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S. S. JONES, PUBLISHER AND PROPRIETOR.

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Phantoms and Apparitions.

EDITOR JOURNAL.—As the following letter of inquiry is of singular interest, I lay it before your readers, with the subjoined reply.

HUDSON TUTTLE.

Dear Sir.—I desire information on the topic of apparitions. Medical books refer to the case of Nicolai, a German, of the latter part of the last century, who published an account of the apparition that he beheld from February 24th, 1791, to April 20th, of the same year. Dr. W. A. Hammond has republished a portion of it in his essay on wakefulness, pp 57—63. If you cannot refer readily to the work, I will transcribe portions of it, and underscore such parts as I wish you specially to consider in your answer.

Nicolai states that he was accustomed to be bled twice a year this had been done on the 9th, of July, but was omitted at the end of the year 1790. During the ten latter months of that year he had experienced several melancholy incidents that deeply affected him. In January and February of the year 1791, he met with several other extremely unpleasant circumstances which were followed on the 24th, of February, by a most violent aberration. His wife came into the apartment to console him.

"On a sudden," he writes, "I perceived at the distance of ten steps, a form like that of a deceased person. I pointed at it, asking my wife if she did not see it. She did not see it, and being alarmed for my welfare, sent immediately for a physician. The phantom continued for about eight minutes. * * * * *

"At four in the afternoon the form which I had seen in the morning reappeared. * * * About six o'clock there appeared also several walking figures which had no connection with the first. * * * * *

"After the first day the figure of the deceased person no longer appeared, but other phantasms often representing acquaintances, but mostly strangers. Those whom I knew were composed of living and deceased persons. * * * The persons with whom I daily conversed did not appear as phantasms; those representing chiefly persons who lived at some distance from me. * * * * *

"These phantasms seemed equally clear and distinct at all times, and under all circumstances, both when I was by myself, and when I was in company, and as well in the day as at night, and in my own house as well as abroad; they were, however, less frequent when I was in the house of a friend, and rarely appeared to me in the street. When I shut my eyes these phantasms would sometimes vanish entirely, though there were instances when I held them with my eyes closed, yet when they disappeared on such occasions, they generally returned when I opened my eyes. * * * * *

"I generally saw human forms of both sexes, but they usually seemed not to take the smallest notice of each other, moving as in a market place, where all are eager to pass through the avenue! At times, however, they seemed to be transacting business with each other. I saw also several times people on horseback, dogs and birds. * * * * *

About four weeks after they had first appeared I also began to hear them talk. The phantasms sometimes conversed among themselves, but more frequently addressed their discourse to me. Their speeches were commonly short and never of an unpleasant turn. At different times there appeared to me both dear and sensible friends of both sexes whose addresses seemed to appease my grief, which had not yet wholly subsided! Their consolatory speeches were in general addressed to me when I was alone. Sometimes, however, I was accosted by these consoling friends while I was engaged in company, and not infrequently while real persons were speaking to me. * * * * *

"At last it was agreed that leeches should again be applied to me, which was actually done, April 20th, 1791, at eleven o'clock in the morning. During the operation my chamber was crowded with phantoms of every description. This continued uninterrupted, till about half an hour after four o'clock, just when my degeneration commenced. I then perceived that they began to move more slowly. Soon after their color began to fade, and at seven o'clock they were entirely white. * * * * *

- QUESTIONS.
1. "Were those phantasms, as Nicolai describes them, what are termed by Spiritualists as spirits?"
 2. "What were those phantasms of persons that Nicolai mentions as being living persons?"
 3. "What were the horses, dogs and birds he alludes to?"
 4. "Did all these phantasms exist independent of Nicolai and his bodily organization? Were they objective or subjective?"
 5. "Why did the phantasms increase in number during the operation of the leeches?"
 6. "What are the forms, (generally frightful ones) seen by persons suffering from delirium tremens? Are they objective or subjective?"
 7. "Were the visions of Jesus seen by the martyr Stephen, the apostle Paul, by the many votaries of the Roman Catholic church, by Jacob Boehmer, by Swedenborg, by Wm. Blake, by Mother Ann Lee, by A. J. Davis, and by multitudes of modern Spiritual mediums, objective or subjective appearances?"
 8. "What are the tests to distinguish between objective and subjective apparitions?"
 9. "What is the philosophy of the birth, growth and development of subjective apparitions or phantasms?"

Other pertinent questions might be propounded, but I doubt not your elucidation of this will so dispell the mist that enshrouds the subject, that additional inquiries will be unnecessary." INQUIRER.

REPLY.

1. 4. We regard the phantasms seen by Nicolai, as subjective, although possibly some of them may have been objective, because they appear to have entirely depended on his physical and mental conditions. That he heard them talk is no evidence of their objective character, more than his seeing them, for the sense of hearing is as liable to perversion as that of seeing.

2, and 3. "The previous answer covers the second question, as well as the third. That he saw phantoms of birds and beasts, is evidence that they were not objective.

5. "The disturbance of the circulation would, for well known physiological reasons, momentarily increase the tendency of the mind to perceive phantoms, but with sufficient loss of blood this would be counteracted. We learn that the result of depletion was, that the phantasms entirely vanished. They were produced by the unusual plenitude of blood, caused by his not being bled "at the end of the year," and disappeared as soon as that operation was thoroughly performed.

6. "In delirium tremens, the phantasms may be objective, but almost always are subjective.

7. "This question allows only a general statement, covering the entire ground of phantom seeing, from the earliest times to the modern seeing, or clairvoyant mediums. The phantasms must be studied in each individual case to learn to which class they belong. Even known mediumship is not a perfect test of their character. These statements will not be considered as mere assertions, when the answers to the 8th, and 9th, questions are submitted. "The birth and development of subjective apparitions," can only be explained by a comprehensive philosophy of the mind, such as has not yet been taught. The mind while in the body is reached by and through the brain, and so far as physiological research leads, every impression, no matter through what sense, is received by the brain, transmitted to the mind, and registered in the memory by means of organic changes. To illustrate, a musical note is received by the ear and arrives at the mind by producing a certain molecular change in the substance of the brain. A series of musical notes, each produces a similar effect, but every note a different change. Every object seen by the eye affects the brain in a similar manner through vibrations in the optic nerves. It seems that an impression thus produced can never be forgotten, and that the brain diseased, is more liable to assume the condition into which it has been previously thrown by impressions of objects, than any other. When it does thus assume these conditions, the mind has no power to judge whether the impression thus given, is objective or subjective. For instance, the sight of the rainbow produces a certain condition in the optic nerves, and changes in the substance of the brain. If the nerve is diseased, or disturbed, a similar state may be produced on the brain, and the mind receive visions of the rainbow, even more vivid than the real spectacle, because the changes are greater. In passing into trance, beautiful rainbows and prismatic colors are often observed. In all these instances the mind itself is deceived, and is unable to distinguish between the objective and subjective.

I have not space to fully demonstrate the following statement in this necessary brief reply, but I believe it can be fully relied on. Every subjective phantom is either a resurrected impression, or a combination of impressions, the frequent distortion being the result of such combination. It is not necessary that the resurrection of a former impression be accompanied by the memory of that impression, though really such renewals of an old state of change by the brain, of itself is a species of memory. When a tangible object produces impressions on the brain, these impressions are received by the mind in a direct manner. If the brain assume afterwards, in the absence of any exciting object, the same state, memory, the shadowy presence of that object is produced; but if this state is abnormally intense, the mind fails to distinguish between the two states and receiving the semblance for the reality, phantasms are created. Of course these changes are rarely simple, but blended into each other, and especially in abnormal mental conditions, as the few colored bits of glass of the kalidoscope yield infinite changes, so the mental impressions confusedly blended yield infinite diversity of appearances.

How shall we distinguish these subjective phantasms from the real and objective spirit that appears to the medium? A most important question this, and the more difficult to answer, because the method of spirit appearance and communion are so nearly the same as those by which phantasms are produced. Thought itself is accompanied with structural change in the brain. The mind receives a certain change, as a representative of a certain idea. Now a spirit wishing to impress a medium with a certain idea, causes the structural change accompanying that idea, and the mind receives the corresponding impressions. Externally over the same field, or at least widely overlying each other, the difficulty of distinguishing between them to be overcome, requires the most careful research. We believe that patient and extended observations of the phenomena connected with trance and clairvoyance, will yet reduce this neglected and unexplained province to absolute certainty and law; but this as yet, has scarcely been attempted; until then we must judge each case by itself. If the vision has the elements of reality in it, it is probably objective, if it has not, but is a purposeless panorama moving before the eye, it is prob-

ly subjective. The crowds that passed before Nicolai, "moving as in a market place, where all are eager to pass through the avenue," the dogs, horses, and birds, which mingled with absent friends, by no possibility could be objective; nor can the serpents which twine around the victim of the delirium tremens.

It has been exceedingly prejudicial to rational Spiritualism, that its ardent supporters, with praiseworthy enthusiasm, claimed with it everything of a mysterious character. Nothing is gained, but much is lost, by this extension of the province of Spiritualism.

Man is a spirit while in the body, and amenable to spiritual laws. This fact complicates the question of spiritual influence in a high degree. The answer of the question, "How distinguish objective and subjective impressions?" requires little change to answer. "How distinguish between our own thoughts and spirit impressions?"

At present no certain rules can be given; each case must be studied by itself, and, as it were, rest on its own merits. The character of the phantasms, especially, when compared with the circumstances which evoked them, usually reveal their cause.

The importance of this subject can not be too forcibly impressed on the minds of all Spiritualists and mediums. It is highly important to the latter to be able to distinguish the apparitions of spirits from their imaginations, or the unconscious workings of their own mind.

The value of their mediumship almost depends upon their doing so.

The Spiritualist can afford to be skeptical, and winnow so carefully, that only the most golden grains are preserved. Better cast the imperfect kernels out, than garner all the chaff and rubbish. Every phenomena should be imputed to material and known causes, until the contrary be proved. The facts we shall gather by such a course will be irrefragable, and of sterling value; whereas, if we set out claiming everything for spirit power, our cause will be weakened by the failure of a great proportion of our evidence.

HUDSON TUTTLE.

Berlin Heights, Ohio.

STEPPING OUT OF HIS BODY.

A Man who Actually Believes that he Accomplished that Feat.

Mr. B., a resident of Louisville, Ky., who is noted for the acuteness of his perceptive powers, his intelligence and scrupulous veracity, relates an experience that seems to merit the attention of those who seek to know more of the nature of man, especially since Mr. B. is not a Spiritualist nor an orthodox Christian, who might be suspected of credulity, but a materialist, who believes that the soul is the result of physical life, and ceases to exist as an individuality when physical life ends.

Mr. B. says:—Some years ago I lived in St. Louis. My house was on Olive street, and I occupied two stories of the house. We did our cooking in the first story, and our sitting-room was in the second story, from which there were an outside and an inside stairway, by which we could go down to reach the street.

One evening, returning home about night-fall, I sat down in a rocking-chair in our sitting-room, while my wife went down stairs to prepare supper. From the kitchen she could have seen me if in a somnambulate state. I had gone down either of the stairways, but she is positive that I did not go down stairs. I must have been but a few minutes sitting in the rocking-chair when I had an impulse to go down town. I had no special business, but felt that I must go, and I seemed to go down stairs by the outside stairway. I was not conscious of any unusual sensation. I felt no want of my body—no consciousness of getting out of it, if I was out. I noticed that the street-lamps were lit. Coming to an alley crossing that was muddy, I considered that it was necessary to make a little effort to spring across it, and was astonished to find that I jumped much further than I had anticipated.

Wondering at my buoyancy, I thought I would spring up and see how high I could jump, and, making the experiment I was astonished to find that I had jumped so high that I looked into the second-story windows, and it seemed to require something of an effort to get down to the earth again. Passing on, down street, I met many persons returning from work, and it struck me as singular that none of them gave way to me. I had to get out of their way or they would have run against me. I came opposite a bank and noticed that there was a light inside. This did not astonish me, as I knew that in many banks and stores a light is kept burning all night, but looked in and saw a man inside counting notes. I felt a wish to go in, and I knew the door was shut and locked. I could see that, but it seemed that the door did not close so tightly but I could slip in, and I did so. I noticed exactly the hour that was shown by the bank clock, and could hear the ticking. I went opposite the man who was busily engaged counting notes. He had hair a little grey, and very peculiar features. I noticed that he sorted the notes as he ran them over, throwing the different denominations apart, and then counting them.

Observing this for a few minutes, I was suddenly seized with a dread lest the man should look up, and supposing I had come in with some felonious intent, do me some harm, as by shooting me before I could explain how I got in after the door was locked. In considerable trepidations, I, for the moment, could not see how to get out. I did not remember that I could go out where I had come in. Wishing to have the man see me without being startled, and thinking that the best way to excuse my

presence was for him to see me between him and the door. I went round to his side to attract his attention, but he did not seem to see me even when he looked toward me. I attempted to put my hand on his shoulder to insure his attention, but somehow I could not touch him. I spoke to him but he did not seem to hear a word that I said. Recollecting, then, how I had got in, I went out through the door crack and went straight home, the only noticeable incident being, as on going down town, that those I met did not give way to me. I had still to step aside, or they would have run against me.

On getting back to our sitting-room, I settled myself in the rocking-chair, and the next thing I knew, my wife was shaking me to have me wake up for tea. How long a space had elapsed from the time when I came home from work until my wife called me to supper, I have no means of knowing exactly. Now, I might suppose that the whole was a dream, but for some unaccountable circumstances. One of these was that I had not previously noticed the bank in waking hours. The next day after this curious experience, I went down street as I had seemed to go the night before, and I saw the bank, and the man whom I had seen counting notes was there behind the counter. I recognized, at once, his marked features and gray hair. I do not think I had ever seen him in my waking hours before. I saw also the clock that I am certain I never saw before the night when I seemed to see it after I went into the bank.

When I thus seemed to verify that I supposed I had seen the night before, I had an inclination to tell the gray-headed banker about it, but I feared he might suppose that I had been in the bank in person for some bad intent, and this restrained me. I am utterly at a loss to account for my experience. That I did not leave my sitting-room, my wife is confident. When she awoke me, I was in the chair as I was when she was down stairs. If there is a spirit distinct from body, and it was the spirit that went down street and saw things previously unknown, why was I not conscious of being out of my body? What purpose could be subserved by a spirit thus going out of the body without any object, and looking into strange places and then going back into the body? But how did I, when asleep in my rocking-chair, fancy the incidents previously entirely unknown, yet which were so strangely verified afterward?—Exchange.

From the Medium and Daybreak.
The Spirit Messenger.

The medium having been controlled, Tien-Sien-Tie proceeded to answer the following questions:—

Q. Is prayer efficacious in restoring the health when it is impaired?—A. Yes. The real philosophy of the matter is simply this:—The person who sends upwards his aspiration for the health of his friend, prepares the psychological conditions surrounding the sick man for the reception, as it were, of spiritual power and health. Prayer is, therefore, simply a means to an end, and one of the many forms of which humanity avails itself for its benefit; it is one method, but not the highest. It is subject to vast improvement.

Q. What is the highest method?—A. The highest method whereby humanity can elevate itself is the absence of the necessity of prayer—where life is one eternal song of praise, and not praise and prayer at intervals, simply when the pressure of circumstances causes humanity to feel its weakness. It is the principal or force within acting upon the individual, and making him feel his dependence upon the laws that govern his being.

Q. Do you mean to say that man is absolutely dependent upon spirits outside of the forces of nature?—A. We would rather have you infer that man is naturally dependent upon the principles of existence. Directly he attempts to infringe them, they make him feel their inflexibility. The more we trust to expediences, the more sure is our discomfiture.

Q. If a medium is troubled with low spirits, how is he to get rid of them?—A. The best method we could advise would be, first to take the medium out of such surroundings as conduce to a low and depraved condition, either physically or intellectually, more especially physically; for low and undeveloped spirits are of necessity drawn to, or attracted by, depraved physical conditions; while, when they find a high standard of physical excellence, it is difficult for them to penetrate the sphere around it. Place the medium in such circumstances as promote a healthy condition of body, thus causing the mind of the medium to centre on all that is pure, noble, and elevating; and this will eventually wake up powers that shall, by organic barriers, prevent the ingress of so-called low spirits.

Q. Take the case of a medium who is surrounded with average good conditions, and who is yet plagued with bad spirits?—A. It is the law, so far as we have been enabled to study the matter, that no imperfect and undeveloped spirit can maintain a hold on another individual unless there be some flaw therein; and therefore we must return to the physical condition of the medium suffering, and we shall find that there is some temporary downfall of the bodily conditions.

Q. Do you think the science of phrenology, in its present condition, is anything like perfect?—A. Phrenology, like all other sciences that for their unfoldment depend upon the intellectual condition of humanity, is not yet in a state of perfection, nor yet in its infancy. Giant strides have been taken, but there is still more to do. We hope to be able to offer our experience on this subject at some future time.

Q. Last week you expressed your inability to answer a question respecting a disease of

the brain which was called by its technical name; may I ask, therefore, if you are unable to understand a question put in a foreign language?—A. As we are sympathetically related to the consciousness of the medium, we are, for the time being, dependent upon his ability. All things that fail to impress themselves upon his consciousness we are unable to make any use of.

THE "STROLLING PLAYER"

then gave a sketch of a hard-working man who, though without vicious propensities, had no desire for anything higher than the gratification of his lower faculties. He might attend church, and be considered worthy of heaven; but such a person would be very uncomfortable in the orthodox heaven, where so many beautiful objects and such charming society were to be enjoyed. He contended, therefore, that the popular notion of paradise was false, as it did not even meet the requirements of those who were deserving of happiness in the future life. He promised that on another occasion he would resume the subject, and sketch the career of such a person after death.

LUCY AGNES WOOD.

"I feel so strange! This is the first time I have done this. I have been asked to come and let my parents know that I am well, and that all that I used to fancy I saw was true. I left the body in June, 1869. I was only fifteen years of age. My name was Lucy Agnes Wood, and I lived at Dunmore Villa, Forest Hill. I want my parents to know that I am so happy, so happy."

The spirit controlled with difficulty, and some of the words could scarcely be heard.

WHERE THE MUMMIES SOULS WENT.

Metempsychosis and Dollars—Plato, Pythagoras, Origen, Fourrier, Montaigne, and the Interminable Bonard Will-case.

The Bonard will-case, when in court, elicited the following:

Dr. Clymer testified that he was Attending Physician to the Philadelphia Hospital. He devoted himself to nervous diseases, and has given much attention to the subject of insanity. He is acquainted with bronchial pneumonia. One of the principal symptoms of the disease is anxiety on the part of the patient about his condition. A man suffering from bronchial pneumonia would get up at night, walk about, and betray his disease by exclamations. Q. What do you understand by an insane delusion?—A. A false illusion.

Q. Give an illustration of a delusion.—I will mention the case of a lady who was of unsound mind. She had an impression that her daughter was possessed of the devil, who took the form of various young men.

Q. Would the expression of a belief by any adult of the human species, at variance with that commonly entertained by his fellow beings, be an indication of irrationality?—A. Not necessarily.

Q. Suppose a man over sixty years of age should express an opinion that the soul of man, after death, passes into the body of an animal, without, however, referring to his own soul; and suppose that the opinion was expressed by him ten years previous to his death, and not within those ten years, would you consider that that belief, assuming it to be a delusion, would continue to the time of his death?—A. There is a strong probability.

Q. Have you studied the subject of metempsychosis?—A. I have.

Q. Give your views on the subject?—A. The doctrine of the transmigration of souls appears to have been very common at one time. It is known as the doctrine of Pythagoras. It was first expressed by the Egyptians, and was their view of the immortality of the soul. The doctrine was held by the Druids both in France and Britain. It was supposed that Pythagoras derived his doctrine from the Druids, but it is likely that he got it in Egypt. It is found among some of the early fathers of the Church. Among others, Origen, who professed to find it in the New Testament, the ninth chapter of John, I think. It is now held by Fourrier.

Q. Would you consider a person who entertained such a belief irrational?—A. Not necessarily; it is a belief which has been entertained by some of the first minds in the world.

Q. Is it not at times difficult to draw the line between belief and delusion?—A. The question is a somewhat general one; it is so much of a relative and not of a positive character that I cannot answer it. It is not the number of varieties to a belief that would make me consider it a delusion.

Q. Do you believe in the transmigration of souls?

A. I do not.

Q. What is your belief?

A. I am a Christian.

Q. Have you, in your experience, ever known a person who believed that the soul of an adult of the human species, as my learned friend expressed it, passed into the body of a dog, a monkey, or a cat?

A. No.

Q. Suppose a man of large estate living in a cheap boarding house in the poorest quarter of the city, in the habit of uttering unintelligible exclamations at night, and who made two wills within a short time before his death; would you consider such a man rational?

A. There would be nothing necessarily in those circumstances to prove irrationality.

Q. Suppose a person, under such a belief as metempsychosis, and possessed of a large estate, should leave his property to a society for the prevention of cruelty to animals, would you consider him irrational?

A. No. Further hearing adjourned.

A Hindoo Missionary to the Christians of England

S. S. JONES.—Dear Sir,—It affords me very great pleasure indeed, to offer to yourself and readers another one of "M. D. C.'s" London Letters, which I have just cut from the Cincinnati Commercial.

Your readers are, no doubt, familiar with the English saying: "It is like carrying coals to Newcastle." Well, this saying in a missionary sense is being literally "fulfilled," for, behold! we have "A Hindoo Missionary to The Christians of England!"

Now, there can be no gainsaying as to the utility and almost indispensable necessity to the people in England of Newcastle coal, but, the "coal" which is brought to Newcastle by the Hindoo Missionary, are PEARLS OF COAL, TRUTH!

A. D. SNIVELY Xenia, O.

Correspondence Cincinnati Commercial, LONDON, NOVEMBER 16.

It is just as I apprehended. I remember well, when writing to you about the Hindoos in London, some time ago, prognosticating Pundits coming over here to teach the English people something about religion. Bishop Colenso told me in conversation of the astonishment he felt when far away among the Zulus, an African responded to his Bible narratives by asking him if he was quite sure of his facts. I have heard, too, Professor Newman relate how he was taken aback, when, as a missionary, he had expounded the plan of salvation to a carpenter in Damascus, the man merely expressed his surprise that a people so clever as the English—especially in cutlery—should have such an odious religion. But, if great Oxonian scholars like these, sent out to convert pagans, have been converted by them, what security has the Most Holy Faith, if these ingenious Orientals shall carry the war out of Africa, and out of India, and—to mix the metaphor a little—beard the lion in his den?

Is this apprehension paradoxical? It certainly is. Nevertheless, the paradoxical often comes to pass. On Sunday last a large and highly respectable audience assembled at a hall in an aristocratic part of the city to hear a discourse from A. Jayram, of Mysore, India, on the seemingly innocent subject of "Education in India." Mr. Jayram (Row is a title equivalent to Prince) holds the high position of Tutor to his Highness the Maharajah of Mysore, and is now on leave of absence to visit Europe for the purpose of studying science and perfecting himself in the Continental languages. He is already able to use English not only clearly, but felicitously. I have learned from himself various interesting facts of his personal history, which I had perhaps better mention at once, lest in the perusal of the singular address I am to report, the question of this gentleman's competency to express such important opinions should arise in any mind. Mr. Jayram, was born at Anantapur, District of Bellary, Madras Presidency, in 1843. He belongs to the highest or priestly caste, which he will lose by his journey to Europe, as he will be unwilling to go through the superstitious forms and sacrifices which, with considerable money in addition, are necessary to purify a Brahmin of high caste who has been tainted by leaving his country for even the smallest time. Through a series of domestic misfortunes he was thrown at an early age upon the hands of his grandparents, who took no care of his education, and it was only in his seventeenth year that he began to study in the Provincial school at Bellary. He next matriculated at Madras University, and became Assistant Master in the Bellary school. He then passed successive tests and became F. A. and B. A. of Madras University. In 1869 he was appointed to the position he now holds. It will be seen, therefore, that Mr. Jayram is in a position to speak upon educational questions in India. An additional interest was felt in the announcement of his discourse because he is the first Brahmin from the Madras Presidency who has ever come here. We have only had the roseate accounts of the missionaries themselves from that region hitherto. I may add that Mr. Jayram has no connection whatever with the Bramo-Somez movement, which high caste Hindoos seem to look upon as a sort of Oriental Methodism.

When Mr. Jayram came to St. George's Hall, on Sunday, he was accompanied by a company of students from University College, where he is studying the sciences. This attendance was significant; it was made up of a number of students well known for their deep-dyed rationalism, and at their head was the handsome face of Professor Hunter, a law-lecturer in the same University, which said face has become a kind of banner for any intellectual radicalism going. When the young Prince took his stand behind the footlights, with the sufficiently oriental drop-curtain behind him, there was a visible sensation at the novelty and picturesqueness of the whole thing. He has a very handsome and highly intellectual countenance; a perfectly smooth and bright chocolate complexion—his face of elegance, as if carved out of some fine sandal-wood; and a large, soft and winning black eye. He wore the dark velvet fez of his caste, a black coat buttoned up to his throat, which, parting at the waist, disclosed a dark purple apron which descended below the knee. He is a much handsomer man than Bahoo Chunder Sen, who was justly admired; and his address showed him to have much more scholarship and intellectual power than the Brahma leader, whose force was in his large heart, and the warmth of his enthusiasm.

In a quiet, clear voice, the Prince began by alluding to the two systems of education which England had introduced into India, represented by the secular and the missionary schools. With much grace, he thanked those who established the latter. So long as the English were making sacrifices under the belief that the poor Pagans are lost unless brought to embrace their faith, they (the pagans) cannot be too grateful. But, said the speaker, sooner or later, the truth must out, that Christianity has no successes in India, and is never likely to have, notwithstanding the working for over a century of a vast machinery especially designed for that purpose. Among the millions of India, the number of educated natives who have become Christians would fall short of the number of one's fingers. The only persons whom the missionaries claim are the Pariahs, not one of whom, as is notorious, could possibly state any point of divergence between the abandoned and the embraced faith. This class constituted the first of four divisions into which the speaker divided the people of India. They are entirely without education, either English or Hindoo. The second division are of English and a tolerable acquaintance with Hindoo literature. The third are those who have by their own efforts secured some knowledge of the sciences also. The fourth are the learned men of Hindoo philosophy and Hindoo sciences, "such as they may be." The first class has a religion of the senses—Fetichism. Christianity, "with its medley of dogmas and theories, half fetichistic, half metaphysical," is far less attractive to this class than their own idols and oracles.

The missionary rarely masters the vernaculars enough to make himself intelligible. If he does that, the apostle scarcely forgets the whiteness of his skin, or his comfortable bungalow, enough to mingle with the dark masses toiling under a tropical sun. The missionary's five hundred a year is enough for a splendor in India, which he is fond of. He generally has a phancton. His hebdomadal harangues fall on careless ears. From the ignorant class the only converts to Christianity are those induced by poverty to accept a faith which always provides at least a livelihood for every Christian native. "Can you wonder, then, if a few unfortunate or unprincipled Hindoos take shelter under a religion which does not compel the idle to work?" But this course is fatal. "The contempt and disgust which these dissipated and ignorant wretches engender in every mind, are in themselves sufficient to bar the progress of Christianity among the better classes."

With regard to the division of those who have a tolerable English education, the speaker said one of its first results was to make them skeptical concerning their own native religion; and if he challenges his own country's beliefs, he is often more severe in his criticisms upon the alien faith—Christianity. "He pounces upon the thousand metaphysical difficulties which surround its doctrines, and which have puzzled the ingenuity of its highest philosophers, without being brought one step nearer to a satisfactory solution. Nay, he rips open its very fundamental conceptions, chasing to light every inconsistency, inconsequence, and self-contradiction lurking or enshrined therein, while their helpless champion, trembling with horror, but unable to stop this work of vandalism, wonders if Heaven's wrath has spent its lightning. Meantime, the havoc proceeds. The shattered images crowd on every side. The different attributes of the godhead, so irreconcilable with one another, and, therefore, incapable of predication together; the strange doctrine of prayer, also useless if God be just,—so impious, so blasphemous, if implying his openness to adulation; the simultaneous belief in Predestination and Free Will; an impossibility, both of thought and fact; inherited sin, and salvation through the sufferings of an innocent God—a conception allied to the wild caprice of blood-thirstiness—and, to crown all, the working of this very salvation through centuries of human suffering, without bringing the greater part of mankind any salvation at all—this scheme, which even human pride might blush to own."

The rest of this passage, uttered in a ringing but never loud voice—spoken with eloquence of dark eye-flashes as well as of tones—had its close drowned in a spontaneous outburst of applause from the intent English listeners. Could I believe my ears? Can an assembly in this Christian land applaud such sentiments? I looked around to see if the company was made up of the Bradlaughites, the Secularist regulars, the South place Radicals, the Voseyites, with most of whose faces I am tolerably familiar. Not at all; they were as average an audience as one could find listening to symphonies at St. James' any fashionable evening. When the Hindoo found that he had the sympathy of his audience with him, he unsheathed himself even more freely, and brought before us a droll picture of the missionary dodging the learned Pundit—who ever goeth to and fro seeking a missionary to devour argumentatively, a process—as missionaries go—not very difficult. He mentioned it as a remarkable fact that no instance has ever been known of a missionary ever attempting to convert a learned man or Pundit. Such he gives a wide berth when he can. But unluckily he is not always successful. "The Hindoo, in whose constitution a love of controversy is constitutional, seeks out his antagonist, and hurls at him every objection in the most damaging form that his ingenious brain can devise, while the preacher, goaded to the quick and unable to maintain a show of contest, flies into a passion or gets entangled in platitudes which bring upon him mischievous merriment." But the final and deadly blow which the always feeble prospects of Christianity in India have received was stated by the orator to be the discovery which the prevalence of the English language and literature has forced upon India, that this religion—whose only forcible argument was that it was the religion of "English intelligence and civilization"—this religion recommended to India is "exposed to a life and death struggle from the rapid advances of science in the very land of its highest triumphs, in the very cradle of its early successes!" If Christianity has little chance with the very ignorant in India, if it only rouses the antagonism of the tolerably educated, what chance has it of conquering the conviction of the scientific, or the prejudices of the Hindoo Literati? The speaker showed that these—his last two divisions of the people of India—were profoundly engaged in translating their old faith into a rational substance, and converting their gods into ideas; and could abhor nothing more than another and fresh importation of miracles and legends. He gave a most interesting account of the present phase of Hindoo Philosophy. "The state of society in India, in respect of beliefs and principles of action, is, and has been for a long time, very much like that of Greece and Rome in their palmy days. In those countries the beliefs of the higher and educated classes—of their philosophers—had little in common with the superstitions of their less advanced countrymen. If they tolerated them it was because they were prudent, or because they knew that all men could not be philosophers. Something like this obtains in Hindoo society. If the Pundits encourage the popular beliefs, it is from policy. Their philosophy is to subtle for the masses, nor is it their interest—being priests—to popularize it. The Brahmin has two schools—the esoteric and the exoteric—the one full of ceremonies, prayers, penance; the other of discussions of the phenomena of the universe." All of which was taken to be such a fair transcript of the Broad Church in England that the audience was amused, and some one in my vicinity whispered out: "Stanley all over."

The speaker, unconsciously of the parallel he had suggested, proceeded to claim that no system of philosophy is more "logical and profound" than the Vedantic, which, he affirmed, very nearly approaches that of Mill and Bentham in fulfilling the requirements of modern scientific thought. Buddhism—an offshoot of Hindoo philosophy—was simply an unsuccessful effort to reconcile its rational character with the emotional cravings of the masses. The original philosophy which Buddha thus compromised with popular ignorance is much purer. This would appear to all but for the misleading fact that the Vedantic Philosophy expresses itself by a mystical phraseology. This is not, the speaker submitted, a merit, for it amounted simply to using the actual language which represented Hindoo habits of thought. "The Berkeleyan Idealism, which reduces both the objective and subjective worlds to permanent possibilities of sensation—undoubtedly the most logical theory yet conceived by the European intellect—has been distinctly enforced in the Hindoo philosophy for centuries. When it enunciates that the internal and external worlds are varying manifestations of the one principle "Maya," the mere dhaler in Hindoo philosophy thinks only of the goddess so named, and pronounces the doctrine absurd;

the patient student finds that though the ordinary meaning of "Maya" is Illusion, the real significance of it is Phenomena (in contradistinction to Noumena). The modern theory of Evolution is shadowed in the Vedantic resolution of all into one unconscious, self-existent and ever varying principle—matter with its many aspects and properties. From this flows its conception of necessity, which means only that constancy and uniformity of nature which European science affirms. The popular Hindoo notion of three deities is merely a flesh and blood personification of the three fundamental generalizations of the philosophy of force: Brahma the constructive, Siva the destructive, Vishnu the restorative—Force."

The speaker went on to say that the awakened mind of India was eagerly, "Only, like the magic gate in the Arabian Nights, the portals of our hidden energies open to no sound but that of wisdom. Christianity has not yet uttered that charmed word. He criticized the secular schools of the government and its universities severely, because they not only do not teach what India needs and craves above all, Science, but have no man there capable of teaching any science. He showed that India held treasures that would make deficits impossible if her people were instructed in science. With regard especially to social science, it was an unrecognized, unknown phrase among English instructors in India, at the very moment when the most momentous social changes were going on. Simply as matter for thought, India, with communities representing every variety of social organization and custom from the remotest past, furnishes the greatest field for the study of social science on earth; but it can be explained only through Hindoo scholars, for it is impossible for Englishmen to come close enough to the people or their customs to study them. England should therefore take the greatest care to teach the physical and social sciences through her educational institutions in India—a course now not even begun. Nay, said the speaker, so carefully are we given a religion we will not have, while real knowledge is kept from us, that from the provincial schoolmaster up to the Director of Public Instruction, a sublime ignorance reigns concerning the highest achievements of modern science and research. I can not describe to you the impression made upon the large and intelligent audience which listened to this eloquent Indian scholar. When he was through, a large company of literary and other citizens gathered around him, and assured him that they profoundly sympathized with the just demands of India which he had enunciated.

That India shall have fewer missionaries and more science has indeed been, for some time, the theory and theme of a large and cultivated class; for it is recognized that it is the missionaries who dread science and keep it out of the schools there. It is very plain, however, that with A. Jayram, Row, and several dozen clever Hindoos of high rank and influence, thirstily imbibing from the universities of England the principles of Darwin, Huxley, Mill, and Spencer, India will not have her path to positive knowledge piously impeded much longer.

M. D. C.

Letter from J. Russell Robinson.

BROTHER JONES: You've passed through the fire I perceive, with your old JOURNAL-office clothes all burnt from your editorial back, and stink of the smudge so bad that it is disgusting to the olfactories of my conscientiousness, so that I can't endure to read it any longer, unless you'll consent to permit me to smother down the fumes with a postal order scented with the essence of greenbacks, to make its perusal somewhat more tolerable. To be sure, I can do as I've always done prior to the fire,—read it and pass it to such as can't pay for it, let them read, and then put three of them in a two-cent postage wrapper, and send them to Gallatin, Davies Co., Mo., Mrs. Libbie Santee, enjoining her to keep them budging as long as they're legible. I'd have written ere this but for the waiting for a little of the above-mentioned essence which comes each 4th of December during the residence of my earth-life; and also each quarter of the year.

We think Brother Francis' controlling influence perpetrated a great mistake in assigning to the higher order of spirits the planet and world-making business. We think if man was concerned even in his own manufacture as an unfolding principle, he had no consciousness of the process; and can't to-day, with all his love and wisdom, justice and mercy, harmony and congeniality and beauty, the primary agencies by which his material organism was unfolded from the elements of light and life, repeat the work, by any ingenuity he will ever be able to secure up.

We say, defiant of the abrogation of our saying, that no man upon earth, or in the spheres, is able to make even a baby by any conscious will-power. And we can give the why scientifically, philosophically, systematically, and analogically, rendering it clear, certain, and self-evident—if demanded of us. A planet is a self-existent, eternal, immutable principle, standing as such in the elements of life, and, like man, one of its constituent eternal principles, will, by the agencies of love and wisdom, justice and mercy, harmony and congeniality and beauty, self-existent in all organic life, unfold itself by its own inherent laws in the material elements of its own being; the moment conditions are all right for its development; and no man can willingly either help or hinder it.

Again, we say as before, Nature, as a grand, elementary system, is an automatic unfold and developer of its own principles; and all the controlling influence of Brother Francis can't demonstrate a refutation of our postulate by the rule above. But we won't say that our brother's "Search after God" is useless, but quite otherwise. It starts the thought machinery into action; sets love and wisdom agog, to discover the reality of its status in relation to truth.

That Catholic Irish lawyer who purports to inspire Brother Francis has circled round, confessedly, for three hundred years to find God,—like a whale in the sea in search after the elements he exists in,—like the chap that "couldn't see the lower for the houses."

Whatever minds may think of the old book as a clew to metaphysical science and philosophy, in hunting for the divine principle of life's unfoldings, we regard the last verse of Romans II. as at least a good hint, and it will be amply sustained by all sciences, philosophy, system and analog, so as to become self-evident to any intelligent and intellectual thinker.

All the work of the afore-mentioned primaries collected in one grand order, displaying to the intellectual consciousness as the varieties of all colors intermingled in the blossoms of Nature are displayed; thus are the primary principles of life's unfoldings—Love and Wisdom, Justice and Mercy, Harmony and Congeniality, and Beauty inter-blended and united in one grand effort, to unfold the elements of organic truth in seven grand orders of development.

The Winona Republican, thinking Prof. Huxley's reasons for not accepting the invitation of the Dialectics of London "all right," said in one of their daily issues long back, that "Prof. Huxley, like most scientific men, has a profound contempt for the humbug called Spiritualism." The other day he was invited to attend one of the notorious Home "seances," in London, for the purpose of assisting in a proposed investigation of the great mediums' pretensions, and sent a noteworthy answer to the invitation,—which you've also published.

We wrote a reply to their remarks, and they saw fit to give it to their readers, on the first page of their journal, the day after its reception, which we send enclosed. You can judge who "caught the American Tartar," although they essayed to fix it all upon Huxley. We had not the faintest idea of its publication in their paper, and thence wrote it in the vein we did, to indicate to the editors the indifference of Spiritualism to all the content of universal editorials, and wrote it on "both sides" of the half sheet of legal cap. It excited the whole city into a grin, and our right arm has received many an exultant shake from the citizens, who, all but the D.D.s and the M.D.s, secretly hope it is true. They discover that our "ism" is growing to a mighty power in the land, and bids universal defiance to all opposition. Even Brother Francis' planetary artists could n't suppress its onardity if they would.

We're happy to find the JOURNAL alive and speaking. Winona, Minn.

Letter from an Old Man.

BRO. JONES:—Permit me to say that I sympathize with you and the people of Chicago, Peshtigo, and all those who are suffering from the late fires in the northwest or elsewhere. But as to yourself, I hardly know which to admire most, your independence, perseverance, or audacity. Your independence seems to make you say, with Burns,

"If you would gain Dame Fortune's smile Assiduous wait upon her, And gather gear by every wile That's justified by honor. Not for to hide in the hedge, Or serve a train and tenants; But for the glorious privilege Of being independent."

This is a noble sentiment; but you go a little further, and say, "I am not to be crushed"

For your perseverance I need only say, The JOURNAL was dead, but is alive to-day.

As to your audacity, allow me to say, it is full equal to your other two characteristics just noticed; if not, how dare you, in the face of the sermons preached on the late fires at Chicago, and other places, as being special judgments of the (mythical) orthodox God on those places; and the proclamation of your city mayor to the people of Chicago? These sermons must have been terrible, for it is published that on two occasions the affrighted, or disgusted, congregations there half absconded. Is not this hopeful? But among all this fire, I should like to know if our Protestant priests could not have got a little holy fire to light their tapers with, as well as their Catholic brothers at the holy sepulchre.

Does not this special-judgment preaching about fires smell of fire worship? If we worship this mythical God for his judgments, might we not worship light and heat, (fire) real elements he makes use of, as we are told to execute them with more propriety. But sir, how dare you, in the face of this preaching, ask me or any body else to assist you, by patronizing you again in a business that has so lately called down the just judgment of a just God, as we are told. And more, does not this kind of preaching tend to shut the door against all help or charity in feeling, word, or deed, for any of the people of Chicago, and all others under like circumstances?

God being just, logic says his judgments must also be so; and, for me to say to him, "You old tyrant! you have desolated the most of Chicago, yet I will feel for the sufferers, and speak kind words to them, and give them what assistance I can, in spite of you, sir!" Would not this seem audacious enough?

Be this as it may, as you have the spirit of perseverance, independence and audacity enough to say, "I am not to be crushed," I will exercise a little of the same, though orthodox Gods, priests, and sects forbid it. I am in my seventy-fourth year of age; have been crippled with hardships, miasmatic fevers, and drugs over twenty-six years, and for more than two years past been unable for the most part of the time to dress my feet, or get into bed without help; yet I have worked, and still work, to support my family, pay for the JOURNAL, and some books.

I have been a medium since 1850, and performed many cures through spirit aid and otherwise, by magnetism or laying on of hands, and have not taken one cent as a fee. I am called a faith doctor, but make no such pretense, but will say I have been much interested in Dr. Fahnestock's stativistic theory, and the articles in the JOURNAL respecting it. In Volume XI, No. 9, the doctor, in a letter to Dr. H. T. Child, says,

But I have yet to see or hear of the first cure that has truly been made by the laying on of hands, simply independent of faith or belief on the part of the patient that such a result would follow.

And further on he brings in the "will" of the patient as an aid to cure. To all interested in this subject I will say that I have no objection to faith, or will, on the part of a patient, but doubt that they are absolutely necessary to effect a cure; for some patients have told me, after being cured, that they had no faith; and many others that I have cured, who were but a few weeks or months old, and could not talk, and could have no faith or will in the matter. The addition of the scientific department to the JOURNAL is, I think, a most valuable one; for I look to science, reason, and good deeds, and not to so-called holy books, theological myths, nor even a God in the constitution, for my rule of conduct or salvation; now will I have them in my heaven.

Brother Hull's article about God in the constitution is valuable and instructive, especially to those who have not been behind the scenes, by showing somewhat of the origin of the mythological orthodox God; the folly of praying to him; the tyranny, cruelty, meanness, and contemptible crimes of sectarian religionists; and warnings to beware of them. Let us condemn error but save humanity. Are not orthodox religions the greatest frauds that ever cursed humanity? Are not governments the next in order? Is not law and physic near akin to them? Has not church and state always been united, and law and physic nearly allied, all more or less ready for mutual aid and protection? If not, why so much class legislation?

All this has tended to exalt the few and crush the many, and for this reason I have buried priestcraft, kingcraft, lawyercraft, and doctorcraft in an ignave, and written for their epitaph, NO RESURRECTION! For the enclosed four dollars please send the JOURNAL as directed. DR. LAIRD. Pomona, Tenn., Dec., 27, 1871.

Voices from the People.

ALLEGAN, MICH.—Charles Putnam writes.—In a late issue of the JOURNAL, if my memory serves me right, you made the statement that the doctrine of total depravity was an infamous lie! Good enough. I like to see a solid shot planted square into the enemy's works occasionally. It is sure to hurt, and more than that. It will serve to keep them awake, and give them an inkling of what they may expect from the same quarter in the future.

DIXON, ILL.—Mary A. Hilles writes.—We have for our guests Dr. Sprague and Mrs. Abbot Lord Palmer. Dr. Sprague we think a very fine man and an excellent medium. The people here not receiving the benefit they should from his extraordinary mediumistic powers. As we gather around the fireside, Constantine occasionally gives us a short lecture through him, that for depth of thought, and clothed in the finest language, I have never heard equaled.

MANHATTAN, KANSAS.—H. C. Towner writes.—Inclosed you will find seventy-five cents to help you along. I heartily wish it was ten, yes, a hundred times more; but a disastrous fire on the 8th of October burned me out of house and home, leaving me nothing in the world but the clothes I stood in.

MAQUON, ILL.—J. M. Grove writes.—Inclosed find \$5.00, for which please credit J. B. Allen on his subscription. I have not noticed in your issue of receipts anything from Maquon, but about the 15th of last month I expressed you \$15.

PUT IN BAY, OHIO.—W. S. Wilde writes.—I have delayed writing for a long time, but better late than never. I am too poor to subscribe for a paper, but you might as well take my dinner as to take the JOURNAL away from me—the best paper published. \$3.00 inclosed.

SPRINGFIELD, ILL.—A subscriber writes.—I am rejoiced to see the dear JOURNAL once more face to face. Despite the old orthodox idea, which perhaps is derived from Shakespeare's theory of not being able to return from that hour just a little out of sight, as also many ideas of John Milton in his "Paradise Lost," to whom many a pious soul is indebted for a large share of their religious ideas—nevertheless the JOURNAL is recognized by us in its coming back, and heartily welcomed. I am glad to see the spirited determination of so many of its friends, "conspiring with conditions" so necessary to insure its coming. Its presence is a solace to all, in any position in life. May the spirits of dear ones gone on before impress every friend of freedom to renewed action in this, our common cause, thereby supporting one of freedom's noblest advocates and exponents. Whenever Brother Francis finds God, I am quite sure he will never be found in the Constitution of the United States. But if the churches should locate him there, the question might arise, as it did with the little boy, who, upon entering a menagerie, asked the showman which was the elephant, and which was the rhinoceros. And I hope they would be as generous as the showman, whose answer was, "Well, bub, you have paid your money, and you can take your choice."

VERMILLION, ILL.—L. M. Jackson writes.—I am in arrears for the JOURNAL since Oct. 23rd. I will send you \$3.00, which will assist you some. I trust, in this, your hour of need, and place me in a more pleasant situation. I wish that I could assist you more, but this is the best I can do at present. While in Indianapolis, a short time since, I visited the rooms of Madison Doherty to get, if possible, a spirit picture of some of my friends whom I would recognize. I obtained a very good one of some lady who appears to have had what I shall call swelling, for want of a more appropriate name, just below the lower jaw, on the right side of the neck. It is quite a good picture, and for one who could recognize it, would be a very good test. Mr. Doherty appears to be a very honorable gentleman, and is doing a good work. I prize the JOURNAL very highly, and hope it will continue to be as interesting in the future as it has been in the past.

HOUSTON, TEXAS.—J. W. McConaughy writes.—Regretting your recent suffering and loss, I rejoice at your early restoration, and hope your future may be more bright and prosperous.

SYRACUSE, N. Y.—Mary Chute writes.—A few days since I received a beautiful painting of flowers from my friend and sister, Mrs. E. A. Blair, with a beautiful verse inscribed on a scroll in the centre, as follows: "Long we've sought some gift to bring Love's messenger of purest flowers. Let their influence e'er cling To cheer in lonely hours."

Long may this sister live to accomplish such a grand and beautiful gift.

COLFAX, CAL.—Thomas Woodliff writes.—Will you please publish to the world that I am a spiritual physician and inspirational writer? You must trust the spirits more.

REPLY.—Then what?

THOMPSON, OHIO.—E. Hurlburt writes.—It has been rather hard to get hold of money here, which has been the reason of my not renewing my subscription to your indispensable paper long ago. But I am thinking that it must be much harder for you to do without the small mite of \$3.00 send you, after passing through such an ordeal by fire, than it would be for me to raise that amount in renewal of my subscription for the JOURNAL another year. In consequence of this prevailing argument you will find inclosed my prayer for the continuation of the visits of your soul-cheering JOURNAL.

REMARKS.—You are right, my brother. The exertion that our subscribers have to make to pay up arrears, and renew in advance, is nothing to the exertion we have to make every week to earn the six hundred dollars we have to raise each week to pay current expenses of the paper, to say nothing of meeting liabilities for retaining our Publishing House. If all would consider this matter, and make it their own case, they would soon make us flush with funds. How many will try, just for a Christmas and New Year's present to us? Out just dues!

VERONA, WIS.—J. H. Pierce writes.—Inclosed you will find \$5.00 to pay in part my delinquency. I am sorry I can not pay more. Last year the crop went out off by drought, this year by chinch bugs. I was taken sick five years ago this winter, and have not been able to labor since. I am seventy years old.

REPLY.—Have no anxiety, venerable brother. You shall have the JOURNAL. If you do not feel able to pay for it, the angels will prompt somebody to do it—all is well.

ATLANTA, ILL.—Mrs. J. M. Tefft writes.—I am much pleased with J. K. Bailey and Hudson Tuttle's remarks about Mrs. Woodliff. No doubt she is a good medium, but when any spirit, in the form or out, gives out "my policy" as a rule for other people, I think they are getting too heavy, and may have a fall.

WINDSOR, CAL.—D. P. Myers writes.—Spiritualism is taking deep root in the minds of our people, and I am happy to report the signal success of our friend and brother, Dr. J. H. Priest, lately of Berlin, Wis., who is clairvoyantly enabled to diagnose and cure the most complicated and inveterate cases of disease. He is also used by his angel band in disseminating the spiritual theory from the rostrum and in giving spirit tests.

CLEVELAND, OHIO.—D. A. Eddy writes.—Please send me two copies of the JOURNAL, number twelve, dated Dec. 9th. Inclosed find pay for the same. The JOURNAL, thus far, since the fire, is intensely interesting, and I think, so far as I can judge by your correspondents, that you have every reason to be encouraged.

GREENWOOD, NEB.—D. Dayton writes.—Please find inclosed seventy-five cents for three months' subscription to the JOURNAL. All the money I can spare just now. I will endeavor to pay for the balance of the year before the first quarter expires. I have never been a subscriber for the JOURNAL, but have read it more or less for the last four years, and am fully convinced of its merits. I believe it the duty of every Spiritualist to lend you a helping hand.

JANUARY 13, 1872.

Arts and Sciences.

Y. A. CARR, M. D.

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

(NUMBER XLII.)

Science a Positive Reflex from the Spirit Side.

All close observers are doubtless aware of the reference and reserve of spirit teaching, respecting things common to our plane of observation. They are likewise aware, that the more reliable class of communicating spirits are governed by a sense of propriety and self-respect, that forbids their pandering to our uncomely sense of curiosity, much less those selfish feelings, that so often apply to them, for a sort of mutual admiration recognition.

This evidence of their practical wisdom and good interest, is sufficient in itself, before any just tribunal, to overthrow the bigoted assumption, that they, our nearest and dearest friends, who thus return, are but the mental time-servers of the Devil.

For one, the writer's dearest of all friends and kinsmen, are in spirit form, and many of them have returned to commune with him under the impress of the noblest of impulses,—and to hear a set of pompous pusillanimites, thus traduce them, though it be in ignorance, serves but to excite the deepest feeling of contempt. Preachers, priests, and others, never make such remarks to the writer with impunity. But of this anon. In resume we have often noticed a seeming failure to answer such questions as would have almost saved a life-time study, and we have as often speculated how much better our spirit friends understand the fundamental range of natural law than ourselves, or than we may learn by research to understand them? It would seem that apart from their own respective surroundings upon which their experiences are based, they either know little, or which is more probable, they are indisposed to teach much beyond what we can, and seem required to learn for ourselves.

We have noticed in circles organized for such purposes, they are singularly reserved on the conservation of those forces that connects our spheres of being, and very seldom, if ever, hazard a questionable statement; nor do they, unless led by some self-suggestive question, go beyond the confines of what it is our privilege either to learn here, or infer from substantial parity as to the beyond.

There is, however, this difference between us and our spirit friends,—their light of knowledge is less abstractive than ours. Their teachers are less fettered by the ignominious tyranny of preconceived opinion than ours. These facts, together with the consideration, that there is less of the pomp of self-sufficient display in their manner of teaching than ours, makes them the preferable as teachers. Yet, admitting all this, still there is a sphere study incident to this life of ours on earth, which it would seem from all we can learn, cannot be neglected with impunity. Each mind must study and comprehend for itself. Though it may observe, collect, and compare all the suggestive facts it finds within its reach, along the pathway of the past,—it must analyze and digest them as so much mental food, if it would grow on up direct into the higher ranges of truth—life, to which it aspires.

Our spirit teachers openly and earnestly advise us of the importance of making the elevation of our minds through judicious culture a means of progress, henceforth and forever, and also of the paramount importance of devoting this earth-life of ours to that end, and always show a willingness, and even desire to join and aid us in all of our studies and aspirations. Such seems to be the character of the reserved teachings awarded to those who are earnest and honest, and yet disposed to get their thinking done by the spirits. Then, there is another class of over-credulous recipients of spirit teaching which, if it comes from the spirits, is not unfrequently misconstrued, and defended in proportion as misconstrued; as a mother's yearning goes out after her deformed child. This class can only be taught the prudence of truth through the exceeding follies of falsehood—and the influencing powers deal with them accordingly—and it may be, as claimed, that being vague themselves, they attract spiritual counterparts, that but add thickness to the fog in which they are blundering. This class remind us of Don Quixote and Esquire Sancho Panza on the wing. And sometimes these long-legged snipes on the shore, who wade deep to little purpose, being so constituted that when their heads dart down after a tadpole their tails momentarily contemplate the sun. Yet even these, after a life of "hide-and-seek" chagrin and mortifications, are so instructed in this contrivance way, as to acquire more experimental knowledge than such as are less credulous, and yet, too self-wise to study for themselves.

We know some of our leading and most worthy spiritual teachers who have found the credulous "Jordan," a most wonderful and contradictory road to travel, as soon as corrected by the severest, credulity correcting experience, they generally come out of the furnace all the purer ore, "right side up with care."

There is another less flexible class of investigators, and to these we may append mediums, who cannot be ruled through other influences than their misfortunes. These are subjected to the sorest trials to bring them into the service for which they are best fitted. This class, particularly the mediums, are generally more stately impetuous and powerful, and run with a wild momentum through all the pioneering mortifications of tangent extremes; but to learn in the life-sequel of a wonderful experience, that trial, trouble, and tribulation, are our best teachers. They could not have learned this (to them) all-important lesson in any other manner so well.

There is another and final class of Spiritualists, more modest and retiring, neither fish nor fowl—neither milk nor cider—so demoralized by the pompous world around them, as to dare not say above a whisper, they have a soul of their own. The higher range of this class are as yet in their swaddings, complaining of this and then of that, whining over the misfortunes (to them) of impulsive mediumship; always criticising practical reform in an impractical way, and now and then denouncing their betters, because perchance they do not understand them—half afraid, half the time, the old he ones at their elbow. As to the class who, on such grounds ignore physical mediumship, they would be good if they had the moral courage, but the old Orthodox scare is embedded so deep in their own self-righteous natures, that nothing save the experimental

fires of "Hell and Hecla" will melt it out. We have some warm personal friends of this class, that often scare at their own shadows, and are so befuddled by the pressure of their surroundings, that were they to meet the Devil on the highway, they would run into hell, to hide from him, if it happened to present the best seeming refuge.

The inferior portion of this class, is equally wishy washy and irresolute—equally self-righteous—equally disposed to run with the fox and bark with the hounds,—and equally big, on those small occasions, that admit of the mutual admiration practice, of magnifying the weaknesses of their species.

Though we would not repel any from the fountain source of truth by harsh remarks, we feel compelled to say we could take the premises of "Darwin's Theory," so-called, and make almost equal thinkers, better moralists and far more consistent philosophers out of the instinct of monkeys.

And yet comes the genius of justice inquiring even of us, why we thus sit in judgment on others, since we are all alike weak, and to those in advance of us equally the subjects of criticism.

Our spirit teachers, if only recognized in the character of our own intuitions, teach us charity and toleration. We, who at times criticize most severely, should admit in humble sincerity that we alike have grievous weaknesses, to the unfeeling exposure of which, we could feel equally pained.

Could we all, who have chronic sores, bear with "Christ-like" fortitude to have them lanced in us, by the insensate critic's spears; we should much more courageously mount Calvary, bearing our cross in the face of our irreverent crucifixion. Irrespective of the imperfection, holding forth the mirror it is well, that the classes referred to, and such others as are circumstantial deformities, should see themselves as others see them, and if possible, profit by the seeing.

Letter from E. Lindsay.

BROTHER JONES.—The cheerful face of the JOURNAL has arrived once more. It seemed as if a friend had indeed returned. Its pages are better filled, the types clearer, and it seems to have commenced life a little higher up. Long may it live to enlighten humanity, lead mortals to live a better, truer life, and point to a brighter future. We have established a "Lyceum for Intellectual Culture" here, making the platform free and open to all. One of our Advent brethren felt called upon by God to kill Spiritualism—and after occupying one Sunday, proposed to occupy the next. Finding that Spiritualism still crawled after his first effort, sent for another of the lord's servants to help him swallow it. No less a personage than Elder Cornell, came, saw, felt, and swallowed until he came to affinity-hunters, free-lovers, and Victoria Woodhull. Then again began the shining process: That God permitted us to believe this lie that we might be damned, thereby adding to his glory. Ah! surely the blood of rams, bulls, and the Son of God are but the sacrifices of men; but as for God, he will burn whole hecatombs of human beings to crown his triumph and give amusement to the invited guests of his Pantheon. He proceeded with a long preamble to the effect that enemies were not reliable witnesses in any controversy, as they would color things. So he would kill us with our own statements and proceeded to read Lizzie Doten's prayer to Lucifer, and other garbled extracts—from our papers, Davis, Edmonds, Jamieson, and other speakers; related how his bosom companion had been led from the path of Christianity by a serpent in the form of a man Spiritualist, in his absence; how she told him she had no more faith in the blood of Christ than any other man, and how she had made him a mere wreck of his former self, broken down in spirit and health. Poor man! he really is to be pitied for bringing all these misfortunes on himself by not allowing his wife to have an honest opinion of her own. That comes of his bigotry and prejudice.

He finally closed by admitting the whole phenomena of Spiritualism, and laying it all to the Devil. He admonished us that if a demon appeared in the perfect form of our mother, father, etc., to say, "Get thee behind me, Satan!" That the time was fast approaching when we would all be tried, and those whose faith was not surely grounded in the blessed Bible would fall, for Spiritualism would sweep the earth from center to circumference. And that he had placed the matter before us truthfully and in the fear of God. Mr. Cornell was followed by Mr. Cox, a Spiritualist who labors for his daily bread, and could not be expected to cope with him in oratory as he has been preaching at least twenty-three years. Nevertheless he produced Biblical facts to support his position, which Cornell could not, nor did not answer. He proved conclusively that God, man, and angel were used interchangeably, and meant one and the same thing,—showed the errors of Adventism, and the beauty and worth of the spiritual philosophy, and closed by complimenting him on having had so sensible a companion, and hoping he would soon see the errors of his way and return to labor in the same useful field with his wife for the good of humanity and his own soul.

Windsor, Sonoma Co., Cal., Dec., 1871.

To Our Brave Brother, Greeting!

It is well that there are deeps beyond deeps in the human soul, that cannot be reached by any of the storms that rage so wildly on the external and material plane. The malice and envy of foes cannot penetrate to the innermost fountain; fire cannot burn it; and in your case it remains to be seen whether water can quench the divine but mighty flame. When touched by the right key, the ever-flowing fountain quickly responds, by sending to the parched surface, bright jets of sympathy, charity, and love for humanity, and for you, my brave brother. I hope that so many of these sparkling jets, these little rivulets, singing as they go, will unite in making a great river which will flow toward you, till you shall ride triumphant on its topmost wave, with renewed success and prosperity; and may the dead ashes of your buried hopes and purposes, rise again to the surface in the sweet, pure white lilies of angel thoughts and teaching, and may the strength and power be given you, "to gather,—gather them in," in such a multitude that you will be enabled to feed all the hungry, starving sons and daughters of earth, that are now turning with such deep disgust from the bitter and dry husks of old moth-eaten theology.

Take courage, my brother, and move steadily, calmly on, for on looking for you clairvoyantly amid the ruins of desolation, destruction, and death, I saw you sitting on a rock in a green field, flowers and clinging vines, and gently-bowing whispering trees, all around, but at a little distant from you and just over your head, hovering a beautiful white dove bearing in its beak, a wreath of bright green leaves scintillating with tiny gems. So you see you are "to be crowned" sometime.

E. A. W.

North Bennington, Vt., Dec. 5, 1871.

List of Lecturers.

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

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

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Mediums Directory.

The RELIGIO-PHILOSOPHICAL JOURNAL, being an official friend to all true mediums, will hereafter publish a complete Directory, giving the place of residence of all professional mediums, so far as advised upon the subject. This will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

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

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

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Mrs. H. Seymour, 140 Bleecker street.
Mrs. J. Cotton, 247 E. 31st street.
J. William Van Namee, 420 Fourth Ave.

Aurora, Ill.

- Mrs. A. C. Smith.
Mrs. A. Swift.

Bloomington, Ill.

- Miss Helen Grover.
Mrs. M. E. Getchell, 413 E. Main street.
Dr. Mary Lewis.

Genesee, Wis.

- Mrs. E. W. Balcom. #
Mrs. F. A. Logan.

Milwaukee, Wis.

- A. B. Severance, and Mrs. J. S. Severance, M.D., 457 Milwaukee street.
W. W. Herrin, 452 Market Square, Milwaukee, Wis.
Mrs. Carrie B. Wright, 440 East Water street.

Rockford, Ill.

- Samuel Smith, box 1230.
Mrs. M. Colson.

Richmond, Ind.

- Francis S. Haswell, 26 N. Marion street.
Dr. Samuel Maxwell, 73 S. Sixth street.

St. Charles, Ill.

- Mrs. Leonard Howard. #
D. P. Kayner, m. n. #

Miscellaneous.

- Mrs. Orrin Abbott, Minneapolis, Minn. #
Lodema Atwood, Lake Mills, Wis.
M. A. Amphlett, Dayton, Ohio. #
D. Atkinson, Marietta, Ohio. #
Jennie Adams, box 1200, Kansas City, Mo. #
Mrs. Mary E. Beach, San Jose, Cal.
Mrs. E. A. Blair, 166 Ride street, Salem, Mass. #
Dr. H. B. Butler, Waterloo, Vt. #
M. K. Cassien, 185 Bank St., Newark, N. J. #
Mary J. Colson, Belvidere, Ill. #
Mrs. J. F. Currier, Cincinnati, Ohio. #
Mrs. Calkins, Green Garden, Ill. #
Bell A. Chamberlain, Eureka, Cal.
Mrs. J. M. Drake, 24 Hoffman Block, Cleveland, O.
Doherty and Purcell, Indianapolis, Ind. #
George M. Dunton, Alzona, Iowa. #
J. W. Ellis, Atlanta, Ga. #
Mrs. E. K. Eversol, Springfield, Mo. #
Wm. B. Falmeester, Lancaster, Pa. (Statuvoice).
David S. Fuller, Davenport, Iowa. #

Religio-Philosophical Journal

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

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made.

CHICAGO, SATURDAY, JANUARY 13, 1872.

A SEARCH AFTER GOD.

Atheism—Plurality of Gods—A Giant God—The School-boy's Prayer.

(NUMBER LXX.)

The world to-day is constantly looking for an object in the universe that possesses Omniscience, Omnipotence and is Omnipresent. In ancient times, humanity seemed to require many Gods, each of which represented some peculiar human passion.

It might be well to consider which man is the most enlightened—one who believes in a plurality of Gods, representing the different passions, or one who believes in one Giant God, or one who believes in no God at all?

all our penitentiaries, and you will not find a dozen inmates thereof that are Atheists! Their mission is grand. Believing, as some do, in the divinity of man, they march boldly forward amidst the serpent-like hisses and sneers of professed religionists and sectarian bigots!

The teacher noticed an unusual expression of joy in the child's face, but duty calling her attention in various other directions, it soon passed from her mind for a while. The boy was regular in his attendance at school, but soon came a change in the child; day by day he grew paler and paler, and his step less elastic and buoyant.

At noon his grandmother came to him, saying that he had not eaten a morsel of food that day (not stating that she had none in the house.) He took his bread and left. He was soon attacked with hemorrhage of the lungs, and in his weakened state could not throw it off.

Spirits can and do answer prayers. They hear your voice, sense your aspirations, and sometimes comply with your wishes as the parent does to a child. We are encompassed by the unseen living. Not a thought within our mind that is not recognized by the spirit visitants by our side!

"bleak, dismal, dark, damning shores of Atheism," or who condemns us because we write as man never wrote before, and venture in fields hitherto untrod by mortal man.

Calamities—Their Author—Is There a Compensation?

In our last articles upon the subject embodied in the above entitled caption, we considered more especially the religious calamity. The bigoted religionist doubtless was startled with amazement at the thought that religion could in any sense be considered a calamity.

The first instruction received from the great supposed author of all religion, was for our first parents to abstain from the fruit that should give them knowledge—aye, he commanded them not to eat thereof under penalty of death, on the very day they should do so.

If the report is true, to speak in mild terms, what a story God told his young children (they actually lived, according to the record, many hundreds of years afterward), and what a calamity his teachings would have resulted in if he had been believed—absolute and eternal ignorance for them and their posterity!

And we have seen what a calamity it proved to be, on the hypothesis that "all our woes" had their origin in his religious command. There could have been no violation, if the command had not been given. And what a command to be given by the great author of all religion!—a command that would have entailed ignorance upon a world to all eternity, if obeyed.

In keeping with this supposed divine command, the priesthood everywhere tell the people that "carnal reason is dangerous." The Roman Catholic churches forbid their blinded devotees to read what they call the Holy Bible; they tell them it is dangerous for them to do so, because the Devil will lead them into wrong interpretations of it, and tempt them in such a way as to lead them down to hell.

The Protestants (that is the truly orthodox) will tell you that any other than the so-called King James translation is full of errors, and you must not read them, lest you peril your souls. And both Protestants and Catholics will tell you that the mythological account of God's command to Adam and Eve is a veritable report of literal facts, and that the violation of that command was the cause of all human woes.

But for a violation of God's religious command, the world would be teeming with unnumbered millions of inhabitants, all so ignorant as not to have any conception of good and evil, and what is worse than all else, they could never die! They violated his command, and the curse followed—"all mankind were doomed to never ending hell torments."

So it will be seen that but for this command—this first religious instruction of God to Adam and Eve, this terrible calamity of endless damnation to all mankind, would not have followed! Hence we say that the first religious teaching the world ever had was a terrible calamity. It must be borne in mind that not until less than nineteen hundred years ago, according to the Bible and the priesthood, was there any "plan of salvation" laid.

"All our woes" followed as a natural sequence, from God's first religious command to Adam and Eve, a command he knew they would disobey, and but for the command, there could have been no violation, since God, himself, was the sole author of the terrible results that followed.

The benefits or compensation derived from that terrible calamity, we have considered in a previous article.

In our last article we dwelt to some extent upon the religious scourges which the world in all ages has endured—the persecutions that had followed closely upon all who ventured to give utterance to thoughts contrary to the teachings of the dominant religious party.

The corollary to be drawn from such an exhibition of tyranny and oppression, is that like causes produce like results; consequently, those who have sufficient intelligence to appreciate the laws of eternal progression, and the principles involved in, and underlying the laws of life, should never suffer themselves to be hampered in thought, and the expression thereof, by any church organization, nor any pledges or resolves which in the least requires an acquiescence in any views which do not fully meet our highest conceptions of truth and right.

If the mass of mankind have thus been hampered, and if we have only arrived at a plane of thought thus free from religious dogmas and intolerance, by angelic teachings, let us see to it that we do not ourselves, in the least impose upon others a yoke of mental bondage, such as that we have escaped from. The compensation the world has, and will derive from the long ages of religious servitude, is in every sense comparable to physical servitude—extremes right themselves. Such was the case with physical slavery. So in turn, the extremes of religious servitude have, from time to time, awakened men to reforms. They have suffered upon the cross, and endured the burning fagots, and from such suffering, light and knowledge, by slow degrees it is true, has been ushered into the world.

To-day, in this country, it is admissible to review, and expose every religious fallacy, and there are multitudes of the best thinkers in the land who rejoice that they live in such an age.

Then let us see to it, that we reap a rich reward—a compensation through the experience of others, which shall save us from all that others have endured, who would have rejoiced if it had been their privilege to enjoy that liberty of conscience which is ours.

We warn everybody who loves the truth; who enjoys the privilege of hearing it expressed, to weigh well the propositions presented to them, to become incorporated as integral parts of any new-fangled religious body, whether it savors of politics or not. Remember that the first beginning is but a step, and yet it is advancing in the same direction of all other religious organizations, which have circumscribed and limited individual freedom of thought, until a man's religious belief was equivalent to mental slavery.

We have already shown that religion is based in ignorance—the Philosophy of Life in knowledge. The wisdom not only of this but of the supernal spheres, is imparted to Spiritualists through media. It is no longer a theory without evidence, that man is immortal, and maintains his individuality upon the next plane of life, but it is a demonstrated fact.

The communion of the inhabitants of the material and the spiritual planes of life, is of every day occurrence. It is no longer a matter of conjecture or belief that a man is immortal—it is knowledge.

The old theological teachings are contradicted by actual experience of those who report themselves from the Spirit World. Endless damnation, Hell torments, vicarious atonements, are all found to be fallacious, born in ignorance—which never had an existence except in the brains of fanatics and ignorant devotees of an absurd system of theology, based upon the mythological traditions before referred to.

Spiritualism teaches that man is eternally a progressive being—a well defined system of philosophy controls his very being. If so, why "go back to the flesh pots of Egypt?" Why strive to ally ourselves with old and effete systems born of ignorance, and continued in life by persecutions and suffering?

The watchword of every Spiritualist should be onward and upward, now and forever.

Let our glorious philosophy pervade every nook and corner of society. Let it be felt in our common schools, in every phase of church organization, in all governmental affairs, in business relations, in promulgating the arts and sciences. Let it go everywhere, and make its impress upon every mind—not by dogmatic enactments, by resolutions, creeds, nor invidious distinctions between men and women, but by the broad and fearless expression of truth—by the utterances that shall carry conviction that the angel world does indeed inspire tongues to utter great words of truth, and to employ natural elements for the amelioration of the condition of our fellowmen.

Let us, under the inspiration of the angels of wisdom, do that which shall lead to the welfare of all people.

Hereafter we expect to dwell more particularly upon the great work that will appertain to this new dispensation, as a result of past experience, and as a compensation for calamities suffered.

Mediums now in Chicago.

By reference to the Medium's Register in the JOURNAL, the names and places of residence of several of the best mediums in Chicago will be readily found. There are others who will do well to send in their names at an early day.

DR. DAKE, THE GREAT ANALYTICAL HEALER, is now located at No. 64 twenty-fourth street. He is as full of health and vim as a man well can be. His mode of treatment is strictly on the spiritual plan.

The Doctor visits adjacent cities and towns, having regular set days at each place in his circuit. On such occasions, his rooms are thronged from morning to night with invalids, who generally give him the praise of being one of the great healers of the new dispensation. He can be addressed in regard to his appointments, etc., etc., at his residence in Chicago.

MRS. A. H. ROBINSON, 148 Fourth Ave., Chicago, continues, as usual, to do a world-wide business in diagnosing, prescribing, and curing the sick by letter, upon the positive and negative principles of cure. Her spirit guides always do the work, by taking special charge of the sick persons—no matter what part of the world they may be in. The worst types of disease, unless vital organs are absolutely so far destroyed as to be beyond the possibility of restoration, yield rapidly to the spirit manipulation and alterative remedies prescribed.

MRS. MAUD LORD, 261 1/2 Park Ave., has held two circles and cabinet seances, in the reception rooms of our office during the last week, which were attended by the best citizens of the city and country. The manifestations were very fine, and gave universal satisfaction.

THE BANGS CHILDREN are holding seances regularly at their residence, 227 South Morgan street, as advertised in this paper. They are patronized by the best people in the city and country. They are doing much good, by showing the power of spirits to manifest, physically and mentally.

DR. McFADDEN, 180 West Washington street, the most eccentric and yet very remarkable medium, whom the Chicago Republican calumniator did not run out of town, as he claimed he had, was unscathed by the fire, (one of God's elect, doubtless) and now has a large boarding house, and holds seances every evening.

His patronage has been increased ten fold by the Republican's onslaught upon him. He has recently fitted up a large boarding house, got himself and wife new clothes, and indeed they are apparently quite rejuvenated.

The doctor, it is said, has abandoned most of his profanity, for the sole reason, as he says, that none but respectable people now patronize him, consequently he has no curses hurled at him to reflect back—pretty good philosophy.

MRS. M. E. WEEKS, No. 1253 State street, has been out of health since she was burned out, but is now able to attend to business.

She is one of the most pleasant mediums in the city for test communion with departed friends.

She is easily reached by the State street horse cars, and all who call upon her will be well paid for their time.

There are many other good mediums in the city not in our register, but of their places of business we have no report.

Charles H. Read the Medium.

A highly-esteemed friend, Dr. Grasmuck, of Fort Scott, Kan., wrote us a letter quite severe upon Charles H. Read, the wonderful physical medium—not against his mediumship but his manners, etc.

We penned the following private note in reply, but finally concluded to publish it, as it may serve as an answer to any further inquiries in regard to the same person:

BRO. GRASMUCK:—Yours is before me. I deeply sympathize with you and the friends who have been grieved by Read's conduct.

Your closing remark covers the whole ground. "He is evidently insane," you say. I agree with you; I believe he is insane when excited. When not excited he appears well enough except he is a little silly, and very egotistical—quotes the professors of Harvard University to a surfeit. Poor fellow, I pity him! Don't you?

He is a splendid medium, is he not? The angels can use just such an organization as his to manifest to us—to give us knowledge of the power we may have in spirit life—powers yet beyond human comprehension. Without such an erratic, half-crazed man certain phases of spirit power would not be shown to us, so fully as they now are, through his mediumship.

Shall we in turn do wrong by publishing to the world his idiosyncracies, or shall we make the best of it; aye, take a lesson from him by the rule of contraries, and see to it that we do not even in degree abuse anybody, even though their conduct is very repulsive. I hope your public authorities, whom you say have him under arrest, will not imprison poor Read for his misdemeanors while in a fit of temporary insanity. If they do, it will be no worse for him than for hundreds who have been imprisoned and executed upon the gallows, for eccentric conduct while under spirit power.

Remember, brother, that as all phases of character pass from this life to the next, so the next life must abound with as great a diversity as this. All persons may control media to some extent. Sensitive mediums reflect a combination of character when surrounded by a variety, even in this life. Let us think of these things and be philosophers. Never fear what people will say. Neither you nor myself are responsible for Mr. Read's abusive talk, or rough and disgraceful conduct. It is the power of angels to do remarkable things in his presence that we investigate. Remember that, my brother. Read, in spite of all objectionable characteristics, emits a certain element that combines with certain other elements found to exist in the room containing his audience, in which wonderful spirit power can be manifested.

All who assemble to witness such manifestations are not highly moral, and yet the angels will try to show them as well as others, what they can do under favorable circumstances. It is kind in them to do so. Let us make the best of the matter, and if the angels from heaven can endure poor, half-crazed Read from year to year to enlighten us, let us endure him for an hour or two, for the sake of the knowledge we may gain of the powers of those who occupy the higher planes of life, to which we all are rapidly tending.

To Whom it may Concern.

The undersigned takes pleasure in certifying that he has been an invalid for fifteen years, and has doctored a great deal but without much relief.

My wife saw Mrs. A. H. Robinson's advertisement as a healing medium in the RELIGIO-PHILOSOPHICAL JOURNAL, and desired me to send for a diagnosis and prescription. I, having been brought up under the teachings of the church, would not believe in spirit power to heal the sick, and utterly declined to give any symptoms of my disease. I only consented to have my wife write, and send a lock of my hair. My skepticism was such that I would not allow the medium to have any clew to my disease. To my utter surprise, in due time came an answer from Mrs. Robinson, most minutely and perfectly diagnosing my disease, and giving me a prescription for a cure, which has worked like a charm upon me.

All the medicine I have ever taken from the doctors before, only gave me either temporary relief or none at all. While Mrs. Robinson's prescription renovated my whole system from a complication of diseases, which had been the cause of continuous suffering for fifteen years and upward.

My own experience has given me the utmost confidence in the power of spirits to diagnose and prescribe for diseases through proper mediums, and I frankly certify that I believe Mrs. A. H. Robinson, residing at No. 148 Fourth Avenue, Chicago, to be one who can always be relied on as most truthful, and possessing powers equal to any emergency in the most desperate cases of sickness. D. F. MITCHELL. Coon Creek, Mo., Dec. 28, 1871.

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.

Items of Interest.

Miss Carrie Sain is acting Adjutant General of Kan.
Bro. E. F. Brown is lecturing in Dayton, Ohio, with good success.
R. S. Knapp, of Glenville, N. Y., sends to our care one dollar for Brother Eames's family.
Dr. E. B. Wheelock has been giving the friends of Carthage, Mo., a Happy New Year's greeting.
Our file of the JOURNAL is now nearly complete. Many thanks to our friends—J. B. Francis.
I would rather be a live heathen than a dead Christian, and religion in Chicago was only mammon.—George Francis Train.
Rev. L. W. Brinlall, of Winthrop, Iowa, has a parish twenty miles long by ten wide. His parish is "broader" than his ideas.
There is one medium in Chicago, three in New York City, and one at Moravia, N. Y., in whose presence spirit facts can be seen.
"The Debatable Land" is having a larger sale than even its best friends anticipated. We shall have another large supply before this paper goes to press.
The table that danced while Beecher was preaching, has been removed by being removed from Plymouth Church. It was a very naughty table, indeed.
S. A. Thomas, of Pennville, Ind., has entered the field of labor as a disputant and expounder of the Harmonical Philosophy. We hope he may meet with success.
Mrs. Jane Ludley writes as follows from Nevada City, Cal.: "For the past few days great excitement prevails all over the State on account of the spirit facts seen on the window-panes in four different houses."
E. L. Staples writes desiring us to call the attention of healing mediums to a boy in his neighborhood who has fits, and hopes some one may volunteer to cure him. Address Mr. Staples, Chillicothe, Ohio.
Dr. J. K. Bailey, who has been lecturing at Delton, Beloit, and Darien, Wis., and Manchester, Ill., goes now to Woodstock, Ill., to give a series of lectures. The doctor is a spicy writer and an able exponent of our philosophy.
The Romeo, Mich., Observer, devotes nearly six columns in presenting to the world the short comings of the highly moral and religious acrobat, Rev. James S. Smart. If he don't smart under the castigation he can stand hell fire.
Bro. J. T. Waters, Louisville, Ky., has placed in our hands \$5.00 for the most needy medium in the city. The lady (medium) who was burnt out and lost all she had, will please call at the JOURNAL office and get the money so kindly donated.
Levi Dinkelspiel has been lecturing at Kansas City, Cameron, and Brookfield, Mo. Those desiring his services can address him in care of box 1209 Kansas City, or at Brookfield, Mo. He will probably labor in Missouri during the coming winter.
D. B. Tiffany writes as follows, from Xenia, Ohio: The JOURNAL comes regularly now, and O how I do really love the resurrected volume. It was always good, but somehow I think it better than ever. Long may it live to enlighten the enlightenable.
"Of wood they shall bring stone." We observe that the cedar post in front of the prophet's residence is giving place to granite, which are very beautiful, of pyramidal shape. Head-quarters are not abandoned yet it would seem.—Salt Lake Tribune.
H. P. Fairfield has just returned to his home at Ancona, N. J., from a successful lecturing tour in Ohio and Michigan. He was in Michigan when the fire was accomplishing its work of destruction, and was an eye-witness of the suffering there. He is an able lecturer and is doing a good work.
We are glad to learn that the discussion between D. W. Hull and Rev. W. Parker, of Wauson, Ohio, will be published in book form. A book containing their arguments will be valuable and will meet with an extensive sale. Both are able men and they will present all the facts in the case that are of any interest.
In San Francisco, Cal., a picture has appeared on a pane of glass, consisting of a man apparently thirty-five years of age, with dark, wavy hair parted near the middle, and wearing a full, dark, long-flowing beard. The head rests a little on the left shoulder, and the face (which is a full front view) has on it a sad expression.
A. L. Demmon, Pardeeville, Wis., inquires: "Whose photograph is to be sent when an applicant sends to a spiritist for a spirit likeness?" We suppose he should send his own; then if he gets a miniature of himself, and the likeness of a friend in spirit life on the same plate, he will know that it is a new picture at least.
B. Hartwell writes from Harpersfield, Ashabula Co., O.: "The time of our subscription expired on the 23d of Oct., which was my birthday. I was eighty-four years old then. My wife Sophia on November 4th was eighty-one years old. We are both very fond of the JOURNAL. For that reason I enclose \$1.50. Please continue the paper six months longer."
Henry Stewart writes as follows from Ithaca, New York: "Since E. V. Wilson lectured here two years since. Spirit circles are held in a number of families, and Spiritualism is on the gain. A number of mediums have been developed for speaking clairvoyants, and one, Mr. J. Franks, is a medium for spirit voices, spirits often giving their names and holding conversation with members of the circle talking in audible voices."
"Prayer" is shown to be one of the most powerful aids to self-control to some, not because help is given in answer to such prayer by an outside power, or by a benevolent God, but because the act of prayer diverts the train of thought and feeding into new channels, and the force of the temptation is broken by the nervous force taking a different direction,—on the same principle that a distressed child is most easily pacified by directing his attention to some new object that will interest and please.—J. E. S.
In the Methodist Church at East Thompson, Conn., on a recent Sunday, the parson had just risen from his knees, when the congregation was astonished to see the pulpit "tip over and go smash upon the floor below." This may be regarded as an evidence that no one should attend this church. Providence is against it. Delity conspired to produce the catastrophe. The prayer was too long or too short or too meaningless, and did not suit him, and in consequence he tipped over the pulpit.
He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." Thus says Solomon. We have been lending to the Lord during the past few years. In fact we have more money on deposit with him in the Bank of Heaven than any bank in this city. With him it is in a double distilled chilled iron safe, with a lock attached that no one but the Lord himself knows the trick to open. We do, indeed, pity the poor, and in so doing have a respectable bank account with the Lord.
The Catholic clergy are again examining Louise Latane, the alleged "stigmata," who, according to them, is bleeding away at a great rate. One Father Ubaldo says that Louise loses from five to ten ounces of blood every Friday, and that he has himself stood by her side and seen a "big bundle of clothes soaked in blood," from her simply wiping her hands on them during the night. Moreover, the reverend father affirms that Louise had taken no food whatever during the last six months. In spite of this and her persistent sanguinary effusion, "she has a ruddy face and enjoys excellent health." The remark will finally be Louise will become a saint.
The little child can see God in most everything. As his mind matures, however, his God vanishes, until finally he places him somewhere in the heavens, connected with something he cannot understand. The Galaxy contains the following illustration: "An illustration of the limited ideas of children, very closely like those of the savages who have repeatedly taken the first white man they saw for supernatural beings is recorded in respect of a worthy farmer, who was
Captain, or colonel, or knight in arms
In one of the New England States. One day, after a general training, the warrior found occasion to call at the house where our subject resided; and, seated in his full panoply, he dismounted from his steed, marched up to the front door, and rung the bell. It so chanced that a young friend opened the door, but as the overpowered vision of red and yellow, steel and feathers, flashed upon him, he incontinently turned and ran up stairs to his mother. "Oh, mamma, there's somebody at the door!" "Who is it, Sammy?" "I don't know, ma'am, but I think it's God!"

In the beautiful drama of Ion, the instinct of immortality, so eloquently uttered by the death-devoted Greek, finds a deep response in every human soul. It is nature's prophecy of life to come. When about to yield his young existence as a sacrifice to fate, his betrothed Cleonthe asks if they shall meet again; to which he replies: "I have asked that dreadful question of the hills that look eternal; of the flowing streams that flow forever; of the stars, among whose fields my raised spirit hath walked in glory. All were dumb. But while I gaze upon thy living face, I feel there's something in thy love which manles through its beauty that cannot wholly perish. We shall meet again, Cleonthe."
John Quincy Adams was accustomed to indulge in the following prayer during his whole life:
Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.
That prayer is a good one, but the following, by a little friend of ours is equally as expressive. He had eaten too many apples:
Now I lay me down to sleep;
O Lord into me take a peep;
And if I die of the belly ache,
I pray you my soul to take.
Rev. James S. Smart seems disposed to rule or ruin the Observer. In his malicious attack upon us in his last Sabbath evening's discourse, the spirit of hatred and revenge seemed to characterize his whole effort. Probably no pulp it was ever desecrated for a viler purpose than was his. He appealed to his congregation to withdraw from our ranks, and to stand by him in this ungodly attack upon the Observer.—Romeo (Mich.) Observer.
Remarks.—From the tone of the editorial contained in the Observer, we judge that the reverend alluded to will experience considerable difficulty in ruling that paper. We had rather sit down in a filthy mud-hole than in that minister's pulpit or seat, for we think we would be less defiled thereby. It is not nothing but a human excrement or wart, and if the editor of the Observer don't let him alone his hands will become very dirty.
We have reasons to know that there have been somewhat remarkable table-tipping and rapping manifestations in Plymouth Church, under the influence of his preaching; and it may justly be inferred that the remarks made to him regarding Spiritualism were directly attributable to those manifestations; and if they were it is impossible to regard his attitude to ignore them, and all other material manifestations, by raising distinction as to the particular kind and character of Spiritualism which he accepts with anything short of astonishment. That the table used by the medium in question has been removed from the church, is also another fact which those who have confided in his devotion to truth for his own sake, let it be what it may and lead where it may, may well regard with suspicion the truth of the foundation of his confidence. If the spiritist did act upon the table as a means of calling attention to their presence, why should they not have been permitted to continue their efforts until they had accomplished their wishes—namely, their identification.—Woodhill and Claffin's Weekly.
Dr. E. E. Perkins and his wife, a trance speaker, have again returned to the field of labor, and desire to make engagements to lecture in various points along one of the lines of railroad between Kansas City and Chicago. Mrs. Perkins is an excellent test medium, and we have no doubt she and the doctor will be instrumental in doing great good. They are not particular which line of travel they take; will take that which furnishes the most calls. They would like to stop at every town and hamlet on the route they take, where the friends can furnish a room to speak in and board and lodging. For particulars address Dr. E. E. Perkins, Postoffice Box 1209, Kansas City, Mo.
The Oneida Circular defends the Oneida Community as follows: The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system Bible Communism or Complex Marriage, and hold to freedom of love only within their own families, subject to free criticism and the principles of male continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep her property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance of the women and children of the community.
Breneman writes as follows, from Harrisburgh, Pa.: "Let me give you a short sketch of Spiritualism here. We have organized a society, and hold public circles every Sunday evening in Barr's Spirit Hall. Our circles are well patronized. We have the Potts boys as mediums. William is a speaker and also used for drawing pictures and landscapes.—I mean his magnetism,—his hands are not used, for he is often from home when spirit pictures are made. Lately the spirits have changed their program to making drawings of persons. They give spirit likenesses, of which you will be advised in time. This is evidence that spirits improve or progress in spirit life as well as here in our mundane sphere. Andrew, a twin brother of William, is a physical and test medium, and is controlled by the spirit of Patrick Ocer. He makes one circle of interesting persons. Mrs. A. S. Stearns, a three States missionary, gave us three lectures the last three Sundays to crowded audiences in Barr's Hall, which lectures by their eloquence and sound logic have made an impression that will do the cause good. Localities in want of a speaker should keep her employed. She has left us and gone to Sunbury, Williamsport, and further north in the State."
Two ministers of the gospel having met a poor girl, the following scene took place as both contributed to her wants in a manner more unique than "orthodox": "I double your pile, Bro P," the Baptist brother said, and as he slowly placed an X over the "I" "I go you one better," the Methodist bawled, as he put a ten on the other money. "I cover your stake, brother P," and the Baptist clergyman's expression showed he was getting excited as a twenty from his purse was put on the rapidly increasing pile. "I'll top the spous with a fifty," howled brother I., as he drew out his last note and placed that sum with the others, glaring savagely at his companion. "Here's a \$100 note, little girl," said the Baptist quite blandly, now that he had got ahead of his Methodist brother-in-the-Lord; "you may rake in your spous, for you've 'cleared out' and 'enchered' both my friend and myself, and left us both 'dead broke.'" They then walked off humming a hymn. Now, what we would like to know is this: what did those clergymen do before they were converted?

Philadelphia Department.

BY.....HENRY T. CHILD, M. D.
Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.
Toleration is Tyranny.
There are various grades of tyranny, but they are essentially the same in spirit, and oppressive in their character, according to the degree of power, as much as the spirit that prompts its exercise.
Mankind have fancied themselves wonderfully liberal when the power to tyrannize over their fellow men has passed from them, and they have been compelled to grant certain privileges to others. We heard of a minister who preached a sermon of woman's rights, declaring that the great talk about woman's rights was upturning the world, and that woman would never succeed in obtaining what she called her rights, but if she was willing to ask for her privileges, he and all other men like him would be willing to grant them. Growing eloquent, he said:
"Let all the women cease this great bluster about their rights, and in a proper spirit ask for their privileges, and society will soon grant these, and settle down into the good old times."
He forgot the great truth that nothing is settled until it is right. We have seen how the question of slavery was settled time after time, but it never would remain settled until right triumphed over might.
In beautiful contrast with this minister's sermon we listened to an elegant allegory by Mrs. Celia Burleigh, which we regret that we can not present to our readers as it was given by her. We quote from memory, and give it in our own language. She referred to a time when woman was not permitted to walk abroad in the streets. At length one bold innovator covered her face and head with a thick veil, ventured forth upon the streets, and actually walked among the men.
The good conservatives, alarmed at the terrible edict, cried out, "Society will be ruined. All the old safeguards of purity are gone." But she continued to walk forth, and others followed her example, even amid the cry that had been raised. They were all veiled closely. Soon, however, a brave woman committed the unpardonable sin of drawing the veil aside and uncovering the right eye. The shout of the conservatives went up louder than ever at this dreadful infraction of morals. It was not so bad a thing, after all, for women to walk abroad, but the very idea of a woman appearing in the street with her right eye uncovered was terrible in the extreme. It would lead to inevitable misery; there would be anarchy and confusion everywhere unless this was stopped.
Other women walked with the right eye uncovered, and society did not fall into chaos. Then a strong woman, reasoning that if one eye revealed to her so much beauty, two might do much better, and she boldly uncovered both eyes. This was another fearful invasion just,—what they had predicted would come. Now it was well enough for women to walk the streets with one eye uncovered, and this might be tolerated, but to go with both exposed was too daring and wicked to be endured and must bring the saddest consequences upon society.
Finding this new liberty was agreeable, some strong minded woman ventured to throw off the veil entirely, and uncovered her face. Now the evil was at its highest pitch. Every barrier to modesty, purity, and morality was gone, the order of society was broken up, and chaos must inevitably come. It was well enough for women to walk the streets, and open their eyes to the light, but when the entire face was exposed, was more than could be borne.
Every observer of human progress will see that this allegory has been enacted in our times in regard to the various reforms that have taken place. The history of the Pilgrim Fathers fleeing from oppression in the old country, so full of progress, has its dark side, in which their toleration was manifested toward the Quakers by hanging them, and toward the Spiritualists of their age, who were the witches of Salem, whose history is written in a fearful record of blood. In all countries and among all peoples, the victims of oppression, when released from bondage, have become oppressors in turn, showing that bondage is a poor school in which to learn the lessons of true liberty.
We admit that toleration may be a stepping stone toward freedom, but it is an assumption of power which does not belong rightfully to any one. What right have we, as an individual, to tolerate another who may differ from us, and who may be as sincere and as near right as we are! It is not toleration that we want. It is respect; respect for the rights and opinions of others, which is the only foundation on which we can justly claim like respect for our rights and opinions.
The law is simple but absolute, that each individual must decide all questions for themselves, according to their position and capacity, and so long as this decision does not interfere with the rights of others, it should be respected—not tolerated—not permitted only, but respected. Even "error may be safely tolerated or permitted, if reason is left free to combat it," and indeed the only safe and effectual plan for removing error is to submit it to the crucible of reason and investigation, and thus expose its fallacy. No error was ever banished from the world by persecuting its holder, but all error will flee away as the mists of the morning before the rising sun, if reason pours its light upon it. Toleration may result from indolence and indifference, or an unwillingness to enter into conflict with error; but these are unworthy motives.
The lesson for us as Spiritualists, is to come up to a higher ground than persecution or toleration, and learn to respect every man who holds an honest opinion, however absurd and erroneous it may appear to us. We know it is a nice point to respect a man, and let the responsibility of his opinions rest just where it belongs, on the individual who holds them. We have been taught that we must care more for other people than for ourselves. A stranger, dropping down from some other planet, would really suppose that the chief labor of each one was to take care of somebody else.
We are all concerned lest some one else should do wrong, and the spirit of censure and condemnation which follows closely on toleration, is abroad in the land. The only rebuke we have ever received from our spirit friends has been when we felt like condemning others. They say, let every man be convinced in his own mind. If you make a person act from your standpoint, he is no better than if he had acted differently, from his own inclination. Force never did and never will make men moral, any more than it will make them loving.

We trust our readers will enjoy this beautiful poem as much as we have. It seems a proper conclusion for these remarks:
THE WORLD'S OLD SONG OF RIGHT AND WRONG.
BY JOHN J. GLOVER.
When man first trod the face of earth
And brutal force the mass controlled,
Ere reason scarce had had its birth,
Or words of love had e'er been told—
The world sang the world-like song
Of "I am right and you are wrong."
When tribe 'gainst tribe its force combined,
And plans to subjugate were laid;
When nations formed to gather strength,
And armies in the field arrayed—
The world still sang the cheerless song
Of "I am right and you are wrong."
When Christ, with meekness of a child,
The Golden Rule to life applied,
By Jewish priests he was reviled,
Betrayed, mocked, scourged, and crucified—
Then sang the world the bigot's song
"Yes, I am right and you are wrong."
Paul, Stephen, Peter, Justin, James,
And other martyrs to their faith,
Have left behind immortal names,
But paid the forfeit by their death,
Because the world e'er sang the song
Of "I am right and you are wrong."
When Huss and Luther dared oppose
The edicts of the Papal See;
When Murray from the Partialists
In public dared to disagree,
Loud rang abroad the hateful song
"O! we are right, and you are wrong."
Sects have increased and multiplied
As Father Time strode on apace;
Yet every sect claims excellence
With more intolerance than grace,
And sings unto the gathering throng
"Come! I am right, the rest are wrong."
Though Jesus bade him without fault
To be the first to cast the stone,
And taught the code of charity—
For none are sinless—no—not one—
The world sings now, as then, the song,
"Yes! we are right, and you are wrong."
When first some tender hearts were moved
In pity for poor Africa's slaves,
Though all now claim a friendship true,
Division marked those moral braves;
They heard that self-complacent song
Of "I am right and you are wrong."
When Gallio proved the truth
That grand old Earth itself turned round,
By dint of force did he retract,
And, silenced, yielded his vantage ground—
The world sang unto him the song,
"O! I am right and you are wrong."
Albeit many now have learned
That news may flash across the sea,
Just hint that souls may send us back
A message from eternity—
The world sings loud the same old song,
"O! I am right, and you are wrong."
Whoever dares a step to take
Advancing to a point in front
Of science or of theology
Must stand the buffet and the brunt—
And hear that constant, dismal song
Of "We are right, and you are wrong."
Thank God! though bigots think it strange,
That nevertheless, earth moves along,
God speed the day when man may change
That hackneyed, pharisaic song,
And sing a wiser, better song,
"You may be right, I may be wrong."
When churches practice what they preach,
And preach from heaven-taught, liberal creeds
The recreant sinner then may feel
The vital force of Christian deeds;
And sing in time, a better song,
"You may be right, I may be wrong."
When all shall lend a willing ear
To doctrines new and still untried,
And pause awhile ere they condemn,
To learn the truths of either side—
Then may be heard the better song,
"You may be right, I may be wrong."
So may the universal church
Of brotherhood be broad and strong;
As man may frankly own to man,
"I may, as well as you, be wrong."
Come, let us start that better song,
"You may be right, I may be wrong."
In Memoriam.
Passed on to the higher life Lydia T. Bradway, in the 57th year of her age.
This estimable woman will be missed by a very large circle of friends. Her life has been marked by the most disinterested benevolence and devotion to humanity. Her kindness and desire to relieve suffering made her welcome to all. She was educated in the Society of Friends, and when Spiritualism came she was one of the earliest to enter upon its investigation, and soon expounded its truths, and labored earnestly for its diffusion, believing that it tended to make life more cheerful and happy. Most of her time was spent in the care of the sick, to whom her devotion was constant, and there are many who will long for her presence and kindly ministrations. To her, the change is a blessed one. Many of her relatives and friends who had been endeared to her by the strongest ties, had gone on before her, and the meeting with these, and with all who had been endeared to her by ties of kindness and love, must make the "home gathering" a joyous one. Rest in peace, our sister. Thy memory is precious, and the example of thy good deeds will cheer us in hours of trial, and we will look forward to meet thee in the home above. Farewell to the worn-out casket, and God and good angels bless the spirit now set free.
To the Friends of Humanity.
At a meeting of the American Association of Spiritualists, held at Troy, N. Y., Sept. 12th, 13th, and 14th, 1871, the following resolution was unanimously adopted:
Resolved: That there is need of more liberal, humane, and comprehensive methods for the relief of diseases of the mind. That we recognize the possibility of great good to the human family from psychopathic (magnetic) treatment of the insane, and that all efforts in that direction commend themselves to the hearty support and co-operation of all Spiritualists and persons of liberal thought.
The following persons were appointed to consider the subject, obtain such information as they can in regard to it, and report to the Association next year:
Henry T. Child, M.D., 634 Race street, Philadelphia, Penn.; Henry F. Gardner, M.D., Boston, Mass.; I. G. Atwood, M.D., corner of Irving Place and 17th street, N. Y.; Susan C. Waters, Borden-town, N. J.; Sophronia E. Warner, Cordova, Ill.; Andrew J. Davis, Orange, N. J.; Dr. Meade, Boston, Mass.
As Chairman of the above committee, I am desirous of receiving, not only from the members of the committee, but from all persons interested in this important subject, information in reference to it, and would be much obliged by an early reply to the following questions:
1st.—Have you any direct information in reference to cases of insanity treated by magnetism?
2nd.—Have you treated any cases, or witnessed the treatment by others?
3rd.—Can you give me any information of the general plan of treatment of insanity?
H. T. CHILD, M. D.
634 Race street, Philadelphia, Penn.

Report.
At a meeting of the Board of the American Association of Spiritualists, held at 634 Race street, Philadelphia, Dec. 28th, 1871, present Victoria C. Woodhull, Anna M. Middlebrook, A. A. Wheelock, and Henry T. Child, reports were received from Eli F. Brown, for July, August, September, October and November.
On motion of Dr. Child it was
Resolved: That on account of our financial condition, we dispense with the services of Eli F. Brown, as Missionary, after the 1st of Jan. 1872.
A constitution for the UNITED STATES OF THE WORLD, prepared by Mrs. Woodhull, was read and considered.
H. T. CHILD, Sec'y
634 Race street, Philadelphia, Penn.
Miscellaneous.
SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered.
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BY JUDGE EDMONDS.
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Original Essays.

Written for the Religio-Philosophical Journal, ROSICRUCIAN MUSINGS.

BY F. B. DOWD.

In the JOURNAL of Nov. 18th, 1871, I read, "Wm. B. Fahnestock to Henry T. Child," and it sets me musing. Then really there is no magnetic fluid—no invisible aura—that pours out from objects, radiating around them—

After all the talk, this fluid is merely imaginary. Glory to Fahnestock, who has demonstrated (so far as assertion is demonstration; and who shall deny that assertions, positively and dogmatically made, are not demonstrable to a certainty) that in nature, only, individual things exist with a vacuum between.

Indeed, I exist in the flowers my hand has trained, the animals I have petted, in a degree, as much as in my children! How are you independence? Freedom sounds good, especially of will, with its accompanying power to induce the stativolic condition, and resulting health.

Man, be thy own physician! sounds grandly. But, do you know, my friend, that in eating food at your table, you are eating the exhalations of the person whose hand or hands prepared the food? and can you say how much of health or disease are taken by you in this one way alone? I know of places where a truly sensitive person would have to be in the stativolic condition all the time, in order to live a single day.

We bridge space and dissipate vacuum by sound, and who is there so bold as to assert that we do not pour out a vital fluid in every word uttered, which indeed enters into others, and affects or influences them in many ways? Christ said, "My words are spirit," and what is spirit but life; and is not all life one homogeneous whole? Indeed, it radiates around, and fills all things. These bodies are only condensed life, which in its condensation hath left a vacuum surrounding, toward which all nature rushes to destroy; and across which imprisoned or embodied life rushes to defend its own individualization, as rushes the electric fluid from the battery of the storm cloud.

To say there are no fluids only those in motion, or that there are no currents in the atmosphere of earth, or in its bodily structure, or in its own individual atmosphere or bodily structure, that are unseen, hidden, and unknown, is to assert an absurdity, and stultify reason.

We taint the atmosphere unawares, and purify it in the same manner. A thought sets in motion the brain and nervous system, and these motions evolve vital force, and when long continued, exhausts the reservoirs of vital force, and we become weakened, and hence sick. The exhausted body or mind is a vacuum, and like an empty sponge is ready to drink up any fluid within its reach. Fluid is a name we have given to subtle substances which move rapidly in obedience to the universal law of attraction. Water is fluid, and breaks in mountain waves with deafening roar upon ocean's shore, flows in and out of earth's caverns, pulsates in her veins, bubbles up in her springs. Air is fluid, and flows from shore to shore, from pole to pole, here and there in mountain waves, carrying devastation and ruin in its path, and here and there resting in calm, or moving in gentle, murmuring ripples, flowing in and out of all vacuum, of which the human lungs are not the least, for every pore of the skin is a vacuum, through which the atmosphere alternately flows in and out. Indeed, every atom of organic life breathes. Electricity if fluid, admitted by science as substance, although so peculiar in its character as to defy the laws of gravitation, for it weighs nothing.

If electricity is a substance, it is a fluid, and if so, it must be subject to the same laws as water and air; hence there are forms of matter wherein but little or none exist. But the fact is patent, that like all fluids it seeks its equilibrium, and flows toward vacuums, as water flows downward.

Now it flows in the human system the same as in and around the earth. If it flashes in the storm cloud, and rends the atmosphere with awful groans (thunder), as it destroys vacuum caused by extreme heat; so also in the human system it flows from pole to pole, and when obstructed, it dams up, collects the storm clouds, and hurls tornadoes of pain and suffering upon vacuums, till they are destroyed, and fluids flow onward again without hindrance, pain or noise, and consequently unnoticed.

Fahnestock seems not to recognize any fluids higher than electricity. Here, like modern scientists, he stops. He recognizes no subtle essences within electricity, as the latter is within the air. It were as logical to deny the aroma of a rose; for this is a fluid substance of which we drink, as much so, as when we drink of the murmuring brooklet which waters its roots.

I also have an aroma peculiar to myself, which indicates my individual characteristics, which some drink of to their health, others to their sickening; and the same is true of Fahnestock, Underhill, and all mankind. We are all teachers and the taught. In teaching, we give ourselves in words and acts. In learning, we are drinking in the aroma of others, which, when it does not agree with our mental and spiritual stomachs, makes us vomit with disgust. But vomiting is sometimes good. Who knows but what thoughts are fluid? They seem to reside everywhere, in and around everything. When hungry we eat and drink; when weary we repose upon an idea as upon the solid earth. They flow into us when we are receptive, i. e., when hungry

or thirsty. This receptiveness is a condition which we sometimes produce by effect of will, being assisted thereto by fear, faith, and belief; but sometimes this receptiveness is produced by external circumstances over which one has but little control, such as grief, physical pain, mental anguish, etc.

To say that all persons can enter the stativolic condition, is to assert an untruth! I venture the assertion that Fahnestock, himself, can not enter, or "throw himself into the condition." Why? Because he is an unbeliever, and has no faith in anything outside of himself. He ties to no one but self, and relies upon, and believes in nothing save the demonstrable. Hence, he is full of ideas which he gives out, as an overflowing spring water, which others drink. Those who drink Fahnestock, can enter the stativolic condition, not by reason of their own power, but by reason of their belief in Fahnestock and his ideas.

To believe in self is to be an egotist. It has been said that "truth is many sided," and I think F. has one side; but when he denies the existence of magnetic fluid, he simply assumes that which he does not know. To warm ones self by a fire, is to receive heat therefrom; to look into a fire steadily for a long time, is to receive the subtle spirit of fire, which consumes even the fountains of organic life and motion. To be alone with the night, awakens the soul to the mystery of all being, and calls it forth penetratingly, as if to see. He who gazes at black persistently, whether with the physical or mental eye, becomes in time luminous. Despair hath made many clairvoyant. Why? Because opposites produce each other; and this production is only an interchange of fluids, or change of polarities. Good becomes evil, and evil becomes good. A child only a few days old can have no belief in any save its mother, and yet, how many of my readers have known instances where the mother had worked, nursed, and rocked the little thing in vain for long hours to still its crying, assuage its pain and lull it to sleep, but who hushed to sleep as if by magic when some one else took it in their arms. Ah! is not sleep one phase of stativolicism? But what more conspires to produce sleep than surroundings? Indeed, surroundings are only another name which in our ignorance we give to mingling essences and subtle fluids of things, both seen and unseen, which we drink in as a sponge drinks water.

Wellsville, Mo.

Written for the Religio-Philosophical Journal, CELESTIAL SPHERES.—NO. 5.

BY D. G. MOSHER.

We shall endeavor to show that there is no limit to the progressive degrees of intelligence, and that there is a perfect chain from the infinite lower to the infinite higher, and that in the structure of the human or animal organism to its highest perfection, has been designed by, to us, incomprehensible intelligences, a complete chain of which may be considered as an incomprehensible, diffusible intelligence existing within the realm of a human or animal organization; a microcosm of the infinitude of all organized forms in existence; the same existing, also, throughout the boundless realms of infinitude.

We will now proceed to compare some of the interior workings of the human organism to the various operations going on in the outer world, which are all cognizable to the perceptions of the human mind.

The conception of the American national compact was, in every respect, equivalent to, or required an ancestry, and the same acts and conditions, as are required in the conception of human or animal offspring. In either case, alike, the germs previously existing are indispensable, and the offspring is, in accordance with immutable law, an exact image of the organized aggregation of parental seminal and ovarian germs.

At conception there is always a contest between the seminal and ovarian germs for the ascendancy, and if one or the other is not victorious it is an exception to the general law, and the result is a non-organization, or a hermaphrodite offspring, possessing in a nearly equal degree the sexual and other peculiarities of both parents.

The American national compact, when first organized, was perfectly characteristic of the sum of the germs or individuals forming such compact, any variation therefrom being only on account of the influx of a greater or less degree of spiritual inspiration.

Co-existent with the organization of the American physical congress, was organized a corresponding spiritual congress, by which the physical congress was and ever is controlled and directed in the transaction of all important business.

The conception of the American congress, as well as that of the general American government, was the result of spiritual influx by the germs or individuals composing the physical or "natural" congress or general government from the spiritual germs or individuals comprising the spiritual congress or government. Be it understood that these natural and corresponding spiritual organizations were merely co-conceived, co-organized, and are co-progressive.

The conception of Young America was on this wise: Oriental became espoused to American (a squaw) and the twain were united in matrimony. The husband was of mixed descent and inherited a large proportion of Caucasian blood. The spouse was of pure American blood. Oriental being desirous of offspring, and Americanus being pleased with the idea consented to the proposals of her husband, resulting in the conception and organization of the embryo of Young America. The germs (first American settlers) from the loins of Oriental impregnated the ovum of Americanus (Indians) and the travail of Americanus immediately followed.

The Oriental germs; from their inherent nature being most powerful, (at least in their own estimation) commenced a warfare with the ovarian germs, the contest resulting in the supremacy of the Oriental blood, with a very small proportion of American blood, characterized the embryotic Young America. The historian who is familiar with American history and the biography of Columbus, and his peculiar inspiration ever prompting him in the direction of the discovery of an unknown country, may readily discover the true causes of the peculiar characteristics of Young America, with his prominent Yankee proclivities, aside from being the recipient of special spiritual influx or inspiration. The acorn contains the infinitesimal germs each of which possesses the peculiar characteristics of the oak, the same as each individual or germ of the first governmental organization or aggregated germ of the yet embryotic Young America. At the time of the conception of Young America the germs (inhabitants of American soil) were in a state of chaos, the same as the germs of the prospective chick before the incubation of the egg. Conditions favorable to the incubation

of the egg, as well as to its conception and formation, were mainly dependent upon influences beyond the control of the infinitesimal germs. Every law in existence is brought to bear in the conception, organization and construction of each and every form, however imperfect such form may appear, or however repulsive to our senses—poisonous or destructive to our organizations.

We have made the declaration that the germs of all life forms have ever existed, and we can with equal truth declare that the infinitesimals of every organized form had a beginning. Place the egg which contains the germs or materials for the prospective chick in favorable conditions and the work of organization immediately commences. Little groups of germs congregate at different points within the shell, forming little head centres as nuclei, which attract other germs, until the various organs of the organization are formed, apparently independent of each other at first, but finally connections are formed as a necessary sequence in completing the organization. These nuclei may be compared to cities, towns, etc., which eventually become connected and formed into one grand, incomprehensible, organized form.

Mosherville, Mich.

Written for the Religio-Philosophical Journal, THE SPIRIT OF PROPHECY.

BY JOHN J. TAYLOR.

The influx of Spirit power we have had for the last few years is no new thing. The history of the world proves that spirit communion has existed in all ages, and that this has been the source of all the various religions. At times, when conditions were more favorable, there were greater manifestations of spirit power, from which would be organized a new religion with certain fixed dogmas that hemmed in the human mind like a picket fence, and all other spirit emanations that came outside of this creed were anathematized as false and wicked. These creeds dammed up the stream of the world's progress, which, if let alone, would have brought forth different and better results than we now have in the religious world.

The former manifestations of spirit-power were attributed directly to the Deity, and hence, it was considered blasphemous to question them. Now we understand the source from which they emanate, and many of the laws and conditions necessary to their existence. Now we know that nothing is supernatural, for we have learned that the domains of nature, with its laws, belong to the spiritual as well as the physical conditions of life.

We have also learned that all persons have, to a greater or less degree, certain spiritual gifts, that can be cultivated and developed as any other power or attribute of the human soul. Now, we know that clairvoyance explains the ghost stories of our grandmothers of the olden time.

The light of reason and knowledge have dissipated the dark mists of superstition from the soul of man; consequently, he sees clearer than ever before, his religious nature, his duties to himself and his fellows, as well as his true relation to the seen and the unseen worlds.

PROPHECIES.

But the object of this communication is to give to the public certain prophecies that were made, long before the advent of the present phase of Spiritualism, as an additional evidence that these things have ever existed.

My mother, Elizabeth Taylor, who now enjoys a green old age of seventy-three years, was gifted from an early age, with visions of coming events. Never a death occurred in her family, nor of any one who was near and dear to her, that she did not foretell, even when they were in good health. At the time she predicted, they would sicken and die.

In 1832, she predicted that a difficulty between this country and France would spring up, and that both countries would prepare for war, but that just before the beginning of hostilities, the matter would be settled by the King of England. This occurred precisely as she foretold within the next two or three years. The following was the vision she saw:

She seen ed to be elevated, so that she could see over Europe and America. While looking, she saw a dark cloud gathering over a portion of Europe, and also saw one gathering over America. Soon they become very dense and dark, and presently assumed the appearance of armies, and could distinguish their colors and uniforms, by which she saw that one was an American army, and the other a French army. They were armed and equipped for battle, and were approaching each other in hostility. Just as they were about to commence fighting, a tall English gentleman, of kingly mien, stepped between them, and held a parley with one, and then with the other. Presently, both armies vanished, leaving the English gentleman alone, when the vision passed away. This Englishman was William the Fourth, King of England, who sat as umpire between the two countries, and settled the difficulty between them a short time before his death.

In 1835 she saw another vision which at the time filled her with terror. All at once she seemed to be lifted to an immense height, so that she could see every part of the United States. The sky over the whole country was clear and beautiful. All nature was calm and serene. While viewing this beautiful scene, she saw a small cloud gathering over the Southern states, which in a short time overspread the whole south and assumed a terrible, blue-black appearance. Turning her eyes to the north, she saw the sky there was still clear and serene. Presently the cloud that hung over the south assumed a more terrible appearance, and was greatly agitated, and was soon in rapid motion and gave the appearance of an immediate and terrible storm.

Presently she noticed a small cloud in the northern sky, which spread all over the north in an inconceivably short time, and assumed the same terrible and agitated appearance. The agitation of the southern cloud now became fearful. While looking at this awful scene the two clouds gradually developed into armies, and became so plain that she could distinguish the colors and the uniforms of the soldiers. They marched toward each other armed and equipped for battle. Before they met, she heard a voice from above, saying, *On account of the wickedness of America a fearful judgment shall be visited upon her.* She was then impressed that this would occur twenty-five years from that date, and then the vision vanished, leaving her stricken with terror.

How truthful a picture of the beginning of the great rebellion that occurred just twenty-five years from that date. She was not permitted to see the result of the war. But ever afterward she contended that about the year 1860 there would commence a fearful war between the North and South on account of slavery. How fearful the judgment we all remember. I will never forget the effect of the relation of this vision upon my young mind at the time.

She has often told me of a vision she had in the winter of 1825, '26. We then resided near Columbus, Ohio. In the neighborhood there were religious revivals among the Baptists, Methodists, and New Lights—a sect then springing up in that state. Her father was a Baptist minister, and conducted the meetings in the church. She became much interested,

but was at a loss to know what church she should join. One evening, she fervently prayed that she might be directed in this matter. That same evening the following vision appeared to her.—She seemed surrounded with a clear and beautiful sunlight. A beautiful portly woman descended and stood before her and handed her a *New Testament*, and told her, *as yet*, the New Light church was the best, because they had no creed but the New Testament. But soon a *freer religion would appear*. The vision then vanished. She followed the advice.

She afterwards had many visions that gave her glimpses of a better and freer religion. When Spiritualism made its advent, she joyfully embraced it as the New Religious Light that is to bless the world. In that faith she died.

Attica, Ind., Nov. 29th, 1871.

Written for the Religio-Philosophical Journal, A CONSTANT YEARNING.

BY WM. C. W.

"Within the heart of man there is a constant yearning For something higher, holier, unattained; Upward and onward, from present turning; Yet resting never when the point is gained; Some unseen power the soul is urging; Through childish weakness and ambitious youth; And day by day all souls are still converging Nearer and nearer to the central source of Truth."

Happily, in the above, did the lady poet state a truth, yet do any of us find a path, always pleasant, by which we can approach that pre-eminent soul of infinite wisdom—a path of pleasure, without sighs, thorns, or tears? Do we not come through the sweat of the brow, through pains and agonies of heart known only to ourselves and that Power which calls us to come to him? And why is this so? Is it not because God, in his high and holy councils of wisdom, has decreed that we shall come toward him, even from the cradle, in groans, in tears, in joys, and sorrows, in intermingled light and shade.

When the mariner steps upon his noble ship, bound for the far off land of home, where he knows there are pleasant faces and warm hearts that wait his coming, that will greet him with tender affection, he does not expect all calm, serene days in his voyage—rather does he not expect there will be fearful sound of rushing waves and broken surges? At times great black volumes of clouds, rent asunder by flashes of lightning—to hear the thunders in the wild wastes of waters? To feel his ship staggering and plunging among the roaring caverns, to hear the creaking of the masts, the straining and groaning of the ship, and the howling of the winds, as the sounds of funeral wailings.

If the mariner cannot reach the fireside where dwell his loving wife and children without toils, struggles, and dangers, will the heavenly Parent let any of his children reach the goal of their highest aspirations, to obtain the great strength of soul, the joy and peace, that is born of a noble life, without innumerable strivings and flights upward and onward toward his holy perfections?

Did the gentle Nazarene find this world a pleasant voyage to make? Did his disciples stand amid burning faggots, wrapped in mantles of sorrow and rolled in garments of blood? Did Socrates or Confucius find this world a pleasant home? Did Huss? Did Luther, or Fox? Do not all earnest souls, that refuse to float with the tide, find it necessary to contend with tempestuous storms, and to gather their soul strength, now struggling in the trough of the sea of human conditions, then lifted high up by some surging wave, and carried among the shoals and rocks?

At times, in safety sitting under our own vine, we may look out upon the world, and perhaps think the bitter storms of persecution are past, but they are not. In a little different form, or style of manifestation, the venomous spirit exists, as much as it did when Socrates, for telling he truth, was recompensed with poison hemlock, and the grave; as when Plato was imprisoned and sold into slavery; or the time when Quakers were hung on Boston Common, shut up in lonely prison walls, their tongues thrust through with red hot irons, or exiled, and forced to leave their homes on pain of death.

As we cast our eyes back upon the past, what a frightful pall of misery has superstition and ignorance thrown down upon the pathway of humanity! The victims of their cruelty with life blood have moistened the soil of every land and clime, ann yet through all these angry passions, slaughterings of humanity, and hurling down to the grave, men have been searching for God, trying to find religious freedom and truth.

The foremost souls in the conflict have been crying out, "Watchman, what of the night?" Does that falling gleam of light across mankind's moral sky mean that morning is nigh? Doubtless, daylight is breaking, the darkness and mist of the night is slowly departing. The children of earth are beginning to learn that there are many paths through which we approach the Father; and the sweetest and best of them all are justice, peace, loving kindness, and tender mercy. He is not a being of angry passions, but a serene fountain of love, though sometimes veiled behind a cloud.

Then let us go forward with an elastic step, marking the passage of death as the grand gateway to the Eternal City. "Arched as with a rainbow of everlasting life, and we may bid our fellowman walk through unabashed," accepting the blessing with an unflinching trust, as a boon dropped from out the bosom of Infinite love.

If the Greek could believe that Venus sprang from the foam of the sea, or phoenix from her ashes, may we not much more rationally believe that an immortal soul shall rise from these bodies of ours, and heavenward take its way? If a ray of light, or floating dust among the sunbeams, cannot be lost from out the domain of immortality, then much less shall a concentrated spark of divine life be lost.

Bordentown, New Jersey.

Letter from J. H. Mendenhall.

BROTHER JONES:—I have just seen the first number of the JOURNAL that my eyes have looked upon since the great Chicago fire, dated November 25th, 1871. Read "Search after God" No. 62, and now I am ready to aid you; yes, I wish I could send a hundred instead of one dollar.

You do not know how much good the "Search after God" has done us. We live in a little cozy place in this city, are poor as to this world's goods, but have had some interesting things come to us from the spirit world. Give speed the JOURNAL, or rather, some of his big boys. We will let the old gentleman rest—he is getting too old to work, and I do not think he likes the JOURNAL anyhow; that is, if he is as represented by the divines of the day.

Peoria, Ill., Dec. 10th.

A Chinese thus describes a trial in the English law courts: "One man is quite silent, another talks all the time, and twelve wise men condemn the man who has not said a word."

Written for the Religio-Philosophical Journal, WHAT IS TRUTH?

BY FRID ALLES.

For ages men have written, and philosophers have essayed upon the subject of Truth. Varied, indeed, have been the separate conclusions at which they have arrived,—as widely different as are the many shades of human attainments and knowledge. In many instances several have arrived at the same general conclusion in regard to some particular point, but no two have ever agreed upon all the points involved in any one idea. Man is immortal. The great majority of mankind agree upon this one point, in the abstract, but entirely disagree as to what that immortality shall consist of, some holding that they are destined to pass away from here, and go on to higher spheres, there to acquire more knowledge and a continued growth in the perception of what to them is truth, onward from sphere to sphere, indefinitely. The orthodox base their idea of immortality on an eternity of praise and singing of psalms to please their God. Many persons have a hope of heaven and an eternal life resting on one thing, and that is a happy reunion with the dear ones who have gone before, nothing beyond that,—in fact, heaven will be found to usually mean, and immortality to consist in, that which we most enjoy in this life.

The liberal writings of the present day are very often crowded with sentences denouncing the falsehoods which they claim are being taught by churchmen, and yet, a blue bell-fire orthodox sermon, of the Jonathan Edward's style, contains as much truth as Paine's "Age of Reason!"

Diversity seems to be one of the ruling laws permeating the economy of nature, and man seems also to be subject to the influence thereof. What is meat for one man may be poison for his brother. Some men are so constituted as to be natural vegetarians, they seem to fatten and thrive best on that kind of food, while another would starve, almost, on the same diet. This will hold good in the mental as well as the physical. Man is so formed as to require a certain amount of mental and spiritual food. That which is adapted to one brain may be rejected by another. When men have ideas inculcated into their minds when young, they sometimes become almost a second nature with them, so much so, that it is almost impossible to rid themselves thereof. Some men are taught to believe that sin came into the world through the action of Adam and Eve, and that there is no atonement, therefore except through Christ. To such as these the doctrine of a Vicarious Atonement is a literal truth, just as much as the rejection thereof is a truth to those who do not believe in the theory. The doctrine that one man can atone for all the sins of the world, is rejected as a falsehood by those who do not or cannot believe it, so also is the fact of spirit communion cast aside by those who have no faith in it. Both are right, for both are acting out their highest capabilities. From these ideas we may deduce the fact that no one is competent to erect a standard by which another can gauge his conception of truth.

Herein lies the cause for the failure of all creeds and party platforms. The human mind refuses to be bound by the chains which another has forged; not that the bond of itself is objectionable, but because it does not fit. We can have no true conception of any condition until we have ourselves been in that condition. No one is competent to say what another shall believe, because no one mind is capable of judging of what another mind is able to receive.

Philosophers, to almost a universal degree, seem to fail in one thing. When they arrive at a conclusion in regard to some theorem in moral ethics, they hastily conclude that, because this is a truth to them, it must of necessity be to the rest of mankind. They claim to have arrived at an ultimate, and that human power of reasoning can carry man no farther, and they stubbornly contest that their ideas shall be recognized by all. But the roll of a century proves their truth to be a falsehood. What is the cause of this? It is attributable to two things, one is that what one mind will conceive to be a truth, a differently constituted mind would pronounce a falsity; and, secondly, to an eternal law of progression and change which pervades all things,—one century denying what the preceding one attested.

What, then, constitutes truth? It consists of that which each individual mind accepts as true. So long as any mind accepts of an idea as true, so long is it a truth, but just so soon as a doubt springs up in the mind, then it ceases to occupy a place in that category.

All ideas and thoughts are true, to some persons. When an idea has answered the specific purpose for which it was created; it is banished—it has done its work. When we have extracted all that is useful and beneficial from our physical food, it is cast aside, and so with our mental nutriment, when it is no longer useful, it is laid away as a cast-off garment.

A system of philosophy or religion, can never be improved by its enunciators abusing the merits, or denying the truth of another creed, but can best gain proselytes by an exposition of its beauties, independent of a contrast with the defects of another system. It will be accepted, as people gradually arrive at that plane of thought when their mental nature shall require such food as is contained therein and will as gradually be rejected as they progress up to that point, and discover some thing more inviting beyond. Truth, then, is what we honestly believe, and our simple faith is Truth.

I would then call upon all to rally around this standard, upon whose pendant shall be inscribed the signet of "Universal Liberty." A liberty whose bounds shall be as broad as the universe, and as undefinable as infinitude, whose limits shall be beyond the power of finite mind to grasp. That liberty which shall concede to others their rights as graciously and as fully as it demands an admittance of its own. It is the germ of a new liberalism, whose conception has been brought about by the oppressions of humanity—a gaoing of seeming ignorance by concealed wisdom—and whose birth is now dawning upon the world. It is an Evangel which is coming to comfort men in their hours of adversity and sorrow. It is the shadow which foretells the dawning of the day when all shall recognize the Brotherhood of Man and the Fatherhood of God.

Chicago, Dec. 18, 1871.

It is now asserted with scientific confidence that the world, by an accumulation of ice in Antarctic regions, topples over, upsets and washes out things generally about once in every ten thousand years, and that Noah's flood was produced in this way, though the Bible says that the rains descended to aid the breaking up of the fountains of the great deep.

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Frontier Department.

BY E. V. WILSON.

The Third Day of God's Work.

"And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear, and it was so."—Gen. 1, 9.

"And God said," spake with a voice, or commanded. Was this voice spoken from the mouth of a physical being, as a man speaking; or was it the sharp action of certain positive forces in nature called voice? Such as the voice of the wind, or the voice of the waters. That it had an effect, and marked one, is evident from the results recorded.

"Let the waters under the heaven be gathered together into one place."

They came together, obeying this voice, into one place, not many, as now, forming springs, rivers, lakes, seas, and oceans, but were gathered together into one vast ocean, overflowing all matter; just as the waters above the firmament were gathered together; the one hiding the sun, moon, and stars; the other hiding or covering the earth. Thus we find the waters held apart by a ray of light—not sunshine, beautiful and cheerful, but dull and grey and cold. Whence came this light? Echo answers back from the waters, "Whence?"

"And let the dry land appear."

Let it rise up and appear above the waters, or let the waters retire from the land, or was this land made out of nothing, in the form of a globe or ball, as a potter forms a vessel out of something? Or, is the action of light slowly but surely absorbing the world of mist existing between the heavenly bodies and the earth? Or, was there a world, plastic and soft, made up of all manner of minerals floating in infinitesimal particles in this vast ocean of mist, now for the first time reached by a ray of light? This light condensing the mist into water, and with the assistance of heat, forming motion, magnetism, attracting gravitation, drawing together,—electricity quickening into life, producing a result—the world—our earth.

"And it was so."

What was so? We ask with an earnest desire to get at the truth. The earth obeyed, and showed its rock-crested shell up out of the waters. The waters rolled into one place, and our dear old mother earth came forth from the waters,—born out of the womb of mist. We ask, did God give birth to the earth, or the earth give birth to God? Was God in the earth, and a part of it, and dependent on the earth for his being, as we are for ours? Will some of God's ministers answer us?

"And God called the dry land earth, and the gathering together of the waters called he seas."—Gen. 1, 10.

This voice is the language of Nature. "God is a spirit." "And the spirit of God moved upon the face of the waters;" hence spirit, the law, and matter, the phenomena of the law, and mind, the sense expression or phenomena of matter in any form, sometimes of a very low order, and sometimes of a high intellectual order. We are progressing finely toward the form, features, and facts of him who made all these things.

"And God said, Let the earth bring forth grass; the herb yielding seed, and the fruit tree yielding fruit after his kind whose seed was in itself, upon the earth. And it was so."

"And the earth brought forth grass and herbs yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind. And God saw that it was good."

"And the evening and the morning were the third day."—Gen. 1, 11, 12, 13.

How gradually Nature is unfolding! How beautiful all her works!

The mind that spoke these words was a thinker, and contemplated God from an independent standpoint, evidently considering God as a spirit in Nature, acting under law.

On the first day, out in the dark, amid darkness, moving upon the face of the water, preparing the way for light, and there was light. On the second day, and so soon as the light penetrated the darkness, the mist condensed, forming water, at once gathered together into bodies called seas, and on the third day, or era of time, matter began to appear, or fully appeared. The dry land appeared.

That land or earth had long been above or out of the water, is quite evident, for in this era grass, herbs, trees having their seeds in themselves, appear. The reader will observe, however, that there is as yet no fruit—all nature is cold, and only the germs of life are quickening into action. We have now the base or foundation for life, and have accomplished out of darkness and confusion, light and order, water and dry land, grasses, herbs, and trees with the seed of fruit in them. We find the mists of space clearing away under the laws of light, heat, and electricity, gravitation, magnetism, and pneumatics, all movers of infinitism or God, preparatory to the introduction, through combination and correspondences, of two other parts or principles in God,—the animal with instinct and reason. These principles or parts of God are now in germ form of life; needing increased heat and light to develop action—first, in the saurian life; second, in the animal or instinctive life; third, in the biped or reflective life, with reason; fourth, the spiritual life or immortality—God.

In our next we will contemplate the sun, moon, and stars, or the fourth great period of creative power.

Is Henry Ward Beecher a Spiritualist?

We clip the following from the Ottumwa (Ill.) Weekly Courier of a late date. It is a Beecherism, and smacks strongly of Spiritualism, and yet we suppose Mr. Beecher would be offended if we called him a Spiritualist.

"We are a Spiritualist, and teach the thoughts he utters in this article:

BEECHER AND "LITTLE BREECHES."

"Henry Ward Beecher started his hearers last Sunday evening with a sermon on Spiritualism, in which he treats the subject very leniently, to say the least, and virtually endorses the Pike county theory of angels, as set forth in the story of 'Little Gabe' being told by spirits from scenes of danger 'to where it was safe and warm.' His text was from John 11, 25:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit."

"After speaking of the conversation of Christ with Nicodemus about being born of the spirit, Mr. Beecher said:

"I suppose that from the beginning of things this world has been open to the influence of spirits; that other influences come into the world. Such a truth as this is to be infinitely desired. There is a disposition to treat it with scorn and neglect. It is not impossible to believe that there is a spiritual unity or influence which we can neither understand nor appreciate. This is certainly the doctrine of the New Testament. It is taught by the Savior and the apostles that both divine and demonic influences roll in upon the human soul. It is the atti-

tude of most thinkers to repel everything that they can not prove by the senses, and therefore the doctrine of Spiritualism has been in bad repute. There is nothing that we so much need, and should so much desire, as that there should be wafted into this sphere the influence of the divine spirit. The doctrine fits and harmonizes with the higher life toward which we are groping our way. We do not know what we are. We go step by step; we are conscious of vague longings and aspirations, and conscious of vague, unlocated them. What every thoughtful, rational man should desire is that there should be an influence to teach us the divine. Fantastic and false notions have arisen during all ages in connection with spiritual phenomena. This does not interfere with the truth in the mind. The real seeker after it. Where does our knowledge of the divine come from? It is no argument against astronomy that men sought it through astrology, or against chemistry that it was sought through alchemy. Seeking shows a need that it is not a part of God's economy to allow. Our Savior declares that we can not understand these things. 'If I say he, I have told you of earthly things, and ye believe not, how can ye believe if I tell ye of heavenly things?'

It is impossible to interpret a higher sphere to those in the lower. We are not to suppose the spiritual influence a supervision of our faculties. "So far as we can gather from the Word of God it would seem as though this is a process of re-creating. It wakes up our dormant powers; it re-creates, beautifies, and fruitifies. The periods of growth have been when men believed most in the invisible. This belief has inspired men to activity in the best part of their nature. We are often influenced by a spirit outside of ourselves. It comes unexpectedly, is unaccounted for, and often unaccounted for. In one sense this is understandable. There is a way to prepare ourselves for the presence and action of the spirit. Men prepare themselves for friendship, but refuse to put themselves in a state of reception for the spirit. There would he summer if there wasn't a farmer on the continent. There would be flowers if there wasn't a florist in the land. But the farmer prepares his ground, and we can co-operate with the divine influences that seek to guide us. By this divine help we can not only grow, but can successfully resist demonic influences. We are not to set up antagonism to the working of the spirit. How many men have been lovingly won from evil ways by this divine influence. As the sun wakes up the flowers, so does the divine mind stir up the dormant soul. When the influences come to you that stir the better nature and make you hate evil, believe. It is the light that comes from above. If you are given no clear conceptions of what you are capable of being, believe. If there comes a sense of sweet spirit communion, believe that God's great love sends the ministers of His to guide, comfort, and instruct you. Is there anything we desire so much as that light should shine upon the Great Beyond?"

Note from E. Sprague.

E. V. WILSON—DEAR SIR:—At a recent visit at St. Deron, Neb. I met Prof. Clark Braden. At a lecture of mine I affirmed that you told me that since your sensation with him at Cleveland, his friends at Du Quoin, Ill. had written you requesting you to allow them to get another gentleman to discuss Spiritualism with you, and you had consented. He replied:

"It is all a lie. No friend of mine ever wrote him so. It is a lie."

Will it be your pleasure to state through the JOURNAL whether what I said was "a lie" and oblige, yours truly,

E. SPRAGUE.

Letter from J. P. Hazard.

BRO. JONES:—I have frequently inquired if any photographs of the spiritual paintings which I saw in your office last May had been seen in the market, but have been unable to learn anything upon the subject.

I should be very glad to know how it may be, and fear the originals may have been lost in the great fire. The Ministering Angel I regarded as one of the most beautiful things I ever saw on canvass. Had it been mine I would not have exchanged it for a quarter section farm in your fertile state, though I would not be able to pay \$100 for it. If it is lost, I shall scarcely know how to forgive its custodian, after his promise to have it photographed at once.

I am very glad to hear you are re-established and in successful operation. With my best wishes for your success in this greatest of all causes, I am respectfully yours,

JOS. P. HAZARD.

Newport, R. I., Dec. 23, 1871.

REPLY—Dear brother, all were consumed. Not a photograph nor any other copy was ever taken of either—all were consumed. I have this consolation, I have the promise from the spirits controlling Br. N. B. Starr, whose paintings you so much admired in particular when here, of paintings much superior to those you saw.

I expect to receive something very fine from Brother Fayette and Sister Blair. As yet I have only received five from the wonderful spirit artists, who use no human aid, only the mediumship of the Brothers Potts, of Harrisburg, Pa. You have seen Brother Potts' letter in regard to those. The manner in which they are produced is truly wonderful.

As I receive new spirit paintings I will announce the same through the columns of the JOURNAL. It is a beautiful phase of spirit power. It is condemned by some, perhaps, because it is done in the dark!

E. V. Wilson.

The lecture of E. V. Wilson, in this city, on Sunday, Dec. 31st, attracted unusual attention on the part of the Spiritualists here. The well-known character of the man, his iconoclastic manner in dealing with old theology, his wonderful tests and eccentric method of annihilating error, has won for him a reputation that he might well be proud of. The interest in his lecture here was so great that the voluntary contributions from those present amounted to nearly \$30.

LITERARY NOTICES.

Allegories of Life; by Mrs. M. S. Adams; Lee & Shepard, Publishers, Boston.

This volume is splendidly gotten up, and the design of the author is to inculcate moral lessons through the instrumentality of allegory. It is not a novel, yet the author is decidedly novel and unique in the way she expresses grand truths. She gives in beautiful language twenty-three illustrations of important truths, which are so pointedly portrayed that they cannot fail to make a very vivid impression upon the mind.

A Treatise on the Intellectual, Moral, and Social Man; written under forty captivities, with an Essay on Man, embracing fifteen holdings or captivities, by Hiram Powell.

The author in part first, of his book takes into consideration: The Best Books to be Read, Rich and Poor, The Source of Wealth and Poverty, Aristocracy, The Other Side of the Picture, Proposals of Basis, Faith and Knowledge, Purposes of Life and Principles of Morals, The Moral Law, Liberty of Sentiment, Cheerfulness and Happiness. In connection with these subjects he presents many facts of interest to every reflective mind. The Essay on Man refers to those conditions of life of which men should have a perfect knowledge.

Use Nature's Hair Restorative. See Advertisement.

Take Notice.

We are in receipt of letters from Malinda Newell, Mary Berry, and Rebecca H. Irey, none of whom give their post office address or state. The above-mentioned parties will please send their respective addresses to this office at once, and their business will receive our prompt attention. Our correspondents will please make a note of this, and be careful to always give post office address and state.

Widow's and Orphan's Fund.

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

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

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

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

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

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

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

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

Amount previously acknowledged..... \$531.75
Mrs. P. W. Stevens, Sacramento, Cal..... 3.00
John A. Lookahill, Benton, Iowa..... 10.00
G. H. Calgrove, Vernon Centre, Wis..... 1.50

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 MEERER.

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. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871.

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

Agents wanted.

ELGIN WATCHES.

Full Plate Movements, adjusted to temperature, in Gold or Silver Cases, for Gents' use.

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v7 n13 1t

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berry street, Newark, N. J., will answer letters, sealed or otherwise, give PSYCHOMETRIC DELINEATIONS, or Reading of Character, from writing, hair, or photograph. Terms from two to five dollars and four three-cent stamps.

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J. W. VAN NAMEE, M.D., box 5120, New

York City, will examine patients by lock of hair, until further notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease

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D. W. HULL,

Psychometric and Clairvoyant Physician

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

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v11 n12 1t

DR. JOHN A. ELLIOTT, THE HEALER,

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Inclose \$2.00 and two stamps, with lock of hair, full name and age, with one leading symptom of disease, and address care of box 5120, New York P. O.

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v10 n17

CLAIRVOYANCE.

Dr. P. T. Johnson examines diseases by receiving a lock of hair, name, and age, stating sex—\$1.00 accompanying the order. He also prepares a sure antidote for opium and morphia eaters; three months will cure the most inveterate case. 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.

v10 n17 1t

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 without 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.

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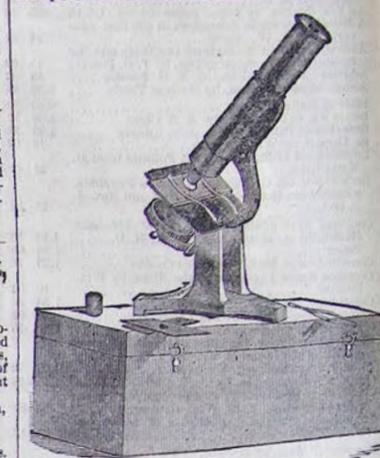
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