

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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Original Poetry.

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

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.
Alas! it was not long to be,
For he who comes so soon or late—
Death—came and took away from me
My darling Josie at the gate.
Yet now I know her bright and fair,
And still I seek her as my mate,
I'm sure she's waiting for me there—
My angel Josie at the gate.
Brooklyn, Sept., 1871.

JOSIE'S REPLY.

BY H. A. BEACH.

The days have sped their rapid course, and months their record made
Since death 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 heaven's shore.
And while your bitter tears fell hot upon my lifeless clay,
Angels were joying o'er my birth to realms of endless day.
And, did you know it, dearest? I stood there by your side,
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 been there 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,
I've wished I could but touch your eyes, and make you see and know
That the mortals and immortals still hand in hand may go.
How I've longed to have you realize that heaven is not afar;
In the shadow of its walls you walk, and its gates are wide ajar,
And not alone you journey to meet life's joys and woes,
For in all the weary paths you tread your Josie will be gone.
And the love which ever made us one, as tossed on life's rough wave,
Death had no power to touch or chill—it bridges o'er the grave.
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.

Startling Spiritual Manifestations—A Correspondent who recently visited Moravia thus describes what is daily occurring there.

Eds. Express:—Fifteen miles south of Auburn, N. Y., on the Southern Central Railroad, near Onawase 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 KEELER, 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 occurred 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 KEELER 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—foretelling 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 foretold 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-pitched 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, ravine, 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 upper 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 black velvet curtain, which is raised by the 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 occurrence. 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 "ourselves." 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 audience-room. 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, mysterious appearing lights traverse the room in curved lines of beauty, and what stagers 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 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 piano, so

as to permit the rays to fall upon the opening in the cabinet and light up the room. We examined the cabinet and found there only a chair and trumpet, and like other others, can find no trap doors where many different persons as are seen could enter and retire. Mrs. A. is then seated in the "Cabinet," and after the ladies were satisfied that there was nothing concealed in her wardrobe, numerous men, women, and children, and arms, flowers, etc., are often seen at one sitting, the door is closed, and we again seat ourselves 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 re-passes, 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, etc. 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 long-looked-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 banishing from earth all diabolical evil existing of an immortality of the soul. They feel thankful that 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 seance 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" background; 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.

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 occur 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 cases 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: 28, Jesus says: "And if Satan rise up 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 developments are beginning in Chicago and other places and should be viewed with calm composure.

In the 28th Chapter of the first book of SAMUEL 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, "skeptical" or worse. They are willing to be denounced for the good of humanity—the progression of liberal Christian ideas—and the overthrow of that infidelity which to them seems to be the great hindrance 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 ends never.

"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 spiritual existence beyond this earth life, to go there and be convinced, as others have by incontestable and overwhelming evidence, that this earth life is but the A. B. C. of existence, and the issue of the life to be.

"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, printed on the eternal wall,
The past shall re-appear."

Henry Ward Beecher on Spiritualism.

Mr. Beecher, in a sermon lately referred as follows 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 demonic 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 waited over into this sphere. The fantastic and false notions have arisen during all ages concerning this spiritual doctrine do 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 them as now their need of it. Of course, mere seeing 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 Savior 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, believe 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 McVane 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 decline 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., Observer.*

NO MORE GRAY HAIR.—Nature's Hair 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 Sioux braves have been secured, including all "modern improvements," to give oclat to the event.

Wonderful Tests given through R. W. Flint.

BROTHER JONES—I had a son that died at Memphis in 1864, about thirteen years of age...

DEAR CHARLES—If you still exist in spirit-life, and can communicate that fact to me through the mediumship of R. W. Flint, please do so.

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...

DEAR BROTHER—Your son Charles is now present, and will communicate to the controlling spirit.

MY DEAR FATHER—Your son Charles is spirit-life truly present, and will, through this channel endeavor to communicate a few words...

Ever affectionate, CHARLES. Becoming very much interested, I sent another letter which was answered by the medium...

DEAR FATHER—I am very happy to be again permitted to come, and through this channel commune with you.

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.

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...

MY DEAR FATHER—Your ever welcome message is now before me, and I will again endeavor to dictate a few words.

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.

tate you a long message, yes, dear brother, I will give you an insight into his sphere.

Yours ever loving and affectionate son, CHARLES T. ROSECRANS.

About that I received the last letter, as above, my oldest son, a young man about twenty-one years of age, was developed as a writing medium, and gave some fine tests...

Father, I want you to go to Charles City tomorrow evening, and hear Mr. Wilson (E. V. Wilson) lecture. I will go there and manifest so that he will see me and describe me.

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...

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

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

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 best All things both great and small; For the dear God who loveth us, He made and loveth all."

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.

We are organizing a Progressive Lyceum, and shall strive to make it a success.

Our Society Rooms and Library are in Lyceum Hall, 717 Main street, Kansas City.

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...

Let me not be a man of straw.

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Letter from G. W. Gibson.

BROTHER JONES—Believing that the public at large, (and perhaps individuals, speakers in particular), will be benefited by this brief sketch of the liberal cause in this rapidly growing city...

Some three years ago a few bold pioneers in the cause of Spiritualism organized a society, and by their zeal and liberality maintained a course of lectures at intervals; also societies and conference meetings, gradually increasing the interest and membership...

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 regularly 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 were distributed to the papers, and also invitations to all persons, (ministers of churches included), to come and take part in the discussions...

These meetings increased in extent until the hall was filled, and all through the winter 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 verbatim. 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. Owens, 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.

Many, however, very talented, liberal, and conservative 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 in the 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 terms: We will pay one hundred dollars and board while here, to be given on Sundays, for one month, the lecture to be given morning and evening.

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Go in Amongst at Noon on Thanksgiving Day—Literal Answer to Prayer—Answering and Prayer—Answering God.

That mysterious personage who has become so very notorious, whom the "world's people style the "Fire Field," 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 month, 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 their 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 fops, whom they would not notice on other occasions, through their system of ice-cream, and strawberry parties, and societies, with 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 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 bellry, and it melted the bell and consumed 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 mystery.

Perhaps the old fellow felt so good over their thanks, that he concluded to give them 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 scam 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 the live JOURNAL. JAS. H. ANDRUS.

Almont, Wis.

Letter from E. B. Wheelock.

BRO. JONES—I have just finished a course of six lectures at Girard, Crawford County, Kansas. 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 spirit.

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 investigated 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 orang-outang system, bringing man on a level with monkeys, and our friend as an admirable representative of his pet 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 greetings from many friends, the more we investigate I am now at Columbus, Kansas, may soon visit Baxter Springs, Oswego, and Carthage. Columbus, Kansas, Dec. 13, 1871.

A SAN FRANCISCO girl recently undertook the aseptic treatment for procuring a clear and beautiful complexion. She looked white enough in her coffin.

ALMOST 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 owl."

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

SON: Ladies suffer dreadfully with the headache, and this is the cure for it. Nature's Hair Restorative is a sure remedy for the ache, and will restore the color of bleached, grey, or faded hair. See advertisement.

Voices from the People.

SPIONIA, IOWA.—J. Swift writes.—Allow me to introduce myself to you at this late hour, and to thank you for the JOURNAL. You will find enclosed \$3.00 subscription for your ever-welcome paper. Great as the desire to 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 like to see you, on dear those things, however blows, keep throwing inspirational shot into their camps; away with aristocracy, bigotry, and superstition. I think we will be able to send you more subscribers in a few days.

BERLIN, MICH.—S. Grayes writes.—Inclosed you will find \$3.00 for the JOURNAL the ensuing year. Glad the paper still lives, and that you are not crutchable. I would like to see you more, but I can not work in this place for want 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 \$3.00. 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.

WINGOSKA, 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 JOURNAL. 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 JOURNAL, and as I like your style of conducting a paper, and combating error, I will enclose 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 met forer, and friends 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 impotency absolutely forbid that. May the angels of 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 Him.

BATTLE CREEK, MICH.—T. Snow writes.—I am glad to hear you got the divine spark, and are once more floating to the breeze. It shows 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 the human race, and Spiritualist, must feel the dreadful calamity which has laid your Publishing House in ruins, involving you in a heavy pecuniary loss, besides suspending for a day the best paper—in my estimation—of the West. Your call is so timely and so important that it must reach every heart that beats with love for humanity's interests. Inclosed find \$3.00.

LAMOLLE, MICH.—M. S. Myers writes.—Inclosed please find post office order for \$3.00, which will pay our subscription up to Jan., 1872. We deeply sympathize with you in your disaster by fire.

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 who is best and foremost 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 is more timely 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 operation of the north pole, the currents of the madstroms, etc. I regard it as the most remarkable work ever published. It can not fail to interest every inquiring mind.

JEFFERSONVILLE, OHIO.—T. C. Cremer writes.—As my subscription for the JOURNAL is nearly up, I take the present opportunity of renewing. I send my best wishes for the prosperity of the paper and its able corps of editors and contributors. 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 I 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 it was pleasant, 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-field, can not crush. May the departed angels of earth bless and inspire him, is my wish.

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 Phoenix, risen from its ashes, strong and vigorous, and ready to proclaim to a waiting world the astonishing truths contained in our Harmonical 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 Constitution. 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 like the young Phoenix? 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. Gibbons 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 unduly, I am not able to asept 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 to do.

MASON, MICH.—E. 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 so credit it until I can. Inclosed find \$3.00. Without as directed.

Religio-Philosophical Journal

E. S. JONES, Editor, Publisher and Proprietor. J. R. FRANCIS, Associate Editor.

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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!

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

recede, 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 arcana 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 your 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 ascribed 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 water in the wilderness, by the fountain in the way to Shur.

And he said, Hagar, Sarah's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarah.

And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered 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 seekest 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 become 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 himself:

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 lawgiver, was also one of the highly favored ones of ancient times:

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 was not consumed.

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. 3: 2-6.

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 received 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 anathematized and made to rot in the bones, and being sent to purgatory—never to escape.

Our Protestant friends deride the "infallibility of the Pope," laugh at his bulls and denigrate all Catholics 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 the pulpit.

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 minds.

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

This is the enlightened age! And yet it is full of ignorance—hypocritical priests promulgate the old and abominable doctrine of 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 children to the third and fourth generation," that he cursed Adam and Eve, and in them all their posterity, for eating 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 tornadoes, 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 pro-

nounced 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 saved by justification of faith." Indeed, this world-wide popular "plan of salvation" 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 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 sin. 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 sins.

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 cathedrals to worship in the God of cruelty and inextinguishable fire. 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 yield 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 salvation." 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 having been united and inseparable.

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 God!

If religion has been a calamity to the world—aye, a calamity not second to any other—the 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. . . . It, now, that will 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, 42.

† Commentary on Galatians, at chap. iii, 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 slope."

Widow's and Orphan's Fund.

For the last four years we have had a specific fund entitled as above. The object of this fund is to enable all who desire to do so, to aid a class of people to read the Religio-Philosophical Journal who are unable to subscribe and pay for the same.

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

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

Since the fire several kind-hearted people have donated small sums to aid us in buying a new outfit. The money is very timely, and we most gratefully 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 charity.

All sums donated to us will be passed over to the credit of the above-named fund, and those who make such donations are respectfully requested to name the persons to whom they would like to have the JOURNAL sent free, to the full amount of their respective donations, and it shall be done. If in any case parties making such donations shall fail to mention to whom the paper shall be sent free, we shall apply their money for the first applicants.

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

Table with 2 columns: Name and Amount. Includes Fleming Hopkins, Boston, Ind. (\$3.00), Oscar F. Rowley, Oakville, Ill. (\$3.00), and A Friend (\$5.00).

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, published by Bro. Wilson in last week's JOURNAL, and do not 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 ministrations 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 little. 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 dollars, 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 MEKKER.

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

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

DAVID O'HARRA.

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

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

F. H. SPARKS.

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

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

GEORGE A. BARKER.

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

Mr. R. T. Wyanan, 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.

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.

Items of Interest.

—Lois Walsbrooker can be addressed at Laona, Chautauque Co., N. Y., till further notice. —A splendid article from the pen of Hudson Tuttle will be found in this week's JOURNAL.

Philadelphia Department.

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.

Miscellaneous.

SEALED LETTERS ANSWERED BY H. W. PLINT, 534 Clinton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered.

New Unfolding of SPIRIT POWER.

THE WONDERFUL MEDICINES OF DR. G. B. EMERSON, CLAIRVOYANT. The Great Blood Renovator. Emerson's Clairvoyant Discovery, for the cure of Dyspepsia and general debility of the nervous and organic system.

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WAVERTON, NEW YORK. THE UNDERSIGNED MANUFACTURES TO ORDER and keeps on hand all varieties of Open and Top Buggies, of the Best Styles; Phaetons, Spring Wagons, with two or more seats, with or without top.

THE MAGNETIC TREATMENT.

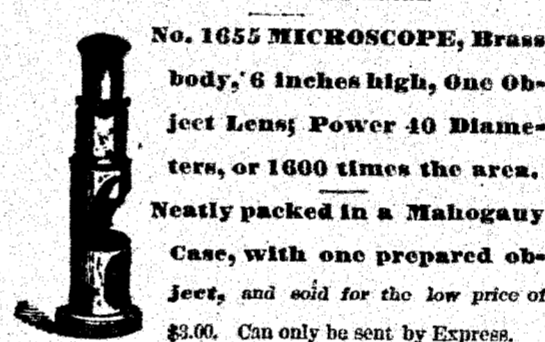
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MICROSCOPES.

We are happy to announce to our numerous readers that we have made arrangements to be supplied with the very best LOW-PRICED MICROSCOPES that are manufactured.



Artificial Somnambulism.

BY W. BAKER FAIRBANKS, M.D. The author of the above-named book is a philosopher of large experience and great merit. In this work he treats of the philosophy of mind, as demonstrated by practical experiments during the last twenty years.

CHAPTER I. Historical Survey.—Moses and the discovery of the state.—Its theory of it.—Its examination by the French commissioners.—Their conclusions.—The author's remarks. CHAPTER II. Of the causes which have retarded the progress of the science. CHAPTER III. Of the conditions necessary for the production of the somnambulic state, and instructions how to enter it, etc. CHAPTER IV. Of the conditions necessary for the production of the somnambulic state, and instructions how to enter it, etc. CHAPTER V. Of the somnambulic proper sleep.—Of a partial state of Artificial Somnambulism. CHAPTER VI. Paresis-Somnambulism. CHAPTER VII. Of the senses.—Motion, or the power to move. CHAPTER VIII. Of the functions of the faculties. 1st, Consciousness; 2d, Attention; 3d, Perception; 4th, Memory; 5th, Association; 6th and 7th, Likes and Dislikes; 8th, Judgment; 9th, Imagination; 10th, Will. CHAPTER IX. Of the peculiar functions of perception in the different faculties while in a natural state. 1st, of the peculiar functions of perception when in a state of Artificial Somnambulism; 2d, The functions considered when in a state of Artificial Somnambulism; 1st, Consciousness; 2d, Attention; 3d, Perception; 4th, Memory; 5th, Association; 6th and 7th, Likes and Dislikes; 8th, Judgment; 9th, Imagination; 10th, Will. CHAPTER X. Of reading or knowing the mind. 1st, Illustration; 2d, Illustration.—Theory of Dr. Collyer.—Mental alchemy or electricity. CHAPTER XI. 1st, Of the identity of other mysteries with this state; 2d, Of the mysteries practiced by the modern magicians of Egypt; 3d, Of the Mystical Lady; 4th, Of the earth-mirrors, first earth-glass, second earth-glass; 5th, Second-sight; 6th, Phantasms. CHAPTER XII. Transposition of the senses. CHAPTER XIII. Natural sleep. CHAPTER XIV. Natural Somnambulism.—Trance. CHAPTER XV. Of Intuition. CHAPTER XVI. Presentiment or foreknowledge. CHAPTER XVII. 1st, Of interior prevision; 2d, Of exterior prevision; 3d, Prophetic dreams; 4th, Witchcraft. CHAPTER XVIII. Sympathy.—Clairvoyance.—Clairvoyance at a distance. CHAPTER XIX. Of the sense of hearing. CHAPTER XX. Of the sense of smell and taste. CHAPTER XXI. Of the sense of feeling. CHAPTER XXII. Of the sense of motion.—Of their physical strength. CHAPTER XXIII. Of the influence of Artificial Somnambulism upon the system. 1st, Of its influence upon a healthy subject; 2d, Of its influence upon diseased subjects. CHAPTER XXIV. Artificial Somnambulism considered as a therapeutic agent. CHAPTER XXV. Of the kinds of disease cured while in this state. 1st, Chorea, or St. Vitus' Dance; 2d, Epilepsy; 3d, Dyspepsia; 4th, Intermittent Fever; 5th, Fever; 6th, Case; 7th, Inflammatory Rheumatism; 8th, Cholera; 9th, Cholera; 10th, Hysteria; 11th, Melancholy from unrequited love; 12th, Case; 13th, Case; 14th, Case; 15th, Case; 16th, Case; 17th, Case; 18th, Case; 19th, Case; 20th, Case. CHAPTER XXVI. Surgical operations. CHAPTER XXVII. Obstetrical cases. Conclusion.

Medium's Column.

OBSERVE WELL!

DUMONT C. DAKE, M. D., The ANALYTICAL HEALER, (buried out in Chicago) has located at Rockford, Ill. Patients at a distance successfully treated. Medicine sent by mail or express. Those who cannot consult in person, should give, with letters, a simple statement of condition, age, and sex. Address all letters, DUMONT C. DAKE, M. D., Rockford, Ill., Lock Box 1010.

MRS. S. A. H. WATERMAN, 67 Mulberry street, Newark, N. J., will answer letters, send or otherwise, give PSYCHOMETRIC DELINEATIONS, or I. reading of Character, from writing, hair, or photograph. Terms from two to five dollars and four three-cent stamps.

J. W. VAN NAME, M.D., Box 5129, New York City, will examine patients by lock of hair, until he receives notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease.

D. W. HULL, Psychometric and Clairvoyant Physician. Will diagnose disease and give prescriptions from a lock of hair, a photograph, the patient being required to give name, age, residence, etc. A better diagnosis will be given by him than the leading symptoms, but scapules are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the letters can be forwarded to him.

DR. JOHN A. ELLIOTT, THE HEALER, Is at 35 Bond street. Call from 9 A.M. to 5 P.M. Will examine patients at a distance by lock of hair, and prescriptions will be given where they will apply. Magnetic remedies prepared and sent by express on moderate terms. Charges \$2.00 and two stamps, with lock of hair, full name and age, with one leading symptom of disease, and address care of box 5129, New York P. O.

Dr. Samuel Maxwell, MAGNETIC PHYSICIAN.

Treats the sick by magnetic touch, and the use of appropriate magnetized remedies. Also makes clairvoyant examinations of patients to be treated by letter should send age, sex, and leading symptoms. Board in private families if desired. Come to, or address, SAMUEL MAXWELL, M.D., 72 South Sixth St., Richmond, Ind.

CLAIRVOYANCE.

Dr. P. T. Johnson.—Examines diseases by receiving a lock of hair, name, and age, sending \$1.00 accompanying the order. He also prepares a sure antidote for opium and morphia habits; three months will cure the most inveterate cases. Charges, six dollars per month. He also prepares a sure cure for ague, 50 cents per bottle. Will be sent by express. Address him at Ypsilanti, Mich.

The Well-known Psychometrist, A. B. SEVERANCE.

Will give to those who visit him in person, or from photograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms, \$2.00 for full delineation; brief delineation, \$1.00.

DR. ABBA LORD PALMER.

Box 201, New Boston, Ill. Wonderful Psychometrist, and Clairvoyant Physician. Soul-Reader, and Business Medium. Can diagnose disease by likeness, autograph, lock of hair, without a failure, and give prescription which, if followed, will surely cure. Can trace stolen property, tell the past, present, and future, advise concerning business, and give written communications from spirit friends. Diagnosis of disease with prescription, \$2.00. Communications from spirit friends, \$3.00. Delineation of character, with advice concerning marriage, \$1.00.

MRS. A. H. ROBINSON.

Healing, Psychometric, and Business Medium. 148 Fourth Ave., Chicago. Mrs. Robinson while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will readily delay return a most potent prescription and remedy for eradicating the disease, and permanently curing the patient in all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought in rapport with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of. One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease. Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium. Terms.—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering Business Letters, \$3.00. This money should accompany the application to insure a reply.

THE SCIENCE OF EVIL;

OR First Principles of Human Action. BY JOEL MOODY.

THE SCIENCE OF EVIL is a book of radical and startling thought. It gives a connected and logical statement of the FIRST PRINCIPLES OF HUMAN ACTION, and clearly shows that without evil man could not exist. This work fully solves the problem, and unravels the mystery of Evil, giving it a scientific meaning, and shows it to be THE NEVER WHICH MOVES THE MORAL AND INTELLECTUAL WORLD. The book is a large 12 mo., of 345 pages, printed from large, clear type, on fine, heavy paper. Price, \$1.75; postage 30 cents. For sale, wholesale and retail, at the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

GREAT CHANCE FOR AGENTS. Do you want to secure LOCAL OR TRAVELING, with an opportunity to make \$5 to \$20 a day, selling our new 7 strand, White Wire Clothes Line? They last forever. Sample free; no charge is no risk. Address at once, Hedges, New Wire Works, Cor. Water St. and Maiden Lane, N. Y., or 340 W. Randolph St., Chicago, Ill.

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 delicate health, but is ready and willing to do 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 sealed 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 RESTORATIVE goes ahead of any in the market. See advertisement.

Original Essays.

Written for the Religio-Philosophical Journal. CRITICAL.

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...

"The most precise and laborious experiments which I have made in my investigation of Spiritualism have been assailed by the most disparaging suggestions...

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...

The reader will not find anything new in his essay on "God," "Heaven and Hell," "On the morals of Christians," etc...

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...

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 axle...

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

"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."

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

When tables and objects were lifted 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 power of the spirit intelligences...

Such is the character of the last labors of Robert Hare, and Spiritualism has no work more fully presenting its incontestable facts...

An Inquiry concerning Statuivolence.

I have been a close student of Spiritualism and its concomitants for more than twelve years, and I believe I have the honor of giving the first lecture on Spiritualism ever delivered in Texas...

never got up than one or two sists, 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 sleep-headed...

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...

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...

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."

Thus Sodom and Gomorrah, whose moral character, probably, was no worse than those of their neighbors, became a reproach and a byword 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...

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. Ignorant of the invisible forces of nature, all phenomena whose causes were not evident to the senses, were naturally attributed to the agency of unseen beings...

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...

John Tetzel used to take a pot of burning brimstone into the pulpit with him to enable him to portray more forcibly to his audience 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...

"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."

hopelessly dethroned, by an earthly misfortune; but what is an earthly bereavement, compared with the bereavements at the judgment day, and the sufferings that will never, never end?

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

By J. W. Evans.

In the Banner of Light of a recent date, I read an able article from our worthy co-laborer, Isaac Rehn, entitled, "What of the Future," in which he forcibly represents some of the embarrassments under which Spiritualism is at present laboring...

Justice has been dealt to it from its enemies both on land and sea, and all its appeals have been 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 enemies, and, though still pursuing the defensive, inaugurate a defensive policy.

As Liberty says to the bondman, "Thou art mine, and it is for me to rescue thee from bondage," so says Spiritualism to the bonded in error: "By my suffering and bloody sweat thou shalt be born into the light of life!"

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.

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 to their hands; but those who have passed through the bitter waters of tribulation, will be installed to wash this new-born philosophy, and hold it up in all its grace and beauty...

The present lecture system has had its day; it 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.

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 embarrassment we encounter."

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

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, I would say that the evidence seems to be 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."

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.

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...

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 impartiality with which the flames dealt with all classes and to realize what a terrible the great fire was, in more than one sense, then, indeed, would this terrible ordeal prove a blessing.

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 respecter 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 am 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 frequently asked me that I wish to reply. Why should we be enemies? Can any sensible person give me a 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 as useful as I would welcome my father or my brother?

God and the angels know that every day of my life I seek to live career and nearer a purely spiritual and harmonious life. Oh! Brother Jones, if the time seems long without the dear JOURNAL, it is food to the weary soul! Sciota, Ill., Nov. 14th.

Letter from Susan A. Head. DEAR BROTHER:—Not knowing your address since the fire, I have delayed sending you 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 searching 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.

Catalogue of Books FOR SALE AT THIS OFFICE.

Table listing various books for sale, including titles like 'Age of Reason and Examination of the Prophecies', 'Artificial Somnambulism', 'Ape of Man', etc., with prices listed.

Table listing various books for sale, including titles like 'Nature's Divine Revelations', 'Night Side of Nature', 'Orthodoxy False', etc., with prices listed.

Table listing various books for sale, including titles like 'Prof. Wm. Denton's Works', 'Moses Hull's Works', 'Mrs. Maria M. King's Works', etc., with prices listed.

Advertisement for 'THE VOICES. THREE POEMS. Voice of Nature. Voice of a Pebble. Voice of Superstition.' by Warren Sumner Barlow.

Advertisement for 'THE POSITIVE, NEGATIVE AND THE GRAND MEDICAL DEMONSTRATION OF THE AGE. THE SECRET OF ALL HEALING. THE KEY TO MEDICINE.' by Prof. Spence.

Advertisement for 'THE DEBATABLE LAND! BETWEEN THIS WORLD AND THE NEXT.' by Robert Dale Owen.

Frontier Department.

By R. V. WILSON.

Greetings, Brothers and Sisters All.

Eighteen hundred and seventy-two? Brothers and sisters, greetings we send you. The old year 1871 is no more. 1872 is, and will be, for twelve long months to come.

What have we done for Spiritualism, for the Christ of the New Era, now twenty-three years old? Eighteen years ago next August, we became a Spiritualist. Twelve years ago, or on the first day of January, 1859, we made our debut before an audience. It was in Waltham, Massachusetts. We failed. We know we did. We undertook to read a written lecture, and were not equal to the task. Our next effort was at Plymouth, Mass., and we there met our first approval. It was at the hands of the reporter of the New York Herald.

The Herald Magazine. E. R. Pelton, Publisher, 303 Fulton Street, New York. Terms \$5 per year; two copies \$9; single copies 45 cents.

This magazine is not bound its rivals in point of enterprise and promptness, and the number for January, 1872, is already at hand. With this number the magazine enters upon the fifth year of its existence, and the Prospectus well claims that without merits of a startling and high order no periodical could have lived so long. It is also promised that during the coming year "the Herald" shall be more thoroughly representative than ever 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.

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Scribner's Monthly. Scribner & Co., Publishers, 654 Broadway, New York. Subscription price \$3.00 per year in advance. No club rates.

The publishers of Scribner's promise that the January issue of this month should be a grand holiday number, one of the handsomest numbers, indeed, of any magazine 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 ballad from the German—is 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 an American magazine. The number has a fine Christmas flavor throughout.

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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.

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It also contains a continuation of the serial, "Scharlie," 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.

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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.—Ed. JOURNAL.

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AGENTS for selling the same throughout the country are wanted. For sale, wholesale and retail, at this office. Price, \$2.00 per box. Sent by mail free of postage on receipt of the money.

Spencer's Positive and Negative Powders for sale at the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

We have been well paid, well cared for during the year,—and have earned the love of many who know 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.

Thus, the work goes bravely on. To our many friends in the western states we send greetings. We are open for engagements to lecture Saturday evenings and Sundays during May, June, July, August, and September, 1872, and we will go to any place inside of four-and-twenty 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 counting 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, 1855,—seven years ago. We intend to eat our New Year's dinner at home hereafter.

God bless all, all of the human family.

LITERARY NOTICES.

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