and fulfillment of wishes, the yearnings of the soul satisfied, and the sorrows and trials of earth-life compensated for. Our heavenly Father, I would ever praise Thee for all thy love can give, but most of all, O, Father, I thank thee that I live. Dear father, I tried very hard to appear on the photograph-plate but failed. I could another time accomplish it. I had not sufficient strength to assume form. I have done all that I could do. Father, in our journey towards our eternal home, we are attended by the purest and holiest beings, and there is no break in the continuity of our life. From conception to birth, from birth in the earth sphere to the birth unto the spirit sphere, and from that through eternity.-every step follows by natural sequences from the preceding. There are no fathomless gulfs to cross, no steps to retrace, no dispersing of any elements that will ever be essensial. Leave

you through earth-life. Good by, I am, truly your son,

behind every thing that has ceased to serve us.

You will always find the world you dwell in,

keeping even pace with the developments of

the spiritual natures, so that they may have the

fullest and widest scope for the exercise of

every faculty, and the attainment of every joy. Dear father, I cannot remain longer. May the

blessed angels be ever near to guard and guide

CHARLES T. ROSECRANS. As I had always addressed him as Charles, I asked him, in the foregoing sealed letter, to sign his full name as a test to me, which was done, and was correct even to the middle letter. The photographs were received from W. H. Mumler, and three forms appeared,—one being a fair likeness of my mother, who was not known to my son, as she died before he was born, and we had no likeness of her, and the spirit one, I believe, is the only one in existence. I then wrote another letter, and sealed as before, in which I asked him if he could tell me whose pictures were on the cards I had received, and also if he had communicated to me at a circle held in our town sometime prior to the writing of the said letter.

I sealed carefully, and sent again to Mr. Flint, and in due time received the following answer, written as before.

Spirit Sphere, 28th June. My Dear Father-Your ever welcome message is now before me, and I will again endeavor to dictate a few words. Dear father, I cannot now see who the pictures on the plate or photographs you received from the spirit artist, Mr. Mumler, in Boston, represent. I see no resemblance to our family. They do not belong to us. They are strange spirits. Father, I did communicate to you lately. Yes, it was your son Charles. You can rely on what you then received, Will you, dear father, sit evenings, and alone. I want you to sit two evenings awhile, between the hours of ten and eleven. Sit half-an-hour. I can and will then come and manifest, so that you will know that I am present. Yes, I then can and will give you such evidence that you can no longer doubt. The guide cannot control the medium sufficient to write what I so much desire to dictate. The medium has not, on account of the trial and long continued sittings, sufficient magnetism for the guide to keep control. I will, when all things are right, come and die- expiditions to the North Pole.

tate you a long menage, yea lear ther. I will give you so insight to this other.

Your ever loving and effectiones fon,

R. W. Flint.

Brother Jones—I had son that died at Memphis in 1864, about national for age and to whom I was any much analysed as he above, my oldest son, a young man about twenty-one years of age, was daycloped as a powers of R. W. Flint, of 34 Clinton Place, 8th Street, N. Y., as a medium for answering scaled communications, I wrote a letter to my scaled communications, I wrote a letter to my long at a time, but what little he did write, was always truthful. One evening, at a circle was always truthful. One evening, at a circle

and wrote to me as follows:-Father, I want you to go to Charles City to-morrow evening, and hear Mr. Wilson (E. V. Wilson) lecture. I will go there and manifest so that he will see me and describe me. It is a pretty hard thing for me to do, but I think I can accomplish it.

I complied with his request, and at the close of the lecture, Mr. Wilson described him, and also spoke of the appointment to meet me there, and also that he told him that there was a medium in my family that he could communicate through very well.

I could give tests of this kind by the hundred, but my article is already longer than you will desire to publish, and yet I do not see how I could make it shorter. I have stated facts just as they occurred, leaving the public to form their own opinions whether electricity, magnetism, mind, power, demons, devils, or

imposters do these things.
I will state, before I close this article, that I sent a duplicate letter, at the same time I sent to Mr. Flint, to J. W. Van Namee, at Elmira, New York, which returned to me unanswered, Mr. Flint having already answered an exact copy. This was a fine test, and speaks well for the truthfulness and honesty of the mediums, and I desire to say, that I am satisfied they are both honorable and truthful, and deserve the confidence of their correspondents.

> I am truly and respectfully thine, M. P. ROSECRANS.

Written for the Religio-Philosophical Journal.

CENTRIFUGAL AND CENTRIPETAL.

By Wm. C. W.

The poet Coleridge has said,-"He prayeth well who loveth well Both man, and bird, and beast; He prayeth best who loveth hest All things both great and small, For the dear God who loveth us, He made and loveth all."

Clear Lake, Iowa, Dec. 2nd, 1871.

However pleasing the sentiment expressed in this may seem, still we are confined at every step in life, at least greatly influenced through the laws of attraction and repulsion. The sea of worlds that move so silently, above, beneath, and round us, are understood to be kept in their respective orbits by the action of these principles. Doubtless these elements extend throughout the universe—we do not escape their influence here, nor is it likely we

shall in any future state of existence. We call it likes and dislikes, yet it is powerful enough to hold us to our respective places as we move in society; hence the necessity of those many mansions mentioned in the Scriptures as existing in our Father's kingdom. There must be a necessity for them in order to meet the demands of the diversified states of

humanity on departing from this life. We may, indeed, we always should be in a condition of mind, to earnestly desire that all men. let their conduct be what it may, should meet with justice, tempered with mercy. It is not likely that the Creator intends to do any better than that for any of us; neither do I know that it would be for our interest that he should. Is it not most probable, that either in this, or a future life, it would be better for us to answer to the legitimate demands, or consequences of our conduct? And that may be to us an ever-present schoolmaster, pointing to the pleasant paths of righteousness and peace.

Many years since I read an allegory, which had a religious significance. It was to the effect that "when God in his eternal council conceived the thought of man's creation, he called to him three ministers, which wait continually upon his throne,—Justice, Truth, and Mercy, and thus addressed them: Shall we make men? Then said Justice, O! God, make him not, for he will trample upon thy laws. Truth made answer, O! God, make him not, for he will pollute thy sanctuaries! But Mercy dropping upon her knees, and looking up through her tears, exclaimed, O! God, make him and I will watch over him with my care, through all the dark paths which he may have to tread. Then God made man, and said to him. O. man! thou art a child of mercygo and deal with thy fellow man." If man met with nothing but mercy and compassion under all circumstances, from either his fellowman, or his God, might he not presume too much upon indulgence, and fail to correct his errors at all? Whether our joys, or sorrows, adversity, or success, does the most towards helping us heavenward, it may not always be easy to decide,-whether the experiences of youth, manhood, or later years are the most valuable in rounding our individuality towards perfection, it may not be easy to determine: but it may be fair to presume that they are all conferred upon us in wisdom, especially the penalties attached to our every act, that might be drifting us into the paths of error.

It is said that an aged man was asked which of the four seasons of the year he liked the best; to the question he replied, "When spring comes and the trees in my garden are budding out, and the birds sing in the branches, I think how beautiful is spring. And in the summer, beneath their thick foliage I repose in their shade, and think how beautiful is summer. And when in the fall they have their golden garments, then I think how beautiful is fall. And when winter comes and they are stripped of their foliage, then I can do that which I could not before, I can look up through the

branches and see the stars shine. I like this reply, because it accepts the cup as our Father has been pleased to mix it for us, and that without murmuring, With some of us the springtime of earthly existence is past summer is gone, and the autumnal season, with its tinted falling leaves is at hand. And with some winter has come; this world that once seemed so large begins to look smaller, it is rereceding in our affections, and heaven looms up larger and larger before the mind's percen-

Do we not sometimes feel that we would like to fly away to our future home? And why should we not, for there many of our dearest friends are gone? So many that we loved and cherished tenderly have fled away, and our hearts follow in sweet memories.

The child in confidence falls to sleep in its mother's arms; and may not we, children of maturer years, thus fall asleep in the gates of eternity-slumber a little in confidence upon the bosom of infinite power and love, ere we wake for a continuous journey through our

Father's kingdom. Bordentown, New Jersey,

The Germans are conducting two important

# Letter from G. W. Gilson.

BROTHER JONES :- Believing that the public at large, (and perhaps individuals, speakers in particular,) will be beneatted by this bracketch of the liberal cause in this rapidly growing city, the great "centerstance" of the vast southwest. I request that you give it place in your columns.

Some three years ago a few bold proneers in the cause of Spiritualism arganized a society, and by their seal and liberality maintained a course of lectures at intervals; also sociables and conference meetings, gradually increasing the interest and membership, until last May, when the First Society of Spiritualists of Kansas City was organized, the old rules, and regulations being revised, and the following officers elected: E. Fair, President; Mrs. Dr. Jennie Hildebrand, Vice Procident; G. W. Gibson, recording secretary; Mrs. Crawford, corresponding secretary; M. J. Merrown, treas-

urer.

By the advice and under the direction of Brother E. V. Wilson, who lectured for the society during the month of April, 1871, a series of conference meetings were inaugurated, which were held reg-ularly every afternoon at half past two o'clock, on

Sundays.

Questions were selected for consideration one week before the discussions were to take place, and notices given through the papers, and also invita-tions to all persons, (ministers of churches includ-ed), to come and take a part in the discussions, under the rules and regulations of the society, per-

fect freedom of opinion being always tolerated.

These meetings increased in extent until the hall was filled, and all through the hot summer months even, large audiences would sit without a murmur, as it were, spell-bound, from half past two to half past five and often six o'clock in the afternoon.

The Kansas City Bulletin, one of the best papers in the city, reported regularly the proceedings of these meetings, often giving the speeches uerbatim. This paper gave to the public in reports and editorials upon Spiritualism, over seventy columns of solid reading matter within four or five months, and the circulation of the paper, we were informed,

rapidly increasing.
This is a significant fact, and speaks well for the liberality of the West.

We take pleasure in mentioning that one Rev. Wm. Owers, of the Baptist Church, joined in the discussions referred to, and admitted the truth of the doctrine of communication between spirits out of the earth-form with spirits in the earth-form, but declared it was not, and could not be of any benefit to humanity. The reverend gentleman, after a short discussion, found that he would be compelled to surrender his position, and no doubt remembering the oft-quoted little couplet that

"He who fights and runs away,

Shall live to fight another day, concluded to beat a hasty retreat,—at least he has not put in an appearance at one of these meetings

Many, however, very talented, liberal, and con-servative men, have participated in these discussions, which have been conducted with proper dignity and decorum.

Brother E. V. Wilson returned to this city the

first of October, to fill his engagement as per contract made last spring. His lectures during the month before the society, were a success.

We want first-class lecturers during the winter, and shall make engagements on the following tarmer.

terms:
We will pay one hundred dollars and board while here, for the two lectures each Sunday, for one month, the lecture- to be given morning and even-

We are organizing a Progressive Lyceum, and shall strive to make it a success. We shall be glad to open correspondence with lecturers who desire to come West, as well as those

who reside in the West and we cordially invite al liberals (and illiberals), to call upon us if they visit Our Society Rooms and Library are in Lyceum Hall, 717 Main street, Kansas City.

Kansas City, Mo., Dec. 10th.

#### Written for the Religio-Philosophical Journal. Extracts from Notes-By Elijah Woodworth.

ED. JOURNAL:-Having a little time from incessant travel, I would inform your readers of the rapid progress of our cause of spiritual philosophy, pertaining to individuals and public gatherings, in Ohio and Michigan, In August, 1871, assisted by Mrs. Fowler, of Michigan, and Mrs. Hoeg, of Morenci. we he li'a grove meeting near Prospect Hill, Seneca County. This was a new movement in the place. Hundreds of eager minds were in attendance. A test was given through the mediumship of Frank Stearns, a boy of fifteen, on a melodeon He had never learned the notes, tunes, songs, or music of any kind, in a normal state, but when under spirit control will play on violin, melodeon, piano, and organ,—sing psalms, hymns, songs, comic or operatic, and acts the clown most admirably. He describes spirits, diagnoses disease, speaks and lectures in various languages.

In September we aided in holding a three day's meeting at Leona, Jackson Co., also assisted in dedicating a new hall at Morenci, Mich. This hall was built by one man, and is free to Spiritualists. During October I traveled in Ohio; saw and examined many pictures impressed on window glass; of men and women, animals, forests, landscapes and many other things. They would come and then vanish; could not be rubbed or washed off, either by soap or acids; were of all colors seen on the rainbow; located on windows of houses, barns,

shops, school houses, etc.
In the counties above named, in Southern Michigan, and Northern Ohio, are thousands of Spiritualists, many of them quite active. I find three copies of the Journal read by them to one of any

We assisted Mrs. L. A. Pearsall and C. W. Lusk in holding a two day's meeting in Winona, Eaton Co. Mrs. Pearsall is an excellent speaker. Her terms are,-expenses paid-give what you please. Leslie, Mich., Dec. 14th.

# Letter from B. Pickering.

Brother Jones :-- You will find inclosed a po office money order for \$22.00, ten dollars of which you will place to my credit, and the residue to the credit of L. D. Williamson, of this place.

It has been through sheer neglect that we did not send you the subscription when due. You will please make us pay for it by charging us the \$3.50 per year, and ten per cent. interest after due. At any rate, I wish you to charge me that. With joy we receive the JOURNAL again. With sorrow we heard of your misfortune, and though we do not send you any pecuniary aid, we will make an effort to procure subscribers for your excellent pa-

West Milton, Ohio.

REMARKS:-Many thanks, brother. The time we have given has been at a sacrifice, as every intelligent person must know, and yet occasionally an individual who has by his own negligence become largely indebted for the JOURNAL will most unreasonably complain of us with a snarl and a growl that we "ought to have discontinued the paper before, that he believed in advance payment," etc., etc.; and yet every number of the paper received explicitly warned subscribers that if they continned to take the paper they must pay for it. Such grumblers would complain of being obliged to pay for a month's board which they had three times a day partaken of, because the rules of the house were, "pay in advance," and which he had neglected to do, but in spite of his neglect, had eaten at his host's table for a month on credit.

We are glad to be thus generously credited with good intents. Such letters bespeak nobleness of soul in our subscribers. Just such men all Spiritualists ought to be.

We accept of pay at our advertised terms to delinquents, but no extra per cent. interest.

Gog in Almond at About Noon on Thenkerlying Day—Lithed Answer to Prayer by a Prayer-Mearing and Prayer-Auswering God.

That mysterious personage who has become so very notorious, whom the "world's people style the "Fire Fiend," and a large proportion of the "elect" call "Lord God Almighty, Jesus Christ, Holy Ghost, Jehovah," having had so many big jobs to attend to in Illinois, Wisconsin, Northern Michigan and other places during the drouth, appeared to have overlooked Almont. However, it seems that his attention was suddenly called to the fact on Thanksgiving day by a goodly number of the "elect" from the sects in the place for once uniting and assembling together in the Congregational church for the purpose of bringing their thanks to such a focus as to propitiate the old gent, and make him feel so good that he would continue to prosper them to theis heart's content. Had they not good reason for being thankful? Had they not built, painted and furnished their several churches in good style? Did not God prosper them in getting a large proportion of the money for that purpose out of the pockets of the miserable rumsellers, drunkards, gamblers and the children of the devil generally? Did they not pick a nice pile" of it from the pockets of the poor, the children, the widows, the orphans, and the flats, whom they would not notice on other

their attendant games, postoffices, lottery cakes, grab-bags, etc. etc. . O Lord! rain down thy quickening fire upon these cold hearts of ours. Illuminate this village in a way that will lighten the dark places thereof, so that all, from the least to the greatest, may see the manifestation of thy

occasions, through their system of ice-cream,

and strawberry parties, and sociables, with

power! Well, the services were nearly through when the cry of "fire!" was heard. No particular alarm was felt,-it was probably some saloon or worldly place of business that was on fire, as the religiously-kept stores where, liquors are sold for "medicinal purposes only," would not be open on that day—at least not in front. Then, the buildings were so loaded with snow that the fire could not spread.

Of course, there could be no danger to God's property. A hymn was given out and sung, and the benediction pronounced, when a boy rushes in with the cry of "Good God, the

steeple 's all afire!" Even then, many did not seem to realize that it could possibly be their God's house, that was on fire, until they got out and saw the steeple all in flames. The fire had caught in the belfry, and it melted the bell and con-sumed the building in a few short minutes. How it should happen that among so many of the "sanctified" who claim to know so much about God's doings, especially about his burning forever those left out of the ark of safety, (the church,) there should not be a single one who knew "what was up," at that time, is a

Perhaps the old fellow felt so good over their thanks that he concluded a bonfire gratis, and deceived or blinded them for that purpose, as we read, in his "Holy Word, that he was up to such tricks in olden times, sending lying spirits, etc., and that he is unchangeable. He seems to have retained his taste for fire, but, perhaps the scent of burnt women, children, and infants is now a

sweeter savor in his nostrils than bullocks. Tell Bro. Francis, to search out this way, as the old scamp may be lingering about here yet. I can fully sympathize with all who have lost valuable property by fire, but is it not too bad that so many millions of money, a large share of which is drawn from the pockets of the poor, should be expended for building nice churches in which to worship such a tyrannical, changeable, jealous and vindictive God, as the Bible represents this one to be, when so much good might be done, and so much suffering relieved, by a proper use of such a vast amount.

Please credit the \$9.50 as directed, hoping that the good spirits, both in and out of the form, may continue to render you, both material and spiritual aid in the publication of JAS. H. ANDRUS. the live JOURNAL.

Almont, Wis.

# Letter from E. B. Wheelock.

Bno. Jones:-I have just finished a course of six lectures at Girard, Crawford County, Kan-Our lectures were a success. The wealth and talent of the place gave us good attention, kind treatment, and the wherewith to help sustain the wants of the flesh, as well as the

Upon leaving, the friends collected around us, (myself and wife) and pressed upon us a promise of an early return, that they might hear more, and learn more of that philosophical gospel, called Spiritualism.

One, a Quaker gentleman, informed us and the audience, that he was some skeptical about spirits, but that my arguments and the evidence he had received through the wife of the lecturer, had torn off quite a splinter from his skepticism, and would recommend Spiritualism to his friends as worthy of investigation.

In contrast, however, one brother (an Adventist) thought the more we investigate the less we would think of the idea of 'spirits," for with him man has no inherent immortality, no pre-eminence above the 'beast," as the one dieth so dieth the other. In one of my lectures I characterized this idea as an ourang-outang system, bringing man on a level with monkeys, and our friend as an admirable representative of his per theory. I think this friend might be honest in his convictions, having no soul of his own, we might think no one else had. As Spiritualists, we should avoid blaming any one as far as possible.

I send you two new subscribers, and kind greeting from many friends. I am now at Columbus, Kansas,-may soon visit Baxter Springs, Oswego, and Carthage.

A San Francisco girl recently undertook the arsonic treatment for procuring a clear and beautiful complexion. She looked white

Columbus, Kansas, Dec. 12, 1871.

enough in her coffin. All: ost every town in Iowa has organized a permanent society for the relief of the poor.

"THE mind of man ought to fly abroad and soar like the falcon, not hide itself like the

Wil can have no true conception of any condition until we have ourselves been in that condition.

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

# Voices from the People.

to introduce mysel to you at this late hour,—
and have been glad to live responded sconer,
and circumstances affice. You will find inclosed 30.00 or those from so your ever-welcome
paper. Creat and directed. We deeply sympathize
with you, dear brother, in your misfortunes. But
says one, "It was pleasing to Almighty God." How
absurd! Let us assure you the germ is sprouted
here, and we hope great good will be done. We
would say to you, go on, deal those sledge hammer
blows, keep throwing inspirational shot into their
camps; away with aristocracy, bigotry, and sucamps; away with aristocracy, bigotry, and su-perstition. I think we will be able to send you more subscribers in a few days.

BERLIN, MICH.—S. Graves writes.—Inclosed you will find \$3.00 for the JOURNAL the ensuing year. Glad the paper still lives, and that you are not crushable. I would like to send you more, but I can not work in this place for that. It is of no use. Orthodoxy has a deep hold here, but your paper is good enough for even them, if they would only read it.

PLEASANT GROVE, MINN.—I. C. Bardwell writes.—Inclosed please find \$5.00. Use as directed. If I could control my nerves I would like to tell you how glad I am to see the beautiful and smiling face of the JOURNAL again.

WINOOSKA, WIS .- Mrs. Thos. Jackson writes. Inclosed find \$3.00 for the JOURNAL. I am an invalid—can not live without some spiritual food. All like the paper who read it.

WALLA WALLA, W. T.—I. Straight writes.— Last evening I read a diminutive copy of the Jour-NAL. Good things are usually done up in small packages. It was good news to me to hear that there was a prospect of the continuance of the Journan, and as I like your style of conducting a paper, and combating error, I will inclose a post office order for a year's subscription in advance, with my wishes for your prosperity.

MEMPHIS, TENN.—S. S. Rembert writes.—Inclosed please find \$3.00 for your glorious JOURNAL, dating from July 25th, at which time my former subscription expired, though you continued it to me until the great fire. I never can forget the words of cheer and commendation you bestowed on my little book, "The Philosophy of Life," nor cease to admire your energy, now so signally displayed; and I should remit you, as my feelings prompt, at least \$25.00, but my late misfortunes and present impecuniosity absolutely incapacitate me. May heaven and heaven's inhabitants bless and help

you forever. PILOT POINT, TEXAS.—A. Knight writes.—I received the miniature copy of the JOURNAL of Oct. 19th, and herewith send \$5.00, which you will put to my credit, and send the Journal when issued. I would be pleased to do more if my pecuniary abilities would permit. It will hardly be necessary to mention that I deeply sympathize with you in the great calamity which has lately befallen you, in connection with other citizens of Chicago.

DARIEN, WIS.—D. Williams writes.—My orthodox friends inform me that "God destroyed Chicago on account of its sins." If this is true, the inclosed \$3.00 to you, may be an offense to

BATTLE CREEK, MICH.—T. Snow writes.—I am glad that you have got the dear old JOURNAL once morefloating to the breeze. It looks just as well as ever,—bright and shining as a new gold dollar, purified and brought forth from the ashes of the Chicago fire.

CHICKASAW, IOWA.—D. Edwards writes.— Your circular and call for help, of Oct. 19th, is received, and I need not say how deeply every true and intelligent lover of truth, especially every Spiritualist, must feel the dreadful calamity which has laid your Publishing House in ruins, involving you in a heavy necessity to be hesides suspending vou in a heavy necuniar for a day the best paper-in my estimation-of the age. Your call is so fair, so true, and so important that it must reach every heart that beats with love for humanity's interests. Inclosed find

LAMOILE, MICH .- M. S. Myers writes .- Inelosed please find post office order for \$6.00, which will pay our subscription up to Jan., 1872. We deeply sympathize with you in your disaster by

WHITE CREEK, IND.-A. Jones, M.D., writes. Inclosed find \$1.00, for which send the JOURNAL four months, as I can not do better. Dr. Carr's articles are alone worth the price of the paper.

VALPARAISO, IND. -Geo. L. Parshall writes. -Inclosed find \$3.00 to renew my subscription for the Journal,—a paper whose weekly visits are highly appreciated, and which is bold and fearless in advocating the right, and equally so in denouncing error. I have just finished reading that noble work by Prof. Lyon, entitled the "Hollow Globe; or, The World's Agitator and Reconciler." I have no hesitation in saying that the work contains more brilliant ideas, and also the most broad and comprehensive views in relation to Nature's operations than any volume that I ever had access to. It explains satisfactorily, to me at least, many of the phenomena of Nature, which have hitherto been shrouded in inexplicable mystery,—such as the open sea about the north pole, the aurora borealis, maelstroms, etc. I regard it as the most remarka-ble work ever published. It can not fail to interest

every inquiring mind. JEFFERSONVILLE, OHIO.-T. C. Creamer writes.—As my subscription for the JOURNAL is nearly up, I take the present opportunity of renew-ing. I send my best wishes for the prosperity of the paper and its able corps of editors and contribtors. I inclose \$3.00.

RIPLEY, OHIO.-Wm. Norris writes,-As one of your trial subscribers for, perhaps, nearly six months, I am so well pleased with the JOURNAL that to think of being without it now, is simply out of the question.

BORDENTOWN, N. J.—E. A. Vernon writes.— Please find inclosed \$3.00 for renewal of your dear JOURNAL. It has troubled me about being so tardy in sending money. On the same day I received the Journal I had a fine bouncing daughter presented to me. I assure you I was pleased, but not more so than seeing the dear old paper in my happy home once more.

PRAIRIE CITY, IOWA,-E. B. Tilden writes,-Here is success to the man that the orthodox God, with his fire-fiend, can not crush. May the departed angels of earth bless and inspire him, is my

ST. MARYS, OHIO.—A. Benton writes,—I was much rejoiced. last week, at receiving the Journal again in full life size, with the same dear old heading, and with the typography much improved, and in all respects appearing like the young Phœnix, risen from its ashes, strong and vigorous, and ready to proclaim to a waiting world the astonishing truths contained in our Harmonial Philosophy.

WINTERSET, IOWA.-G. W. Seever writes.-I am very much delighted, Brother Jones, to know that we have some such men as yourself, with so much energy, back bone, and ability. Very glad, too, that some of the writers for the JOURNAL are keeping an eye on this move that is making to put somebody's fabulous god in our national Consti-tution. Poor fools! What assurance have they that he will not turn, after they get him there, to a Catholic god, or some other god, who will turn on them and crush them with an Iron heel? Guess the clergy want to make their poor, shivering god a paper overcoat, to shield him from the inclemency of free thought. After they get their god in the Constitution, wonder if they will not be looking about for a place to put that other old gentleman of theirs, the devil? He makes a good shepherd dog for them, and I should think they would like to provide a good place for him too.

BRIGHTON, IND.-Mrs. Gilhams writes.-While I sympathize with you in the late disaster that has befallen your city and robbed you of the means to support your paper unaided. I am not able to assist you very much pecuniarily, but will pay what is your just due,—hoping that every one will do the same, and advance what they are able

MASON, MICH.-H. J. Wilson writes.-I am a poor man, and have to work hard for every cent that I obtain, but when I get so hard up that I can not pay for my reading matter, I will go without it until I can. Inclosed find \$5,00. Credit as di-

# Arts and Sciences.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 333, Mobile, Als.

(NUMBER XL) Light, Heat, and Electricity-Continued.

Aside from all scientific dress or rehashing, light comes to us as a positive polar manifestation on the earth side of nature, and as such, demands our most careful and profound investigation, since it so largely concerns our every day interest, not to say essential being.

The blue, yellow, and red rays of light, each differ in their characteristics, the blue and most refractive of the primitive rays, possessing the actenic or chemical power, the yellow or median ray, possessing the luminous or solar power, and the red ray, the least refracted, possessing the magnetic or heatpower. In anticipation of the subject of photography, of which we are about to offer a few observations, it is a fact, that we can use yellow glass for the transmission of light into the dark room, which, as such, has no chemical effect on the chemicals therein, no more than darkness; whereas, if the light were transmitted through a blue pane of glass, the chemicals would be ruined. The red light would also somewhat injure the chemicals. If we transmit light through a rifled gun-barrel for a few moments, and then cork the barrel up securely at both ends, we may take it into a dark room, set it up over a slip of nitrate of silver paper, with the corks removed, and print a perfect picture of its interior appearance. If one of two books containing the same picture, is exposed to the sunlight a short time, and closed, it may be taken into a dark room, and if a piece of nitrate of silver paper is placed next to each of the pictures, the one that was exposed to the sunlight will impart its impress, the other will not.

In this connection the art of photography, with which we have been familiar since its first appearance in the United States, about thirty years ago, comes up for our passing consideration.

All are familiar with the general nature, character, and importance of this most wonderful and suggestive of arts; yet few understand the rationale, or whys and wherefores of the curious process. Indeed, so far as the writer is informed, there has, as yet, been no demonstration of the whys and wherefores of the process. It to-day stands as the achievement of practical experiment unexplained. It is in view of these facts, therefore, that we propose stepping somewhat aside to consider the premises. Perhaps the application of our key to polar action, will unlock them sufficiently for an intelligible look in, for the reader at least.

In the first place, let us provide a camera, consisting of a double combination of concave convex lenses, so adjusted, as to throw the converging rays, reflected from any object with the greatest force upon a given point designated, by an object glass arranged for that purpose, in the camera box.

The light, sitter, camera, and all being arranged, we turn to the chemical or dark room, where we find a nitrate of silver bath collodion, protosulphate of iron and cyanide

of potassium. The nitrate of silver, as its name implies, is a compound of nitrogen, or the luminous ray and silver, which, above all the compounds known, is the most sensitive to light, being readily turned black under its impress. This nitrate of silver is in a solution of water, held in a vessel suitable for immersing the plate, of which we shall speak. This silver-bath, as it is usually called, is sometimes sensitized with

the iodide of potassium.

The next article of importance, is collodion made of gun cotton in a high hydro-carbon state. This gun cotton is dissolved by ether and alcohol of the highest proof or hydrocarbon state, and the solution thus formed, is sensitized with fluoride, chloride, bromide, and iodide of potassium, lithium, sodium, calcium, and cadmium, either one or all of these radically neutral salts are used according to the fancy or experience of the operator.
All ready, the plate is "flowed" with the collodion, so as to produce a smooth, even film-permitted to set awhile, and then immersed in the nitrate of silver bath, where it remains a minute or so, after which it is taken out of the bath in the dark room, placed in a shield that secures it from the least possible ray of light. The plate is thence taken in the shield, and in the shield, placed in the camera, so that when the front slide of the shield is withdrawn, the image of the object being taken, will fall on the surface of the plate, as a focal print. All things thus arranged, the slide is withdrawn, and the full light admitted. At this moment, the image with all its lights and shades is thrown upon the collodio-nitrate of silver surface, the high

lights having greater polar strength, combine

most readily with the surface upon which

they fall, while the shades having less polar force, combine less in ratio with the surface

upon which they fall, and so delicate is the

ratio of these comparative combinations that

they catch the lights and shades with such

perfection, as to give in the most wonderful

detail, the features taken. As soon as the

operator supposes the exposure has been long

enough for the chemical combinations going on to take place, he shoves the slide down in the shield, thus cutting off the light. The plate is thence taken into the dark room, and with all, except the yellow light excluded from it, the plate is taken from the shield upon which, at that time, there is nothing but the mere film to be seen on the plate. At this point of the process, a solution, called the developer, which is a solution of the protosulphate of iron, is poured over the collodionitrate surface, when the picture comes forth, as the moon bursting through clouds, after which it is, if intended for a "negative," usually "fixed" in a solution of hypo-sulphate of soda, otherwise "collodio-types" are gener-ally "fixed" in the more powerful alkaline

Now, as to the whys and wherefores. In the first place, the primitive rays of light being in a positive measure of condition, on coming in contact in great polar force, with their highest and most passive and receptive hydro-carbon combinations, they are depolarized, receiving and holding the impress of light, as adamant, which nothing but more light can move—they, these combinations, become, when again closed out from the light, allotropic, (indisposed to change) and when the proto-sulphate of iron is poured over the plate, all that portion of the collodio-

solution, cyanide of potassium.

nitrate surface unaffected by the light, is dissolved and washed off, leaving all impressed by, and combined with, the light intact. Among the many proofs that might be enumerated in proof of the truth of these experiences, it is but necessary to mention the fact that light combines in the same manner with the growing plant, forming carbon, and if collodion that has been filtered through the finest kind of filtering paper, be poured on a solution of cyanide potassium, it instantly becomes fibrous allotropic cotton, as it originally grew, save in its want of tenacious continuity. The experiment, though very little known, is very simple and suggestive. Though in this necessarily brief reference, I may have failed to render my inferences satisfactory, I feel in a great measure assured of their truth and if there was any money in it, I would undertake the demonstration. But, unluckily these days, where one steps out thus far to benefit, to enlighten any self-satisfied profession, he generally gets snubbed for his pains. Yet, to tell the truth, I feel a kindred sympathy for the photographer, and the entire profession, for the reason, thankless and hard support of their profession, has awakened a deep sympathy in their nature, caused them to think once in a while, and really feel that they are human. I believe they are—and am glad to say, they as a class, come nearest being genuine Spiritualists—even nearer than tele-graph operators, who are dealing direct with the spirit of matter, as the force in their professional harness. Aside from the revelafions of the galvanic battery the photographer's dark room stands first and most suggestive. Telegraphing, like photographing, is the achievement of profitable experiment and will come up under the special head of electricity.

#### Just Tribute to Dr. R. P. Fellows.

BROTHER JONES:—As I am a stranger to you, perhaps I am too hold in asking of you to notice the following statement that I am about to make in your valuable Journal; but, as justice compels me to ask and make the statement, I am not at all backward. Some thirteen years ago I was taken with the neuralgia, and since then I have suffered more or less indescribable pain. One eminent Doctor told me there was not a drug in the whole Materia Medica, adapted for such a disease that had not been tried in my case, so he would try no more. With such a discouraging remark as this, I at once made up my mind to live and die a sufferer, but upon withcalling the sweet cheering lines of Longfellow,—"Be still, sad heart, and cease repining, behind the cloud the sun still shining," bid me still hope, and hope, and hope, until some three months ago my sweet hope was fully realized through the skill of Dr. R. P. Fellows, the healer. A week previous to this I was introduced to Dr. Fellows, and upon an invitation, he called at our house, and I must say, while in the Doctor's presence, I could feel the strong magnetic power pass from him to me, and, after the lapse of five minutes (without the Doctor laying a hand upon me) I was intently relieved of all pain, and, since then, I have not felt a least sympton of its return. This, in my mind, is a most remarkable case, and should call the attention of the thinking public, as well as the afflicted, to the fact, that the healing powers of Dr. R. P. Fellows is of no ordinary character.
I will answer to all inquiries with pleasure.

Yours, with much respect, MRS. CARRIE GRAVES.

Vineland, New Jersey, Dec. 9th, 1871.

# Letter from H. A. Hawley.

DEAR BROTHER:-Inclosed you will find \$5.00. Do with it as directed. I have already taken the BANNER OF LIGHT, but think it my duty to keep the JOURNAL before the people, as it is what we want for spiritual food. Erie, Ill., Dec. 12th.

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If these are not reasons enough why all subscribers to the BANNER, like yourself, should add ours to the other most excellent reading matter, we can assign further cogent reasons.—Ed. Jour-

# Letter from J. W. Wheelock.

BROTHER JONES.—Once more the dear old JOURNAL greets us, and we feel that a dear old friend has returned, although the trials through which you have passed are fearful, yet we feel that they are not lost upon the multitude. Once more the fount of human kindness is opened, and we realize the sympathy of the millions in the resurrection of our dear Journal. Not only has the destruction been of property, but we truly hope it has destroyed the remain-

ing superstition and bigotry of priesthood.

Our JOURNAL once more established, we hope it may continue to wave until it shall float gloriously over all nations, and be hailed as the

harbinger of love and truth. My dear Christian brethren still insist that it is their business to see that I do not work on Sunday, for they have tried to introduce a complaint before the grand jury for my indictment again, but their evidence was lacking, and in consequence their good Lord was cheated out of his sweet revenge, in persecuting me

through his would-be followers. But never fear, the light of truth still shines brightly, and through its influence we look joyously forward to the time when all nations by its influence shall be drawn together in holy bond of love and justice to all, and superstition shall be laid aside as a worn garment.

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CHICAGO, SATURDAY, DECEMBER 30, 1871.

#### A SEARCH AFTER GOD.

God Dwelling in Darkness-The God of Abraham, Isaac, and Jacob.

(NUMBER LXVII.)

In our previous article, we briefly alluded to the interesting experiment of an ingenious Yankee, who attached a lamp to a kite, and sent it up among the clouds, and oscillating there, moving around under the impulses of the breeze, it excited in the minds of the rude Indians the wildest supernatural feelings! They had gazed upon the starry regions, watched the movements of a comet, seen the moon change its position and appearance, witnessed the dark portentious clouds holding in their embrace a terrific storm, but never before did they have the privilege of seeing a light so near the earth, oscillating to and fro: As they ascribed the creation of all things to their Great Spirit, it was perfectly natural for them to regard that blue light tinged with an orange red, as representing one of his eyes. They saw the light, but did not observe the kite, the string or the man who originated the whole scheme. Show the Indians the man, string, kite, and lamp, and all at once their superstitious notion in reference to the light would vanish in a moment.

The world to-day is gazing upon the "greater lights," those stupendous luminaries,-worlds that dot the firmament, and like the Indian, all are ready without a moment's hesitation in ascribing their creation to a God. The "lesser light," was not organized through the instrumentality of God,—why the greater? But the world is not prepared for such an idea as this. They love superstition; they love the tall steeples, the carpeted aisles, and soft-cushioned seats of their church, and if you call them superstitious you will excite their indignation at once. God is constantly receding. Justin proportion as man advances up progression's ladder, God will retreat, and he can never catch a glimpse of him, never hear his voice, or feel his benign influence. The gods of to-day are not connected with any thing that we can comprehend in all its details. You may say he is in the electric flash, in the storm-cloud, in the fiercest tornado, in the eruption of a volcano, in the formation of worlds, and in the management and government of the planetary system. Your declaration is not, however, based on any practical knowledge,—the only evidence you have, (look at the kite with a light attached to it) something is there beyond the powers of your mind to grasp. The God of to-day is absolutely nothing but darkness,ignorance, resulting in superstition. The moment you advance into the dark realms of nature, in those fields you do not understand, and illuminate the same with science so the mind can comprehend the action of the forces there, instantly the darkness becomes light, and God has vanished, and we find that we can execute what we have attributed to him. The eve has limits to the scope of its vision: the ear cannot hear very distant sounds, nor the mind comprehend very much of creation, but we invariably find that God is outside of the circle of our knowledge. We raise the hand,our individual self was instrumental in doing it. We build a steamboat, engine, spinning jenny-we know that no God had anything to do therewith. The skill of man, his energy, intuition, and muscular strength, were instrumental in accomplishing that work. Did God do any thing that man ever did? You ascribe, however, all things to him that you cannot fully comprehend.

Then the God of day is one of darkness. Beyond the ken of your mortal vision, beyond the range of your intellect or comprehension is one dark night to you. You are the center of a circle of light, extending just so far as your mind can comprehend the action of the forces around you, and no further. As you advance on progression's ladder, as you ascend the hill of science, that circle of light will increase in dimensions, the darkness will

recode, and you will find that God has left in disgust. The Indian placed him in that light that oscillated in the heavens, but the moment his understanding was illuminated with the cause, the God he had placed there retreated. To-day, then, in this enlightened age of the world, we call God darkness-we call him that, for the moment you explain the cause of anything,-the moment you can penetrate the arcans of nature with the lamp of reason, the God you have placed there has gone,-he will not even show his back parts to you.

The world to-day, then, while basking under the influence of their imaginary God, are only acknowledging their own ignorance. The more of God you see in creation, the more minute his actions there, the plainer becomes vour imitation of the Indian, and the more

apparent becomes your superstitious notions. While, then, progressing, we should ever remember, that darkness is ever before us. All is mystery there; all that exists within that dark envelope is supposed to be under the exclusive control of God-he works in darkness, and only there. Confronted with this darkness, we still advance. We hear strange noises emanating therefrom. A strange voice strikes upon the ear, and we ascribe it to the voice of God. Whispers seem to be borne to us on the wings of the wind-whence they come we know not. Strange figures appear, stand before us a moment, and then vanish. We feel a strange influence. We seem to be enveloped in a halo of light, and our mental vision seems clearer. Once that voice would have been attributed to God, and those strange figures would have represented him. Moses talked with a spirit, and instantly made a God out of it. In this darkness, in this almost impenetrable mist that confronts us on all sides. it is there that the human mind places his God. But that darkness to you, is light to some one else. hence there is no God there-never has been, and never will be. For ages the character of the Spirit World was unknown. It was all darkness to the children of earth, one impenetrable mist, and therein they placed their God -just out of sight, beyond the ken of their vision or grasp of their mind.

Abraham, Isaac, and Jacob had their God. True to the instincts of their nature, they as cribed all to him that was beyond the range of their contracted intellects, Poor Hagar, after having her person outraged by the first named reprobate. - committing an offense which would have consigned him to the penitentiary if a resident of Illinois at the present time,-found a God in the wilderness:

And the angel of the Lord found her by a fountain of rater in the wilderness, by the fountain in the way

And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to

And the angel of the Lord said unto her, I will mul-tiply thy seed exceedingly, that it shall not be num-bered for multitude. And the angel of the Lord said unto her, Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

And she called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after him that seeth me?—Gen. 16: 7-13.

The spirit who addresses her, added to her already wounded feelings by his bold inuendoes, by asserting that her child should hecome a wild man, a desperado, yet she in the last verse quoted, called him God—she had found him in the messenger that had come from the Spirit World.

Sarah, the wife of Abraham, also claims to have received a visit from God Limself:

And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.—Gen. 1:21. At the present time, however, not one among all the orthodox in the land would claim they had been as highly favored as Sarah was, although this same personage in other passages has been called "man," "Lord." 'angel," and "God."

Moses, the indefatigable h wgiver, was also one of the highly favored ones of ancient

And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.—Ex.

The God, however, that Moses saw was an angel, or spirit, the same that had appeared to Abraham, Isaac, and Jacob, yet it was re-

garded as a God. We shall pursue this train of thought one more number, and then branch off into a field of investigation that will be of especial interest to every reflective mind.

[TO BE CONTINUED.]

# Microscopes.

We have now on hand a supply of the same fine. low priced instruments that we dealt in before the fire, and hope to be able to obtain them fast enough to fill our orders. They are imported from Paris; and are without doubt the best low priced microscopes in this country. While our profit on them is small, and the difficulty of obtaining them considerable, we deal in this kind rather than in others that we can buy for one-half the cost, giving our friends the very best that can be had for the money.

# Minnesota Journal of Commerce.

We have receive the first number of the above-named paper, published at St. Paul and Minneapolis. Minn. It is nicely gotten-up, and is alive to the interests of that State. It will, no doubt, be well sustained.

#### Calamities-Their Author-Is there a Compensation?

Unusual phenomena in nature, attract the attention of the people. Ignorant men are startled with amazement thereat, and if such phenomena is of a character to produce convulsions in the elements above, or in the earth beneath, which, as sometimes is the case, to an extent that is terrifying to all, by the destruction of property and human life, the most ignorant unhesitatingly attribute it to an offended God, while the scientist and philosopher discover no more evidence of an angry God, nor the interposition of any special power, good or evil, than exists in a latent state at all times. and if properly guided may be made subservient and useful. The tendency of the mind when left free from fear—a slavish fear of popular opinion, or of a jealous, vindictive God, is to investigate from causes to effects.

While this is the natural tendency of the unfettered mind, nevertheless it is a fact patent to the most casual observer, that the religious world virtually supplants that natural tendency and desire of the mind, from early childhood, with but few exceptions, by interposing the dogma that children and adults have no business to reason upon theological subjects; that "carnal reason is dangerous;" that the church settles all questions and gives the true solution of all matters appertaining to the future welfare of the soul, and as thus settled must be believed, or "you will be damned."

We are aware that "liberal Christians" will reply, that is only the dogma of the Roman Catholics, or most rigid of the Protestant churches. We do not hamper the mind: we are liberal. We interpret "Holy Writ" according to its true meaning. We teach "that "God so loved the world that he gave his only-"begotten and well-beloved Son to suffer and "die upon the cross that whosoever believed on "him might be saved, and that all should love God and come to a knowledge of the truth, 'because he first loved us."

Well, this is only a coat of another color for the same old "scapegoat." Another means of throwing sins upon another to be "carried to "the wilderness." From Moses to Christ the system of religion was of a material type, represented by symbols. Yet these symbolic figures were intended to reach the minds of the masses and elevate them morally.

But the spirit of tyranny exerted upon the ignorant masses compelled obedience to the law givers and rulers, under the most severe penalties. No one could presume to question a "thus saith the Lord" through Moses, under penalty of the earth opening its mouth and swallowing them up, as in the case of Korah, Dathan, and Abiram. The same doctrine obtains to-day, under the teachings of the Romish Church. No one is allowed to question what is declared to be a dogma or the church. No one is to question the bulls of "old Infallibility" under penalty of being anathemized and made to rot in the bones, and being sent to purgatory —never to escapé.

Our Protestant friends deride the "infallibility of the Pope," laugh at his bulls and denominate all Catholies as fools and impostors, while they in turn pronounce the Bible holy, and the "Infallible Word of God."

In accordance with its teachings they would "not suffer a witch to live." They would pronounce anathemas upon, and hasten the exit of sinners from this world. Not content with that, they would give them a passport to a yawning hell for an eternity to come—a hell of never-ending burning-"the smoke of whose "torment ascendeth upward forever and ever." These teachings slightly differ in different denominations, but without a difference in the basis of belief. Both are founded upon the idea of an angry God, who daily punishes the wicked with "a wrath that burns to the lowest hell," and in this they follow the letter of the "Sacred 'Word."

They all teach children, youth, and old men and women that it is dangerous to investigate or to listen to any teachings which do not harmonize with the Bible. This is the theme of Sunday school talk, it is the substance of conversations day by day between deacons and brethren in the church, it is the sum and substance of clerical dissertations on Sundays from

Every scientific discovery has had to run the gauntlet through the double files of the devotees of old theology, officered and commanded by popes, cardinals, bishops, priests, and deacons. But despite all this "the world moves," New discoveries in the arts and sciences are made, and a few men stand by, and herald truths until they are made apparent to ordinary

As we have before said, but for the force of public opinion and "hell torments," the masses would learn to investigate and receive truthsscientific and philosophical truths.

This is the enlightened age! And yet it is full of ignorance-hypocritical priests promulgate the old and abominable doctrine (with an amen from their hearers.) that "God's anger burns to "the lowest hell," and that "he visits the sins "of the parents upon the chidren to the third "and fourth generation," that he cursed Adam and Eve, and in them all their posterity, for cating an apple, that he cursed and drowned sinners with a flood, saving none but good Noah and his family, he caused the earth to open its mouth and swallow up Korah, Dathan. and Abiram, and other sinners, because they questioned Moses' "thus saith the Lord."

They teach that he visits the wicked with famines, pestilence, and tornados, and sends "flying serpents" among them to "bite and "poison them," old, young, and middle aged, even unto death, unless they are saved by faith and works, to wit, by looking at Moses' brazen serpent—a wonderful means of escaping from "God's wrath!"

But still more ingenious is God's theological 'plan of salvation," to avoid his curse pronounced upon Adam and Eve-the earth and the serpent included. If Christ died for all should not "old Nick" be included? This plan, unlike Moses' plan of saving those who were bit by flying serpents, was not by lifting up a "brazen serpent" for sinners to look at. (as would seem to be quite natural, as there was "the old serpent," who ought to have some way to "propitiate God's wrath," toward him, as well as his fellow sinners), but by "God's "plan," which was for himself to become "incarnate in the flesh." through the instrumentality of the "Virgin Mary," and finally while thus incarnated to be crucified for the sins of "all such as were predestinated from the foundation of the world to be saced by justification of faith." Indeed, this world-wide popular "plan of sal-"vation" is summed up by Martin Luther, and approved by John Calvin, the great fathers of all evangelical churches, in the following lucid language:

God sent his only son into the world, and laid upon him all the sins of all men, saying: "Be thou Peter, that denier; Paul, that persecutor, blasphemer, and cruel oppressor; David, that adulterer; be thou that sinner that did eat the apple in Paradico, that thick that they have a work." Paradise; that thief that hanged upon the cross in brief, be thou the person who hath committed the sins of all men: see, therefore, that thou pay and satisfy them." Here now cometh the law and saith: "I find him a sinner, and, indeed, such an one as hath taken upon him the sins of all men; therefore, let him die upon the cross." And so he setteth upon him and killeth him. By this means the whole world is purged and cleansed from all sins. Therefore, where sins are seen and felt, there are they, indeed, no sins; for, according to Paul's divinity, there is no sin, no death, no malediction, any more in the world, but only in Christ.\* . . . . But-some man will say: "It is very absurd and slanderous to call the Son of God a cursed sinner." I answer: If thou wilt deny him to be a cursed sinner, deny also that he was crucified and died. This is a singular consolation for all Christians, so to clothe Christ with our

The intelligent, independent thinker is amazed when he contemplates the spectacle presented in the faith of intelligent men and women upon this subject.

The idea is horrible to contemplate, that the Almighty God, the creator and preserver of the universe and all therein, must of necessity, if infinite in wisdom, and no one will doubt that, have known before he created a single soul what must be his or her character and destiny, and then, when exerting his infinite power, he could just as easily have created all beings with loving, christian spirits, who would as a matter of necessity have been good, and never thought of or done a sinful act, and yet did bring untold millions into existence, with the full determination that they should forever and ever be the victims of his wrath, without the slightest hope of pardon. And yet this is the popular belief of this age. The devotees of this faith are the people who sneer at Spiritualism.

These people command the respect of the world, and build stately churches and cathedrais to worship in the God of cruelty inconceivable! These are the people who anathematize all who do not yield implicit assent to the truth of the doctrine that all mankind sinned in Adam, and are now under condemnation to endless hell torments unless they are "justified by faith in "the atoning blood of the lamb." Unless they vield assent to "God's plan of salvation." through his own "incarnation, through the "immaculate conception of the holy Virgin. "birth, and death upon the cross," taking upon himself "the sins of the world, becoming the "accursed himself in their stead," that a few believers in this supreme folly "might be "saved."

The mass of the inhabitants of the so-called Christian world believe in this "plan of salva-'tion." Millions of human lives have been taken by the dominant religious party in power. for no other reason than that they could see no necessity for such a senseless plan of salvation, or else denied some favorite dogma of the dominant religious party holding the reins of government—church and state formerly havin; been united and inseperable.

In view of these facts, while speaking of great calamities that have befallen the people, can we conceive of any seemingly more terrible than the religious calamity: a calamity that has repeated itself over and over again among the people of every nation-a calamity that has deluged the world with blood, that has created the most exquisite torture that mortal ever endured! A single instance: John Calvin, the founder of all phases of Calvinistic faith of the present day, caused Michael Servetus to be burned to death with faggots of green wood. at Geneva, in Switzerland, for no other reason than that he, Servetus, believed that Christ was the son of the eternal God, while Calvin held that Christ was the eternal Son of Gcd!

If religion has been a calamity to the world -ave, a calamity not second to any otherthe question will naturally arise, who is the author, and is there a compensation?

Some of our Spiritualist friends desire not only to convert Spiritualism into a great religious organization, but to unite it with our civil governmental affairs. In a word, to become the dominant party by virtue of a union of church and state. A few persons, professing to speak in the name of American Spiritualists, have already resolved so to do. In inquiring into the compensation to be derived from all past suffering, growing out of all of the religious calamities that the world has been visited with, we may get light that will be valuable. We shall see by and by,

\* One might almost suppose, from such passages, that Luther held Universalist doctrines. Very far from it. "God, in this world, has scarce the tenth part of the people; the smallest number only will be saved. If, now, thou wilt know why so few are saved and so infinitely many damned, this is the cause: the world will not hear Christ."—Table Talk; pp. 41,43.

† Commentary on Galations, at chap. ili. verse 13.

THE DEBATABLE LAND.—Honorable Robert Dale Owen, its author, informs us that one half of the second edition was ordered by the trade before a copy of it was worked off. It is a very popular book. Sent by mail on receipt of \$2.

ELOPEMENT in California is called the "Pacific

#### 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 Rerig-10-PHILOSOPHICAL JOURNAL who are unable to subscribe and pay for the same.

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

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

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

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

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

Received and placed to the credit of the Widow's and Orphan's Fund:

Amount previously acknowledged...... 8413.95 Fleming Hopkins, Boylston, Ind....... Oscar F. Rowley, Oakalla, Ill..... A Friend.....

#### Letter from A. H. Beach.

BROTHER JONES:-I don't think I ever wished more for wealth than at present, that I might expend it to relieve the suffering, and

to advance the cause of Spiritualism. I have just been reading the letter of Phineas Eames, pubished by Bro. Wilson in last week's Journal, and don't think I ever read anything much more thrilling or touching,touching in the recital of the painful separation of his loved ones from him by the Fire King; and most beautifully thrilling in his account of the angel ministration to him in his sufferings. You will remember that I wrote you some weeks ago about a Missionary Box Plan, which I said I was going to adopt myself, and which I asked others to adopt.

Well, I thought after reading the touching letter of Brother Eames, that I would open my box and see how much it contained. I did so, and found sixty cents, which, although not a large sum, may do some good, and I forward it to you. If you see fit to let the savings from my box go to Brother E. V. Wilson, for his brother-in-law, do so, or use it in any other way you wish. If each Spiritualist throughout the country will give one penny a day (at the least if they can spare no more) to advance the cause of Spiritualism, how much good we might accomplish with our combined littles. I shall seal up my box again. to be opened every two or three months, and the contents shall be forwarded to you.

Brooklyn, N. Y. REMARKS: In behalf of the afflicted family of Brother Eames, we thank our friend. The idea is a good one. The pennies laid aside in the manner proposed will soon amount to dol-

lars, and every dollar sent to our care for the

Widows' and Orphans' Fund shall be faithfully applied as directed.

The little HALF ORPHANS of the ill-fated mother, and now suffering father, Eames, should be cared for. A kind brother who wishes not to have his name mentioned, sent us five dollars for the same purpose, and five dollars more for Brother Joseph Baker, of Milwaukee, which we have forwarded to them.

# 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 MEEKER.

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 pro-cured 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. BARKER. 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. 19, 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.

A KENTUCKY girl says when she dies she desires to have tobacco planted over her grave, that the weed nourished by her dust may be chewed by her bereaved lovers. There is poetry in the idea.

Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine.

An average New York fashionable party now costs about five thousand dollars, a small fortune for a good many people.

#### Letter from John J. Taylor.

ED. JOURNAL:-There was a transition from the physical plane of life to the spiritual that occurred in this vicinity, some time since, attended with some remarkable incidents, that was a triumph of the glorious truth of immortality.

Elijah Nelson the subject of this sketch, was a middle aged man, who had to grapple with the trials and difficulties of a laborious life to secure the sustenance of himself and a large family. Being a man of a vigorous and original mind, his struggle in life gave his thoughts a practical turn; hence his opinions were founded on facts instead of theories and speculations, as is too often the case. As the result, he was a free thinker, and believed all the religious theories of the world to be visionary,

and founded on fancies.

He did not believe in the immortality of the soul, and hence he regarded Spiritualism as the veriest humbug of the age. He believed the manifestahumbug of the age. He believed the manifestations, so-called, were either dishonest trickery, or phenomena that could only be explained philosophically. Notwithstanding his infidelity to all religious belief, he was highly esteemed, being a good citizen and a quiet neighbor.

Last fall he lost his wife. He looked upon her death as a fading out of existence forever; hence he hopelessly mourned her loss. He was afterward taken sick, and lingered about three months. He was physically reduced to a very low condition

was physically reduced to a very low condition long before his death, and being told by his physi-cian that he could not recover, he was impatient to die and end his sufferings; but still believed death to be annihilation.
One night, about two weeks before his death,

while the writer of this was watching with him, he called my attention to a little boy he said he saw standing in a space in the room. I looked, and told him I saw nothing there. He thought it strange, for he saw him plainly. Said he looked very much like his little boy, then asleep in bed. He saw him for some time, and gave a minute description of him. I supposed that his weak physical condition had made him clairvoyant, and said nothing to him about it, thinking it best to let this water take its netwel course. matter take its natural course.

The following Saturday he called his brother and myself to his bedside, and said:
"I know the little boy I saw the other night. I

see him now, at the foot of my bed, and I recognize him as my little boy that died in his infancy, four or five years ago."

He then spoke of several other friends he had seen, who had long since died, and, as he supposed, had ceased to exist. He expressed much joy and happiness on account of his discovery of immortal-

At another time he called me to him to talk about Spiritualism, and told me of many visions he had seen of the other life, and expressed his clear conviction and belief in Spiritualism, and regretted the many opportunities he had lost, to learn more of its truths.

During the last few days of his stay here, he delighted to talk of these things, and describe his visions and revelations to him of immortality, which he received with a quiet joy and happiness, and said he now realized that the long, lingering illness that had opened his vision, was a great blessing to him, and seemed anxious to be off to enjoy these beautiful realities.

On the morning of his death, with a calm, clear, and happy mind he told us he had been permitted to see his beautiful home in the Spirit Land. Said

"You can not see it; but I can in all its beauty."
He requested Dr. Whitehall to deliver a funeral discourse over his remains. This was done in an able manner, beautifully portraying the great truths of the new faith.

This experience and death was a clear demonstration and triumph of immortality. Attica, Ind., Nov., 30th.

## Von Vleck.

This gentleman, having been exposed repeatedly as a trickster, and rejected by Spiritualists generally, as a medium, is now traveling about the country pretending to expose physical manifestations. He succeeded well, financially, in Louisville, for the brethren there did just what he wanted them to do-viz:-went to his show and raised an excitement by publically challenging his statements as unfair, etc. Spiritualists here made the same mistake on his first evening. After that they remained away, and his audiences, never large, grew less each night, till, on the last evening, he had to close the hall for want of hearers. He was capiased for board and printing-bills, but by selling his trick of writing on the slate in the stand drawer,—which he didn't explain to the audience,—he raised funds, paid off the demands, and then set about some other plan of raising the wind. Messrs. McMilligan & Co. finally hired him to give shows from city to city, of which, prestidigitation forms the greater part, and the only explanation he proposes to give of the phenomena, presented by him is, "If it aint spirits, what is it?" He performs some clever tricks, but they appear to imitate genuine phenomena only to those who are ignorant of what such phenomena are. They tend to confirm Spiritualists in the belief of true manifestations. He claims that spirit-manifestations are the result of legerdemain. It is a little amusing to see our Christtian brethren applauding him for his exposures, when, at the same time, they believe the miracles and other spirit phenomena of the Bible, from much less evidence. Von V., in private conversation, claim that all believers in Bible Spiritualism are as much humbugged as Spiritualists are. After confidencing some of his friends out of money here, he was again arrested for some of his debts, just as he was leaving to fill an engagement made for him by his employers, and they paid the sum off rather than have him spend the night here in jail, and thereby miss his appointment.

I would suggest to Spiritualists to let him alone, and manifest no excitement over his futile attempts.

Yours Truly,

GEO. CARTER. Indianapolis, Nov. 30, 1871.

# Letter from C. B. Moore.

DEAR BROTHER:—I wish to say a word in behalf of Sister Colson, of South Rockford, Ill. First, I would say that her husband is a hard-working, honest, and industrious man, of good habits, but poor, and his wife has very de-licate health, but is ready and willing to de-what she is able, is very truthful, and of unblemished character-and is being developed as a first class medium, especially in the gifts of drawing and writing, also answering scaled letters, and clairvoyance. I have tested her mediumship very thoroughly and found her truthful, honest, and correct in every instance. Two of my sealed letters she answered in the presence of her husband and myself, very pointedly and correct. I examined them both before and after they were answered. I could testify that they had not been opened or unsealed. She will answer a sealed letter satisfactorily or return the money. Address:- Mrs. Mary J. Colson, Rockford, Ill., with one dollar and one three-cent stamp inclosed. Friends of the cause, try Sister Colson's mediumship.

Yours Truly, C. B. MOORE.

Belvidere, Ill.

As a dressing, NATURE'S HAIR RESTOR-ATIVE goes ahead of any in the market. See advertisement.

# Items of Interest.

-Lois Waisbrooker can be addressed at Laona, Chatauqua Co., N. Y., till further notice.

-A splendid article from the pen of Hudson Tuttle will be found in this week's Journal.

-Wm. Stackhouse resides at East Cambridge, Illinois, instead of Massachusetts as previously given.

-E V. Wilson will lecture at Wheaton, Ill., Wednesday, January 3d, Friends of the cause, spread the news. -Mrs. Frances Klugman is lecturing in New Jersey and Pennsylvania. Her address for the present is care of Dr. H. T. Child, 634 Ruce street, Philadelphia, Pa.

-E. V. Wilson, who as a lecturer, as a profound reasoner and test medium never had an equal, will appear before a Chicago audience at the Hall, corner of Jesserson and Randolph streets, on Sunday, Dec. 31st.

-O. L. Sutliff, of Wooster, Ohio, is one of our most efficient laborers in the field of reform. He is logical and eloquent as a speaker, and will do good wherever employed. He lectures in Danville, N. Y., during January and February.

-The First Spiritualist Society of Lowell, Kent Co., Mich., will hold their Quarterly Meeting at Union Hall, the first Saturday and Sunday in Jan. 1872. Charles A. Andrews and other speakers are expected. Miss M. N. Purple, President.

-J. G. Fish has established a circuit of towns in close proximity, among which are Albion and Byron, N. Y., in each of which he speaks regularly, with great success. The arrangement is a good one, and might well be imitated by other places.

-Celia Burleigh, in one of her sermons, says: "I have known folks who have never committed a blunder, whose hearts are as dry as dust; and others who have constantly transgressed, whose sympathies are as warm and quick as those of an angel." -A popular writer asks, rather skeptically, but very

shrewdly, "What would have become of the world, according to orthodoxy, if Christ had not died upon the cross? and why do we blame Judas Iscariot?" Here is a puzzler for our evangelical friends.

-The Boston Post thinks that the following suggestion of Stephen Pearl Andrews should be generally known: "The absolutoid and abstractoid elementismus of being echoes or reappears by analogy within the relatoid and

-C. Fannie Allyn will speak in Baltimore, Md., during December; in Wilmington, Del., during January; in Philadelphia, Pa., during February; in Vineland, N. J., during March; in Worcester, Mass., during April. Permanent address, Box 209, Stoneham, Mass.

-Mrs. Fannie T. Young. who has been on a lecturing tour West, is going East for the winter and spring. She will be ready to lecture in Maine, New Hampshire, Vermont and Massachusetts, after December 28th. Addres her in care of Dr. H. C. Colburn. Centre Strafford.

-Miss Helen Grover will commence a course of lectures at Princeville, Peoria Co., Ill., the first week of Jan., 1872. She is accompanied by Miss L. L. Crosby, of Boston, Mass., test medium. Would be glad to make other engagements in that vicinity. Address, Blooming-

-The Rev. Charles Clutes, a distinguished Baptist minister recently separated from his wife, giving her \$500 and a cow and calf, according to her statement, but not according to his: for he repleved the veal, which brought affairs into the justice court. The calf was finally awarded him. Matrimonial infelicities are becoming quite common of late among the orthodox. Any minister who will allow a calf to draw him into court had better "sell

-Mrs. Lydia H. Baker writes as follows, from Laucas er, Texas: "Permit me through your columns, to ask the friends of the cause of progress throughout the State of Texas, to correspond with me, for the purpose of deciding when and where we will hold a State Convention, in order to organize a State Association whilst Bro. J. R. Doty is with us, that we may avail ourselves of his experienced aid. Hoping that Bro. Doty's visit here will not only minister to the afflicted, but also publish to the world the fulfillment of the promise, "and these signs shall follow them that believe," etc., I remain, yours for truth an . progress. truth an . progress.

-Several of the Japanese in Amherst go to the First Church Sunday School, but their teacher finds it difficult to interest them in sacred history without pictures representing the lesson; and then sometimes they fail to get the exact meaning. For example, they consider the destruction of Pharaoh and the whole Egyptian host in the Red Sea, as shown in the picture, to be a huge joke on the Egyptians. What idolatry these Japanese manifest! It was very "unpretty" of them to talk so of Bible history. Good thing for them that the old heroes of the Salem witchcraft times are not about.

-Somebody has been at Cardington, Ohio, trying to imitate physical manifestations, in regard to which the Republican published there says: "The gentlemen that entertained our citizens at the Union Hall with a series enfertained our citizens at the Union Hall with a series of tricks,—attempting to imitate spirit manifestations,—gave pretty good satisfaction to most of the audience. We are glad the subject is receiving a critical investigation. If the philosophy and the pretentions of Spiritualiem are bogus they should be exposed; if they be true it is of the most vital importance that they be established upon an incontrovertible basis. It is not sufficient that we content ourselves by seeking for trickery and fraud, which seems of spontaneous growth. If we would find golden gems of truth we must dig. We must skillfully separate the gold from the dross, and whenever a lump of the pure metal is found, let it be put in a secure place, lest some cut-throat relieve you of what you have got."

-The Rev. Mr. McCorkell, of Philadelphia, and for merly of Chicago, recently refused to allow his church to raise a collection for suffering Chicago, an the ground that he knew Chicago well, and in his opinion the recent calamity was a manifest indication of the displeasure of Almighty God with the wickedness of the city, and he didn't propose to meddle in the affair. It is well. Let Mr. Almighty, Esq., who burned this city, severely alone. Don't trouble him. When you speak of him, address him as "The Honorable," "His Excellency," "His Divine Majesty." If that attention don't satisfy him, what will?

-At Washington, a few days ago, old Ben Wade me a Chicago man who alluded to the great fire as a stoke of Divine Providence, whereupon old Ben delivered his religious soul as follows: "Now," says he, "if your God is a dispenser of divine providence, all I've got to say is He just missed a chance he might not have again for years and years to come. Look, now, at the Chicago fire! He might have run it about just as He pleased, so as to have picked up all those d-d lager beer saloons and drinking hells; but instead of that He let it it have its own d-d way, and, missing them. sweep around here and there, and take away all his own fine churches."

—"Hair-breadth escapes from death, a solitary family saved from a general carnage, and the lonely building which is left standing in great conflagrations, are cases of special interposition also, and the pious souls take delight in turning up their eyes and drawing down their long faces proclaiming to the world that 'the Lord giveth and the Lord hath taken away; blessed be the name of the

Remarks; When a boy steps on an orange-peel thrown from a whisky cocktail, or sprains his ankle when sliding down hill on the seat of his breeches, on the Sabbath; when a man refuses to attend church, but seeks recreation by playing base ball, and is badly hurt, or drinks too much ice water and becomes dyspeptic, ministers sanctimoniously declare that God's wrath was manifested toward them. What nonsense!

-An exchange says that the Rev. Robert Collyer, entirely oblivious of the fact that he was a Christian pastor and had literary wares of value to the world, devoted himself, while the fire was in progress, to the salvation of little trifles, only valuable for their dear associations. His sermons, not being fire-proof, were all destroyed, except twenty which he had loaned to a lady friend in the distant village of St. Louis. It is very strange why God did not take especial pains to save these sermons. They all called him a good fellow-benevolent, charitable, and kind; in fact, they were as full of flattery as a cocoannt is of milk, and why he was so oblivious to that fact is a matter which we refer to the Y. M. C. A. for an

# Philadelphia Department.

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

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

#### Our Present Lookout.

Standing on the apex of the ages and looking back over the historical and traditional periods of human life, how few there are who can divest themselves of the mists of prejudice and the dark clouds of ignorance so as to look with vision clear enough to discern the lessons which lie all along the pathway of the past.

Men have been instructed to look only at a few of the gorges and mountain passes in the great highway over which the race has been steadily marching for untold millions of years. False education and blind theology have set up certain standards, and with stern and authoritative voice declared that the past can only be seen through the smoky telescopes which they have constructed. Instead of tracing man from his origin, and following him through all the progressive changes which countless ages have brought to him, and giving to each its peculiar significance and value, they tell us of an imaginary being created perfect, and yet capable of falling and bringing sorrow and suffering upon the race. The demand is made that we shall accept a few traditions and crude historical records and reject all others.

Thus in the outset of life the student is made to assume a false position, and as a general thing, he holds on to this all through life, or if he be bold enough to shake off the shackles and strike out a new path, the fierce cry of innovation and infidelity is raised, and he must be a brave man who can

boldly stand up against this. Looking down the vista of the past, we see that each age has had its martyrs, its bold, brave men and women, who have broken many of the shackles that had bound the race, and the present age has its noble band of true and valiant ones. These martyrs have trod the same road in all ages, persecuted and maligned even nuto death; still, the great army has come up, generation after generation, and the world has never been without its witnesses for the truth, standard bearers who have stood for the right and the true amidst scorn and obloquy, persecution and death.

Gazing back over the hilltops of time, we see the footprints of these all along the way, and the multitudes following these, even to persecute them, have come up higher, and we know that that which has been, must continue to be. Me" have grown stronger, and fought more nonly for the truth through trials and persecutions, and so they will continue. He or she who drinks from celestial fountains of wisdom and truth and feels the living inspiration thereof prompting him or her to offer the draught to the people, will find the crown of thorns and the cross prepared for them, and mounting on these calvaries will lift the whole race into higher conditions, where they must realize grander and more sublime realities.

Thus the despised and persecuted, the reviled and crucified of one generation, have always be come the saviors of those that came after them.

Let us, then, take our lookout from the highest mountain peak of thought and aspiration that we can reach, and send forth the glad hosannas to the eager multitude who are watching more carnestly than ever before for the gleaming light that the brave pioneer is to bring to the world.

In the great struggle of life to-day, we must stand more firmly than ever for the right, for the marching hosts of mankind are pressing close upon us, and woe be to the watchman on the walls who gives an uncertain sound now.

The light of all the pastages is focalized upon this generation, and as the angel world has torn asunder the veil that had grown so thin between them and us, and a double responsibility rests upon us; Our lookout to-day is not only over the grand panorama of the past with a new and brilliant light cast upon it, but out into the vast, illimitable future the vision stretches forth in grandeur and

The new law from Mount Zion, the city of the living God, higher and purer than that which came amid the blackness and darkness of Mount Sinai, must be more emphatically proclaimed.

The law of life, of immortality, of love to all mankind, high and low, rich and poor, good and bad; a law in which there is no longer an eye for an eye, but in which love reigns supreme, and there is no condemnation for any child of God, no matter where it may have strayed, since the universal and all-pervading love of God can and will always reach and encompass these about. So each one may be told, in the language of the blessed Jesus to "go and sin no more." This is the law and the testimony, as proclaimed from this high and holy mountain that Spiritualism has revealed to us, and called us to go up unto, where, in the universal and beautiful transfiguration we stand side by side, not with Moses and Elias alone, but with Jesus and all the holy angels who proclaim with one grand accord, love to God and love to man, holiness, purity, and truth. These are to be thy garments, oh, man, and walking in the divine light as it shines clearly within thy soul; thou shalt go forth, conquering and to conquer all the imperfections which have clouded thy pathway, till the clear light of heaven shall reveal in each human soul the way of life. Then shall every child of God stand forth in the divinity of their own natures and be a law unto themselves. And there shall be no more clashing or confusion, but each one laboring in the Father's vineyard will help to bring about the coming of that glorious era when the knowledge of the Lord shall cover the earth, and all the people thereof shall walk in the light of wisdom and the warmth of love, and be truly happy.

This is the work of the age; for this purpose hath the angels come to humanity and rolled away the stone from the sepulchre that we might come forth. Shall we turn aside from them and walk in the old paths? Or, will we listen to the music of their voices as they continually call upon us to come up higher?

Oh, for the glorious freedom which will enable each one to be true to themselves and the God

Then, walking forth in the true dignity of our manhood and womanhood, every mask shall be torn away, and in the true liberty of the children of our Father-God we shall walk and worship ever-

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#### A Review of "Spiritualism Scientifically Demonstrated by Prof. Robert Hare."

BY HUDSON TUTTLE,

All scientific men who have honestly investigated Spiritualism, have, without exceptions acknowledged its truth, and the more thoroughly and accurately their researches, the firmer have been their convictions. Of these none have yet made a closer or more careful scrutiny, employing more thorough tests than Prof. Hare. The fields of research he opened by the admirable method he employed, have remained from his time unworked, and his investigations unique in the annals of Spiritualism. This is the more to be regretted, as they offer the most effective means of silencing doubt, and bringing conviction to the cultiva-ted mind. Facts presented under test conditions are the only ones of real value in convincing the skeptic, however much the believer may value them, or how consoling the intelligence they yield. No man was better prepared by culture and thorough training to undertake the investigation, and if his words are received in this, as they would be in any other department, it must be acknowledged that he has fulfilled his promise and scientifically demonstrated his belief. He was disap-pointed by the manner in which his work was received by his compeers. He undoubtedly expected that it would be read in the same manner that his labors in less attractive fields had been, and the weight of his well-known accuracy and reliability are a passport for his conclusions. He expresses this disappointment in the first paragraph of his supplemental

"The most precise and laborious experi-ments which I have made in my investigation of Spiritualism have been assailed by the most disparaging suggestions, as regards my capacity to avoid being the dupe of any medium em-ployed. Had my conclusions been of the opposite kind, how much fulsome exaggeration had there been, founded on my experience as an investigator of science for more than half a century! And now, in a case where my own direct testimony is adduced, the most ridiculous surmises as to my probable indiscretion or oversight are suggested, as the means of escape from the only fair conclusion.

Aside from the scientific aspect of this work it has another and significant bearing. As is well known, Prof. Hare was an out and out insidel. He was not a scoffer, and the tone of his writings show that he desired to believe in the tenets of religion, but could not, because there was not sufficient evidence to convince him of the correctness of its claims. Spiritual inanifestations furnished him that proof, and he at once turned it to theological account. In scientifie walks a respecter of names, he transferred his allegiance to spirits, and on disputed questions employs the weight of great names in a manner peculiar to the early days of the movement. It was necessary for him to be consecrated to the new cause by a band of spirits professing to be no less than Washing-Q. Adams, Dr. Chalmers, and others. Although this "sanction of the spirits" was obtained under test conditions, so that it was utterly out of the power of any mortal to pervert the result, it by no means follows, as Prof. Hare supposed, that it must be "a pure emanation from the spirits whose names are given.' The only test furnished is that if the dial, without mortal contact, moved and spelled these me spirit was the cause, and Hare demanding eminent names had his demand answered. He conceived an exalted idea of his mission, as well he might, for it did not terminate with his death, and is yet to come to perfect fruitage.

Prof. Hare applied spirit communion directly to the resolution of his theological doubts, and a greater portion of his book is composed of his speculations and communications on God and religious subjects. Far better would it have been if he had made two volumes, one of his religious ideas and communications, the other of his laborious experiments and collateral facts. Still he receives so much joy and consolation from his new found truth, such light and beauty is thrown therefrom over his former blank and dreary materialism, made so apparent on every page, we can scarcely regret that he made a record of his facts and their applica-

tion side by side.

The discursive manner in which he has presented his faith; and his reasons therefor, prevent the wide circulation his book otherwise would have attained, and the bold manner in which he from the outset makes his attacks on the darling systems of the past seems to repel many an honest yet prejudiced conservative from his pages. He seems to be an exception to Comte's principle that man is born into the theological state, advances to the metaphysical and at last arises to the scientific, for he says, at three score and ten, "I am now, more than ever, a theologian." He believed that this exception was not real, for had not religion been advanced to the rank of a positive science by spiritual intercourse?

Interesting as the merely doctrinal points are of themselves, they are by no means extraordinary, and the real value of the work depends on the peculiar method of the tests employed in his investigations.

The reader will not find anything new in his essay on "God," "Heaven and Hell," "On the morals of Christians," etc., which make up the bulk of the work. The first expresses his ideas of God, and so far is as good and no better than are the expressions of the views of other men. Probably there never was a human being who did not have a settled belief in regard to God, and at times gave it expression. Singular to relate, though unable to account for the growth of a single leaf, or the floating of a cloud in the sky, men are ever ready to present their ideas of the being and methods of an Infinite Deity. As the distance between man and God, from necessity, is infinite; the opinions of a Bosjesman are as true as those of a Descartes, and though we may smile at the arrogance of hedge sparrows attempting the sun, we are consoled by knowing that such attempts, though utter failures, give strength of wing for less pretentions flights.

Nor is it an unavoidable result that Spiritualism be pitted against churchianity! The war may come, but it was not wise to dash the head of the new-born child against the indurated walls of old beliefs. All this early crusade on received dogmas was instigated by the prejudice that spirits were perfect and their communica-tions infallible. These ideas came not from Spiritualism itself, but was a stain from preceding beliefs, a vestige of educational prejudices. Afterward, when disastrous experience taught that spirits were fallible like mortals, it became evidently a question of reason and not of spiritual dictation. It was well, for if the allegi ance once bestowed on providence be transfer-

red to the voice of spirits, where is the gain? The world has yet to learn the great value of he became interested on first learning that the table moving was referred to spirits, and contrived an apparatus to eliminate any and all influence of the circle and medium.

"Upon a pasteboard disk more than a foot in diameter the letters cut out of an alphabet card were nailed around the circumference, as much as possible deranged from the alphabetical order. About the center a small pulley was secured about two inches and a half in diameter, fitting on an axletree which passed through the legs of the table, about six inches from the Two weights were provided, one of about eight pounds, the other of about two pounds. These were attached one to each end of a cord wound about the pulley, and placed upon the floor immediately under it. Upon the table a screen of sheet zine was fastened, behind which the medium was to be seated, so that she could not see the letters on the disk. A stationary vertical wire served for the index. On tilting the table the cord would be unwound from the pulley on the side of the larger weight, being wound up to an equivalent extent on the side of the smaller, causing the pulley and disk to rotate about the axle. Of course, any person actuating the table and seeing the letters, could cause the disk to so rotate as to bring any letter under the index; but should the letters be concealed from the operator, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium, seated at the table behind the screen, nor any other person so seated, could by tilting the table bring any letter of the alphabet under the index, nor spell out any word requested."

Having completed this entirely original instrument by which to test the new power, his first experiment was extremely satisfactory. He resumes:

"These arrangements being made, an accomplished lady capable of serving in the required capacity, was so kind as to assist me by taking her place behind the scenes, while I took my seat in front of the disk."

To his first question, the index moved, and pointed to R. H., as the initials of the spirit's name. It was his spirit father, who, after complying to various requests, closed by spelling out by the index, "O my son, listen, reason!"

He saw at the moment the vast consequences involved, and wished to push the investigation to still closer test conditions. The circle regarded this as an exhibition of an unconquerable skepticism, and a gentleman declared him "to be insusceptible of conviction, and that he never would give me up." Here the wide difference between ordinary and scien-tific culture is clearly discernible. This gen-tleman from his standpoint regarded the evidence as overwhelming, while Prof. Hare saw in it a single fact, and he wished a series still tronger to render conviction absolute. Even the lady said she "should not deem it worth while to sit for me again.

A few days afterward, he having perfected in a greater degree his apparatus, this lady again gave him a seance, with equal success.

The various apparatus employed may be considered modifications of this original pattern. The main point with them all was to so direct the force moving the table as to allow its manifestations unrecognized by the circle or medium. Of these modifications, that of placing a tray on the table supported by balls, and having the medium place her hands on this tray. Of course the balls allowed the tray to move with the slightest touch; and for the medium to move the table under these circumstances would be impossible; yet communications were received under these rigid con

Another ingenious apparatus was contrived by which the actual power of spirits might be tested with the balance. One end of a lever was made to act on a spring balance, while the other had a glass vase, with a peculiar wire cage, so arranged, that when the vase was filled with water, the fingers of the medium ble for the slightest force to be exerted. Under these circumstances the balance indicated a pressure of eighteen pounds.

To these "test experiments" are added a great variety of personal facts, and gleanings from other sources, and his chapter on "Additional Corroborative Evidence of the Existence of Spirits," is a fine compend of facts though open to the criticism of being gathered without due regard to their actual worth as evidence. A-cause is weakened by indiscriminate statements, and one weak narration destroys the confidence in the incontestible portion's of the evidence.

When tables and objects move without physical contact, and mediums are lifted high into the air, it may be thought unnecessary to resort to any special apparatus to prove the pow-er of the spirit intelligences. It is, however, just as necessary. The objection of hallucination can not be urged against the balance, or the intelligence perceived in the movements of the concealed disk be refered to the medium. In truth, still more rigorous tests are required. The index should be self-registering, so that the investigator himself should not be able to perceive it until after the communication was given, for it may be urged that the mind may influence the movement. This objection can not be made to such communications as are beyond the knowledge of the investigator, and such were the character of many received and recorded by Professor Hare.

Such is the character of the last labors of Robert Hare, and Spiritualism has no work more fully presenting its incontestible facts, or reflecting more completely the early phase of antagonism and defiance to the dogmas and creeds of Christianity it assumed.

Berlin Heights, O.

# An Inquiry concerning Statuvolence,

I have been a close student of Spiritualism and its comcomitants for more than twelve years, and I believe I have the honor of giving the first lecture on Spiritualism ever delivered in Texas. I lectured publically in Macogdoches, Reusk, and Palestine, in the year 1859, and in several other towns, in the following year. I have labored long and alone for the cause of our heaven-born philosophy, and have challenged the clergy wherever I have met them. My wife, an excellent medium, has ever stood up for the truth of spirit-intercourse, and is now doing a great work here as a test and medical medium. We labored the two years previous to this last in Macogdoches. During all this time I failed to become developed as a medium. I have perused nearly all the principal authors on Spiritualism, sat in circles, and seen several mediums developed. had magnetism tried on me, but all in vain.

A few months ago, I got hold of Dr. Fahnstock's book, and although I can not fully agree with him upon some points, yet his view of the subject presented the will-power so prominently to my mind, that I again went to work with renewed energy for my own development. I have been partially successful, yet I have met with a difficulty. Several persons here, with whom I have conversed, are meeting with precisely the same difficulty, and I desire Dr. F., or perhaps Dr. Childs, to assist if possible, in its removal. For nearly twelve months I have able to throw myself into the Statuvolent condition. I am certain of spirit the experimental researches of Prof. Hare. At vision through which in several cases I have first a supporter of the absurd theory of Faraday, correctly described the departed. But I can

never get more than one or two sights, before I am in a sound normal sleep. It is with the greatest difficulty I can keep awake five minutes, yet I do not consider myself sleepyheaded, not at all, for I can sit up at night, and study or read till a late hour. Besides, the difficulty is as great in the daytime as at night.

I consider I have derived an incalculable good from Dr. F's book in developing clairvoy-ance in me, the to such small extent. But if some one could offer a few suggestions upon the points of difficulty, it might benefit others H. C. PIERCE. as well as myself.

Waco, Texas.

#### Written for the Religio-Philosophical Journal. "It was as Like Judgment Day as I Can Imagine."

Few events in the history of man equal the horrors of that night that swept away, as "with the besom of destruction," the town of Peshtigo. According to the Bible, the destruction of "the cities of the plain," was equally sudden and fearful. It is said that "fire and brimstone rained down from the Lord out of heaven," upon those doomed cities, while so sudden and overwhelming was the destruction of Peshtigo that some averred that the earth shook, while others said that "the heavens opened and the fire rained down from above."

Had the destruction of Peshtigo taken place in ancient time, it would, doubtless, have been ascribed to supernatural agency; this being the only solution that man, in the infancy of his race, could give of such catastrophes. Ignorant as a child, of the nature and powers of the elements, he naturally ascribed their extraordinary manifestations to the action of demons,-of gods, good or evil.

When, in the terrible and capricious actions of the elements, the fire came, or seemed to come down from above, it was supposed to proceed direct "from heaven." And why should it emanate from there, where God dwells, unless he sent it; and why should he send it to destroy cities, men, women and children, unless he was angry; and why should he be angry, unless those people had rendered themselves obnoxious sinners in his sight?

Thus Sodom and Gomorrah, whose moral character, probably, was no worse than those of their neighbors, became a reproach and a hyword among the nations; and only when the light of science will have dispelled the darkness of superstition, will the wretched inhabitants of those cities who perished on that fearful day, receive the sympathy of one common humanity, which ages of superstition have denied them. How fortunate it is for the future reputation of Peshtigo that its destruction took place in the latter half of the nineteenth century. No man of ordinary intelligence would now ascribe this catastrophe to supernatural agency. The explanation is evident. A fierce tornado passed over a country which was on fire, and destroyed the innocent town in its course; yet, how many are there who would spurn the idea of miraculous agency in this case, but who persist that Sodom and Gomorrah were destroyed by the command of God.

Query-What is the difference between a miracle and a natural phenomenon?

Answer—Two or three thousand years. The early ideas of our race, like the first impressions of childhood, are hard to eradicate. phenomena whose causes were not evident to the senses, were naturally attributed to the agency of unseen beings. Furious demons bellowed in every volcano, and angry gods thundered in the heavens; and woe to the inhabitants of the earth if they provoked these invisible powers. To punish men for their rebellion or wickedness, earthquakes, wars, famines and pestilence were employed to lay cities in ashes, destroy the inhabitants and spread utter desolation over populous and flourishing countries.

As knowledge advanced, supernatural agencies abandoned the field of nature to science: but they have not relinquished the idea of again subjugating the entire human family. For this purpose, they have taken up their position at the end of the world, where they lie in ambush for the race as it takes its exit out of the world. In other words, God no longer wreaks his vengeance on individual cities and nations, as in days of old, but has appointed a day in which, for once and for all coming time, he will take such a vengeance on all as was never known, and will never be again, in the history of the universe.

So firm a hold upon the people has this idea of a judgment day had for ages, that the greater the calamity that befalls any portion of the race, the more strongly does it remind them of the judgment day. Well might one of the survivors of Peshtigo say, "It was as like judgment day as I can imagine "

John Tetzel used to take a pot of burning brimstone into the pulpit with him to enable him to portray more forcibly to his andience the sufferings of their friends in purgatory, Revivalists have long been in want of a proper example for illustrating the terrors of the judgment day; but an All-merciful Providence has at last furnished them one. They need only to familiarize their minds with the most eloquent description that has, or can be given of the horrors of the fatal night in Peshtigo. This will serve as an introduction to arrest the attention of their audiences, and to enlist their feelings and sympathies. Their minds will then be in a proper condition to be completely overwhelmed and subdued by the terrible description of the judgment day. little fire of Peshtigo will soon be lost in that appalling conflagration that will wrap the entire earth, the planetary system, and the siderial heavens, in a boundless, seething, surging ocean of flame. The agonies of a few sufferers in Peshtigo will no longer be remembered in view of the agonies of countless millions on that "great day for which all other days were made." The morning that dawned on Peshtigo found the father lying by his family, the mother with her infant on her breast,—all sleeping sweetly in death—their sufferings were ended, and they were resting in peace; the morning of the judgment will find countless hosts awaiting a doom of woe and anguish which death can never end. The agonies of the sufferers of Peshtigo were but for a moment,—at most, but for a few hours; yet they sent a thrill of horror throughout the entire community. The question was not asked, "Were they Orthodox, or Heterodox, Christian, or Infidel?" It was enough to know that they were human beings who could suffer. But at the judgment day we are called upon to witness a scene of agony that is not only for a moment, not only for an hour, not only for a thousand million of years, but for eternity. Who that believes this doctrine has a realizing sense of

the meaning of the word, eternity! The most loving heart is sometimes crushed, and reason

hopelessly dethroned, by an earthly mis-fortune; but what is an earthly bereavement, compared with the bereavements at the judgment day, and the sufferings that will never. never end? None but the heart of a demon can contemplate such a scene unmoved. What shall we say, then, of the saints who are said to shout amen at the sight of this scene of endless suffering? Yea, what shall we say of God himself who, not only permits, but causes them, and whom we are commanded to love more than father or mother, wife or child, because of his unspeakable love to the children of men?

To all this there can be but one answer. It is the most absurd, monstrous, heartless, demoniac doctrine that was ever conjured up by the crazed brains of fanatic priests. That many good men and women think they believe this doctrine, I do not deny; but it is not a belief that is without doubting. It is the woman who deliberately cuts the throats of her little ones, to prevent the possibility of their eversuffering these endless miseries, that believes this doctrine without doubting.

H. STRAUB. Dowagiae, Mich.

Written for the Religio-Philosophical Journal. THE DEMANDS OF SPIRITUALISM AT THE PRESENT HOUR.

By J. W. Evarts.

In the Banner of Light of a recent date, I read an able article from our worthy co-laborer, Isaac Rehm, entitled, "What of the Future," in which he forcibly represents some of the embarrassments under which Spiritualism is at present laboring. The manner in which the laborers in the field of spiritual progress have worked for the past twenty years is creditable, and they have established, beyond controversy, the principles of Spiritualism on the solid basis of truth. But the great work of angel ministration is yet unfinished; the masses of mankind are still in the dark valley of error, overshadowed by the dismal cloud of superstition, and surrounded by the grim sentinels of the army of darkness; and it is the work of the angel hosts to attack and capture this stronghold, break the shackles of the weary bondsmen, and dispel the sur-rounding darkness with the genial light of

In the past, Spiritualism has been on the defensive, affirming its principles, and defending them against the attacks of established error; and it has begged its material sustenance both from its enemies and its friends. It has begged for a place to labor, labored without wages, and been sent away destitute. The combined powers of darkness have taxed it with lies, slander, false-swearing, backbiting, nvy, malice, revenge, and hypocrisy, and denied it representation.

Injustice has been dealt to it from its enemies both on land and sea, and all its appeals have heen treated with contempt and dishonor. But through trials and tribulation it has grown in strength and multiplied in numbers; and it seems imminent now that it must render a proper resistance to the assumptions of its enemics, and, though still pursuing the defensive, inaugurate a defensive policy.

As Liberty says to the bondsman, "Thou art mine, and it is for me to rescue thee from bondage." so says Spiritualim to the bonded in error: "By my suffering and bloody sweat thou shalt be born into the light of life!" Let the camp-fires of the army of progress be lighted on every hillside, and in every valley throughout the land; let the children of light dance around them to the glory of infinite Good, and sing the anthems of truth, love, and harmony. Spiritualism is coming to a crisis when there is no back track to be taken; when direct issue must be met with its enemies, face to face; and when the combined forces of conservative theology will find a "foeman worthy of its steel." The strife is impending, and the powers of free-will can not alter its destiny. Ten years hence, and the denizens of earth will weep for joy at the birth of that which is now in fætal development.

The suggestion of Brother Rehn is, that a "constructive system" be started, which means a building up by systematic unity; and which is essential to the aggressive policy, which is prophetic to my mind that Spiritualism, sooner or later, will work into.

Spiritualism is supported by millions of demonstrated facts, most of which can not be accounted for by any known laws of science: and it is a work devolving upon Spiritualists, in connection with spirits in higher life, to evolve an account of these facts from the causes which produced them. This would be one of the results of pursuing a constructive policy; and to forward the movement, a college, where all present scientific knowledge can be attained, should be established by Spiritualists,—purely under the guidance of our most advanced and practical thinkers. Thus by a collation of a most advanced knowledge of the laws of the physical universe with those which produce spiritual phenomena, a scientific explanation of spiritual demonstrations may be reached. By means of an institution of this kind a new set of teachers will be brought before the world,

with a ready proof for every proposition. The scientific and theological world to-day are equally conservative and orthodox; and it is evident that the management of this spiritual movement will not be intrusted into their hands; but those who have passed through the bitter waters of tribulation, will be in stalled to wash this new-born philosophy, and hold it up in all its grace and beauty, to the wonder and astonishment of the gazing millions. With the weapons of demonstrative truth in its hand, bearing the shield of universal love and eternal wisdom, Spiritualism will march aggressively upon the minions of Materialism, capture its tyrants, and manumit

The present lecture system has had its day; has done its work nobly, and it is worthy of all praise and honor; but it must now give way to more potent forces. We must resolve back to the source of all our knowledge, the circles, and go to work as builders of the great temple of truth, each and all bearing the integral parts of a beautiful unity. In the spiritual circle are received the evidence of of our knowledge-the essence of our spiritual food. As at a feast, we are refreshed to go forth with renewed physical power, so at a circle—the spiritual love feast—we are strengthened to labor successfully in the field of progression.

I feel safe in saying that the present lecture system has impoverished most of our spiritual societies throughout the land, and no doubt that one-half of them are bankrupt to-day; and as Bro. Rehn says:

"Our present method is not a success. All the resources available to us do not provide pleasant places of meeting, even by making them comfortable or cheerful, to say nothing of the continual financial embarrasment we encounter. It is very doubtful whether all the benefits derived from our past system of public | ment.

lectures have not been more than neutralized by diverting us from the circle."

While I would in no wise depreciate the merits of traveling lecturers or settled speakers, would say that the evidence seems to ke against sustaining them to that extent as to jeopardize our greatest source of power, the spiritual circle—the love feast of Spiritualism

Written for the Religio-Philosophical Journal. SHALL IT SERVE A PURPOSE?

By Fannie G. Anderson.

Excessively prone are the followers of Orthodoxy to attribute any and every calamity which overwhelms the children of earth to the special outworkings of a "Divine Providence." The terrible conflagration which has swept over the finest portion of Chicago, is deemed by them a visitation of God's justice upon those who were living in violation of those laws which we are taught to believe he gave to Moses, in charge for us, more than two thousand years ago; and perhaps we might feel more faith in the authenticity of those commandments, could we find the smallest vestige of the two "Tablets of Stone" upon which the ten precious laws were originally written, or even hear of some one of known varacity who has seen them.

But these calamities which occur from purely natural causes, it would seem ought to teach all of us the fallacy of regarding them from a religious standpoint, from the fact that not only the sinners but the supposed righteous are made sufferers in equal proportion. As to our recent fire, it passed over many and many a (so-called) haunt of vice, and left in ashes the dwellings of "godly men," and the proud churches where they congregated to worship their Jew-begotten Jehovah. The undiscriminating flames, not only fed upon the gaming table of the hardened gambler, but wrapt in the same destructive embrace the cradle of the innocent babe.

When calamities of this nature appear to single out some one particular class or sect for their victims, it will be "in order" to suspect heaven might be taking vengeance on them for their peculiar mode of faith or works.

It strikes me in the strongest light, that these things (if intentionally sent by God or spirits as I am somewhat inclined to believe) are meant to serve a beautiful purpose, namely that of instructing us in the philosophy with which the upper world regards this lower sphere,—to teach us how little the angels in their rewards and punishments take into consideration the petty creeds and popular opinions of men. If a parent having three good sons and three bad ones chastises the whole six are we to suppose he punishes the sins of the one half or the virtues of the other? A little mixed,—isn't it? Likewise are we to supposte "the powers that be" took vengeance (in the instance of our late fire) upon the crowd of sanctimonious worshipers, whose magnificent churches are in ruins, -or more especially upon the equally vast multitude, who scouted the religions of the day and lived but for their own sweet will and pleasure, and whose habitations suffered the same fate as their more plans neighbors? What race, what creed, what see what clan has the Chicago, or has any great calamity, spared?

A popular Divine of Chicago of the Baptist denomination remarked in one of his recent sermons, that if the people could be brought to believe the fire a visitation of God upon the sins of the community, it would have served a beneficial purpose. In contradistinction to which sentiment I would say: If the people can be brought to see and understand the thorough mpartiality with which the names dealt with all classes and to realize what a leveler the great fire was, in more than one sense, then, indeed, would this terrible ordeal prove a blessing. The great conflagration has been a giant reformer; its red sword swept over us, and pray ing saints and cursing sinners mingled their cries of fear and dread and pursued the same nath of safety.

If this work of wreck and ruin "serve a purpose" it must be the purpose of radicalism,—of social equality. It must show that whatever laws man may make, the "higher powers" are no respector of them, and that if we had but this "visitation" as a guide-board, it would be impossible to tell which had been disapproved of—the so-called good that men have been doing, or the so-called evil.

Chicago, Ill.

Written for the Religio-Philosophical Journal. WHY SHOULD WE BE ENEMIES?

## By Sada Bailey.

Will our good Journal excuse me for being so selfish as to ask a little of its precious space for a personal matter? But in writing this article I em prompted, not so much by a selfish motive as by the desire to vindicate the principles of a free and pure selfhood.

"Why should you and Dr. Bailey be friends after getting a divorce?" This question is so frequent ly asked me that I wish to reply. Why should we be enemics? Can any sensible person give me reasonable answer?

The mere fact that two persons can not live harmoniously in a conjugal union, is no reason why they may not in a fraternal relation. Is it not right that I should welcome to my home the father of my children, with motives as pure, as truthful and dutiful as I would welcome my father or my

brother? "Yes," prudent. is the universal answer, "but it is : 'Why?"

"Because it is not customary." For one, I denounce all customs which will not allow me to trust the virtue and dignity of my womanhood!

"Falter who will; follow who dare." God and the angels know that every day of my life I seek to live rearer and nearer a purely spirit ual and harmonio a life. Oft would I spare myself the pain of giving atterance to unappular truths; even if not that show the angels have appointed. me as one of the who must give expression to radical views which will stir affesh the minds of others, and consequently pave the way for the freedom of future generations.

Laporte, Ind.

## Letter from Susan A. Head.

DEAR BROTHER:—Not knowing your address since the fire, I have delayed sending your dues, which I now do, in the hope of assisting you in the cause you have so nobly labored to sustain. I hope Brother Francis did not get so excited during the fire as to forget that he was scarching for God I have been searching for him a number of years but never made any progress until I read the RELIGIO-PHILOSOPHICAL JOURNAL, which lifted

the scales from my eyes. Oh! Brother Jones, the time seems long withove the dear Journar. It is food to the weary sou! Sciota, Ill., Nov. 14th.

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Ah, brothers and pieters, those were the dark days of our ministration! Many a time have we rode all day and all night without a meal, because THE had not the money to buy one, or was saving

It up to send our family. Im Sept., 1862, we went cranberrying up in Wiscousin, and remained there until may, 1834, costing us three years' time, and our friends. Russell Grean and Judge J. H. Knowlton, full \$1300 each.

In May, 1864, we went into the army; was commissioned 1st Lieutenant; served until Nov., '64: mustared out on the 12th day of January, 1865.

We took the field under the direction of a band of four spirits, and from that day, the day we pledged ourself to be governed and directed by this band of spirits we have succeeded, and to-day our name has become a household word, and kind greetings meet us everywhere. We are a success through God and the angels. Our point is made. and the staff on which we have leaned, both not foiled so. We have three full years before us ere our contract with this band of spirits expires, and already the deer is open before us for promotion. We have fought the good fight. Our course is not Anished. There is more and greater work for us

And now, my brothers and sisters all, greeting we send you from the old year. May joy come with the new year to all, -ALL, -we make no exception. Joy to all on earth! Joy to all in heaven,-to all in the beautiful Summer Land! Joy to all in hell!—whether it be the hell of physical conditions or spirit error. We send joy to all. We love the condemned, in that we can and may send them words of cheer. We love the pure in heart, for they give us joy.

Brothers and sisters, all through the old year we have worked for our glorious cause, our swift rereligion—the religion of humanity. The angel world has been our helper; and we are sure that through the All Father they have blessed us preeminently. Everywhere and in all things we have been eminently successful. Our home and family are bleesed; and we are full of joy this glorious

New Years day, January 1st, 1872. Brothers and sisters, would you like to know what we have accomplished during the old year as the agent of the spirit world. Well, if you wish to know, read on, and below you will find our report:

If not, stop right here. We have visited Minnesota twice, speaking in this State forty-four times on our first visit and twelve times on our second. We have visited Nova four times; lecturing twenty times on our Arst visit; on our second we gave thirteen lectures; on our third, f ourteen; on our fourth, six. We have been in Missouri twice, delivering in that Sinis sixty lectures. We have traveled the length and breadth of Kansas, giving eighty-six lectures.

We have given twenty-eight lectures in Illinois; In Wisconsin three; in Indiana cleven; Ohio thirtytwo: Pennsylvania nine; New Jersey Afteen; in Maryland four; Virginia five; North Carolina seven: District of Columbia sixteen; New York fifteen; in all three hundred and eighty-eight lectures, besides speaking eighteen times to the Children's Lycours.

We have traveled by railroad, steamboat, stage, and private conveyance, twelve thousand, one hundred and eight miles. We have written eight hundrad and sixty-four letters, besides the matter in our department in the Journal.

We have failed to be on hand four times, on the day appointed; thrown up two engagements; had two thrown up; have filled every engagement made bus four.

Thus, brothers and sisters, have we worked night and day, carrying dismay and confusion into the camp of our common foe. We have given many thousand tests from spirit-life, and in return, the good Fother, through His angels, has blessed us. -not we alone, but our household, bringing peace out of strife, friendship out of enmity, love out of hatred, health out of sickness, joy out of sorrow, and prosperity out of adversity. But above and outside of all these cumulative joys and blessings, we stand approved of the people, and are fully engaged up to May, 1872, with many calls on hand for the summer. We thank the many noble souls who have come to our help; who have taken us by the hand and bidden us God-speed on our mission of love and duty. They are bound to us, and we are united to them in the sure bonds of love, charity, and fidelity.

We have been well paid, well cared for during the year,-and have carned the love of many who knew us not prior to the first of January, 1871. We have been the means, through the angels of the Summer Land, of adding many to our cause. We have taken many new subscribers to our paper, the dear old Journal Co.

Thus the work goes bravely on: To our many friends in the western states we send greetings. We are open for engagements to lecture Baturday evenings and Sundays during May, June, July, August, and September, 1872, and we will go to any place inside of four-andtwenty hour's ride to fill such engagements.

Four days in the week we wish to be at home

during the summer. Reason : Being a practical man, we wish to do some courting through the summer, and if we live, we intend to get married next September. The young lady to whom we are paying attention, has been in partnership with us for twenty-five years, and we propose to renew our articles of partnership for all time; hence we wish to be near our lady love.

Brothers and sisters, we hold out the olive branch. "Let us have peace."

We wish everybody a happy New Year, over this our New Year's greeting.

We are at home, to-day, in the midst of our family, eating the New Year's dinner. The last time we did this, was in January 1st, 1865,—seven years ago. 'We intend to eat our New Year's dinnerat home hereafter.

God bless all, all of the human family. 

LITERARY NOTICES.

The Eckelle Magazine. E. R. Pelton, Publisher, 103 Fulton street, New York. Terms 25 per year; two copies 39; single copies 45 cents. This magazine is not belund its rivals in point of enterprise and promptness, and the number for January, 1873, is already at hand. With this number the magazine enters upon the 28th year of its existence, and the Prospectus well claims that without merits of a storling and high order no periodical could have lived so long. It is also promised that during the coming year "the Evicethe shell he more thoroughly representative than over before of the best aspects of foreign thought and literature," and from our knowledge of the magazine we feel

confident that this promise will be fulfilled. The January Issue may fairly be called a jubilee numder, and is brim full of attractions. There are two fine oteel engravings of unutual size and beauty, one reprecenting "Washington Irving and his Friends" (containing sourteen portraits of Irving and the other literary celebratics who were his contemporaries), and the other copied from John Gilbert's famous historic picture of Cardinal Welsey and the Duke of Buckingham."

The table of contents, as is customary with the Eclotte. combines the instructive and the entertaining in about equal parts.

Harper's Monthly Magazine. The January number is really a superb one. The illustrations are well calculated to excite our admiration; and the articles are from the ablent minds. With the December number was commenced its Forty-fourth Volume. For the artistic excellence. as for the number of illustrations, Harper's Magazine. is unsurpassed. Its immense circulation (180,000 copies) enables the publishers to expend upon it, for literasy and artistic features alone the sum of fifty thousand dollars a year. Each number contains serial and short ctories from the best writers in Europe and America. contributed expressly for Harper's Magazine; richly illustrated articles of travel; carefully prepared papers of a historical and scientific character, a large number of which are profusely illustrated; timely articles upon important current topics; lighter papers upon an infinite varicty of subjects; poems from our most brilliant and popular writers; and in addition to all these, five editorial departments, covering every matter of current interest in Art, Society, History, Science, Literature, and an-

Scribner's Monthly. Scribner & Co., Publishers, 654 Broadway, New York. Subscription price \$4.00 per year in advance. No club rates.

The publishers of Serbner's promised that the January iesue of this mouthly should be a grand holiday number, -one of the handsomest numbers, indeed, of any magnzine ever printed in America. We think they have fulfilled their promise. The first picture, by T. Moran-one of the illustrations of Bayard Taylor's balled from the German—ie a finer picture, in both design and engraving, than we have been used to look for in periodicals: the illustrations of "The Big Trees and the Yo Semite"-a piquant and graphic paper by Mr. Bromley—constitute. probably, the best series of the kind ever prepared for en American magazine. The number has a fine Christmes flavor throughout

Peters' Husical Monthly Price 30 cents; or \$3 per year. Six back numbers for one dollar. J. L. Peters, 599 Broadway, New York.

The January number of this monthly comes to us in a new dress. It is printed on thicker paper, and is in many respects superior to its many predecessors. The selections are evidently made with great care, and it is really wonderful how few poor pieces appear among the hundreds that are given. Vol. IX commences with the January number.

Church's Musical Visitor. Subscription price only \$1.00 per year. John Church & Co., Publishers, Cincinnati, Ohio.

The December number is adorned by a very beautiful lithograph of the Davidson Fountain. The musical contents comprise the "Fountain Grand March," Chopin's beautiful waltz, Op. 64, and "I have Tried not to Love Thee," song and choras by Blamphin.

It also contains a continuation of the serial, "Scharile." spicy correspondence from all the leading cities, and able editorials which are entirely free from all advertising matter, and is brimfull of music, art, and dramatic news. The elegant typography, fine material used, combined with its other attractions, make it the Musical Magazine par excellence of America.

The Old Franklin Almanac. No. 13 for 1872. A. Winch, Publisher, 505 Chestnut street, Philadelphis. Price 20 cents.

This almanac contains, exclusive of the actual astronomical calculations, a great variety of statistics, chronological tables, and useful matter never before introduced into a work of this kind, of great value to every-

Vick's Floral Guide, for 1872. This book is as deserving of an extended notice as any that we have received during the year. It is a beautiful work of art, unsurpassed by anything of the same kind in the world. Want of space forbids further comment. and we refer the reader to the advertisement of Mr. Vick in another column.

Sports and Games for January, is received. This is a magazine of amusements for all seasons, and the best of the kind published. Each number contains 48 pages. Price 25 cent per year, at which rate all the young people can afford to have it. Adams & Co., Publishers, 25 Browneld St., Boston

MURPHEYS, CAL.—Wm. Scott writing, says he is sixty-three years old, in poor health. owes a year's subscription on the Journal, and is too poor to pay for it; concludes by saying that if he is denied the privilege of, reading it he will be without light and the greatest blessing he now enjoys, and proposes to get new subscribers for the paper, and begins by remitting for one; says further, he would do more if he could. This is plain talk, Brother-no skulking behind a P. M. notice-"refused." You shall have it free. and the year you owe is forgiven.—En. Jour-

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