ROO PER YEAR IN ADVANCE.]

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

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8 S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 10, 1872.

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The Rostrum.

WHO, WHERE, AND WHAT IS CHRIST?

plscourse by D. W. Hull, under the control of John C. De Wolf, delivered at Leominster, Mass., Dec. 31st, 1871.

This is that bread which, came down from hearen: not as your fathers did eat manna, and are lead: he that eateth of this bread shall live for erer.—John vi, 58.

Important questions these, but the answer found in the words we have selected are still more important. Now, I am not one of those who rely with an implicit faith on every thing I read, or hear read in the book. On the contary, I take nothing for granted because it is there told; but subject it to the same scrutiny I would any other book. I don't know as I would make the same application of the words of my text that are made by their author; but I find them, and as they answer our question, they answer my purpose as well. Well, then, in the first place, we want to inquire, What is Christ?

And here, in our answer to this question, the audience will excuse us if we take issue with the world's theology. My opinion is worth no more than theirs is, if it is not backed up by evidence.

If we were to ask this question under yonder seeple, to-day, we should receive for an anwer, that Jesus was the Christ; and if we were to push our inquiries further, as to who less was, we should be told that he was the "Saviour of the world," as if there was only one Saviour. Now, I hold that there are many Saviours, and that they are all Christs, in so ar as they are actuated by that spirit, but no other. Hence, if Jesus was a Saviour, he was a Christ, but not exclusively so, and if, gain, Abraham Lincoln and John Brown were aviours of any part of the human race, they were also Christs. Now, don't be startled, der friends, for I have not told you half you will yet be compelled to hear. You have only just entered the threshold of life, and before you have crossed it you will yet learn many hings which you would have thought never could have been contained within the small dimensions of your craniums. When here, I vainly thought I had got it all when I had got my Bible, and that I had no more to do after I had mastered its precepts, but now, I find I was not yet in the A B C of life. I was relying, with implicit faith, on I knew not what. Today, viewing the vast field before me, I see I have all to learn, and my weakness makes me

Christ is a developing principle. The very ford means more than we have. Tracing back to its roots, we find that Christ and tarysalis means about the same thing; you all know what a chrysalis is-it is the old larva tell that has been left after the butterfly has leftit. If Jesus was a Christ, it was because be contained within himself the elements of a ligher life after he had left this mortal form. The old chrysalis had been left, but the Christ ad expanded his golden wings and ascended. He was the Christ because he taught that his was not all there was of life. There is a torious future coming to every soul, when, laving their old chrysalis form, with buoyant ving, shall mount to the higher fields of glory to renew their action again in a higher part of le's grand drama. And then shall they strike beir harps to the chorus of the grand anthem

Now is Christ risen indeed And become the first fruits Of them that slept. Hear, oh ye nations And ye dead rejoice.

O, glorious will be that change when earth's coarse apparel is changed for the never-fading rements of immortality—made beautiful by

Le sunlight of eternal truth.

He was also the Christ, because he taught a higher law than any that was found in books. He taught that the saint's aspiration was its only true guide through the Egyptian darkness of dall mortality. Books were good as far as they went, but they did not meet the demands of the thirsty pilgrims of earth, and therefore thould be laid by as incompetent for the great

mark of the soul's regeneration. "Ye must be born again." greater truth attered. Even in this life we must be born many times over. My chrysalis faith must be left here and there on life's road, 48 I reach the absolute knowledge that supertedes faith. They are my crosses, which stand up as guide-boards, many marking my strug-When poor Christian came to the cross, is burden fell from his back, but there stood de cross. He had left the chrysalis form with ta burdens, and as he looked back on it, he aly saw the cross which had been the means of breaking the shell of his old traditions, the barthen had disappeared. How many of us, ke Bunyan's Christian, see the crosses on the bill before us, and the very effort of reaching it is the means of breaking the shell that in-

The shell of tradition is a chrysalis that holds the Christ in subjection, and I had like to have said, shuts him out of the soul, for that which refuses expansion is unchristlike, and is an obstacle in the way of the future development of the soul.

Christianity consists in "renewing the inner man" as Paul has it—in leaving the old chrysalis forms so fast as we shall have outgrown them. He who lives upon the flesh pots of the of old tradition is not a Christian in the sublimest sense of the word. Neither does such

an one worship God successfully. What! worship God when all that is godlike in thy nature, all that will make thee noble, true, and great, is proscribed? Is it godlike to become dwarfs? Then it is a mistake that we were not created brutes instead, or that we were cursed (shall I call it?) with the power of reason. Must we, like the Hindoo Buddhist, retrograde back into nirvano, (nothing) before we have approached God? If this specious reasoning is true, then all the conclusions I have drawn are true.

all the conclusions I have drawn are true.

To be a Christian is to be like Christ, and we find in him the elements of his own elevation to higher life, not however till he has wrestled in the garden of Gethsemane, and carried on his own shoulders the cross of his own soul up the rugged mountain slope of Calvary. Today, there are Christs such as these, everywhere,—in India, and Arabia, amongst the Fejees, and the Indians of North America, in the Church and out of it, and more out of it than in it. They have their own Gethsemanes and their beatitudes, their bitters and their sweets, their crosses and their crowns, their joys and their woes, their troubles and their pleasures, their heavens and their hells, within their own bosoms.

Go with me to yonder gutter, and there, wallowing in his own filth, uttering the base obscenities of his own heart, is a true Christ—but like a diamond amongst the rubbish, it needs to have the accumulations of filth washed off before any desire to recognize it. And while Christ there, his church are sitting upon cushioned seats, calling upon him for his visitations. Will he answer them. Ah, no! Already, I hear him now say, "Inasmuch as you have done it unto the least of these, ye have done it unto me!" Done what? Friends, read the answer:

"I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; I was sick, and ye visited me not; I was in prison, and ye came not unto me."

O, ye who would see your Chirst, why do you not look where he may be found? He is not in your churches. Only look for him and ye shall find him. He is not very far off. He passes your doors every day, bearing his cross up the declivity of some rugged Calvary, and you are not aware of it; or, being aware of it, ye will neither help bear his cross or look for some Syrenian near by to help. Go out of your churches to your jails, your State prisons, your alms houses, your houses of ill fame, or where you will, only don't look there and you shall find him. You say you love Christ. Prove it by your words. Hunt him up, and bring him to your hearts and make him happy, and then we shall know you mean just what you say: otherwise we cannot believe "Inasmuch," says the record "as ye have done it unto the least of these, ye have done it unto me."

Do you open the doors of your churches and "bid in the lame, the halt, the blind," the unclean, the sinner, the forsaken, as well as the righteous? Remember that "they that are whole need not a physician, but they that are sick;" and if you are only doctoring those who are sound or who are righteous, you are missing the very work which ought to be done, and insulting all who are in need of your help.

Come with me to the garden of Gethsemane, and hear the pleading, plaintive voice of one who is there. Hard has been his lot, toiling up the hill of progress alone, -no kind hand sustains him in this sad hour; was ever such agony? Yes, a thousand times over. But as I near, I hear the plaintive murmuring of one agonizing in prayer. His bosom heaves, and no one appears to share his sorrows. Alone, alone, he hears his sadness; angels appear, but what comfort have they to offer. To-morrow, he must undergo a mock trial, and suffer the penalty of what they call law; while, had strict justice been dealt out to his judges, not one of them should have been left to pronounce sentence upon him. Fate has fixed it: he must die a sad and cruel death. Little did he know what severer cup awaited him, till a mob, calling themselves a police-men, whose business it is to see that others walk upright, whether they, themselves, do or not, came and took him away from the garden of his sorrow, to suffer still more, but oh! in that suffering he became an angel. Once more the chrysalis falls, and lo! standing before us, with plumed wings, is a beautiful angel, who rises above the air, and leaves us with earth and

There are other Gethsemanes,—gardens of God, where the soul wrestles in prayer, struggling to free itself from the conditions imposed on it by the circumstances of its being, or the conditions of society. And there are other Pilates and Herods about, sitting on judgment seats, and passing sentence on them; and, in the judgment hall, are men who are ready to precipitate judgement by the constant cry of "Crucify him, crucify him! His blood

be upon our head." O, you know not the sufferings of the lone one; you see not the toils of the sad one; you have fixed certain dead lines in society, which must not be crossed on pain of banishment, and yet it is banishment to stay inside of them. For how can the poor soul live and be happy where it is? But if it goes out then becomes it a Mary Magdalene in the eyes of the public. O, society! O, ye churchmen! never did the ancient Hebrew crucify his christs on rougher wood than ye do to-day. Ye have turned the hell ye so much dread, loose upon society, and O, behold your work! The long skeletons of the dead appear in vast array before you as in judgment, and each tell you "I died prematurely, in answer to your dictates." "You said I must wear their shoes." says one,
"and I obeyed and died;" "ye said I must be
respectable in society, and I crucified the

Christ within me because ye told me to," said another, and a third and fourth claims that each are victims, and that when they nailed their souls upon the cross, that they "crucified the Lord of Glory." All this is your work, and yet it is done as if in mockery in the very name of him you have injured.

Is Jesus the only Christ? So your divines would teach, but so we do not look at it. Says the Christ, "This is that bread that came down from heaven." Is Jesus the bread? No, no; how we torture and mangle the words. Not worse did the Samaritan fare who fell among thieves, than does the words of the Christ. Christ is the bread that came down from heaven. It comes to you to-day as it did then; O, why will ye eat of the old manna, which stinks and breeds worms, when you can have the fresh every day. I wish you to take notice to the wording of the text. There is more implied in it than we had thought for

The Christ is compared to the manna of the wilderness, which the fathers had eaten. One pre-figures the other inasmuch one is for the support of material life, and the other for the spiritual. The manna fell every day, and the people were under obligations to gather it every day, as it would not keep till the next day. There were some who gathered up and preserved it for the next day, thinking, perhaps, that the next day would not be as provident as the last was, but we learn that the manna stunk, and was unfit for use. Here is a lesson we would do well to study. Many people in the Christian dispensation, objected to any new communications from the unseen world, to any new ideas, or, in short, to any other Christ than what had come, they still insisted on eating the old stinking manna of a past dispensation. Now, this manna was good at the time it fell, but even then, we learn that there were some who wanted to return to the fleshpots of Egypt, and eat the leeks and onions, which, to their taste, was far better. No doubt they were very orthodox in their opinions and themselt Masses the meat redical blass.

doubt they were very orthodox in their opinions, and thought Moses the most radical blasphemer they ever listened to. They were your conservative men, who were always cautious of doing a wrong, and refrained from doing even a good act that had never been cannonized as such by some sage or semi-deity in the past.

So now, we have men who cry lustily-not for the leeks and onions of Egypt, nor for the manna of the Hebrews, but for the Christ of the Jews, forgetting the promise, "For, I am always with you, even to the ends of the earth." These men want to save the old manna of the past, and they have saved it, and forced it on the people of this generation till it becomes a stink in their nostrils. We say again, we want no more of your Christs of the past, your fathers did eat of them and are dead, and so, too, shall we die it we are denied that living principle found in the Christs of the nineteenth century. "He that eateth of the bread shall live forever:" not the old manna, not the old Christ, for that has become a dry chrysalis, but of the living bread of the present. Christ is the bread of life, and not only that, but the water of life as well. "Whoseever shall drink of this water shall never thirst, but it shall be in him a well of water springing up into everlasting life." Here is salvation's well but how different from the way it has hitherto been represented to us. Not the old well, oh no, it is at present a well of life, it bubbles forth for you and me and all who will. It bids you back to no old musty records of how men once ought to do, but talks boldly of the duties of the present hour-tells you of the needs of the worl | and your own soul, and indexes a duty which you see reflected in your own heart. No musty books, no authority; but the strong angel comes while your John's are weeping, because none are able to open the book, and loosens the seals of the great book of the within, and there is revealed to your inner vision the Christs of to-day, doing their mighty

We learn from these reflections that the past has no Christs. It may have had, but it has not now. All the Christs of the past have left their chrysalis form and ascended higher. The church vainly holds up these old shells from which the spirit has escaped and asks us to venerate them. And so we may we may venerate them for the life they once encased, and for the work done in holding a light to the world. They were the lanterns of the age, but they cast no light abroad and we cannot worship them now, for they can do us no good.

ship them now, for they can do us no good. Man worships that which he is attracted to, and cannot worship that to which he is not attracted, from the plain reason that it has not a supply to his wants. A religion of the past is a chrysalis religion, and is unattractive to us, therefore, we cannot worship it. A religion of the present will supply present demands. As no empty shell will do this, we therefore, believe that the Christ of the past dispensation is not in any way calculated to meet our demands. No, no; we must have our Christ of the present dispensation or none at all, for it would be a gross insult to offer as a supply to the demands of our natures, that which was only the shell that once incased the object of

our desires.

It is clear, then, that the Christ of the present dispensation will be adapted to the wants of the individual. Now here, we expect some caustic materialist more determined on finding faults, than getting at the truth, will commence his work of criticism. Go on, Mr. Critic, we will hear you.

"Of all the causes which conspire to blind Man's erring judgment and misguide the mind. What the weak head with strongest bias rules, Is pride; the never failing vice of fools. Whatever nature has in worth denied, She gives in large recruits of needful pride! For as in bodies, thus in souls, we find.

What wants in blood and spirits swelled with mind; Pride where wit fails, steps in to our defence And fills up all the mighty void of sense."

I not only believe that your Christs are in the gutter, but I also believe that they are longing for Christ. Now we are prepared to talk on the wants of the age. This exposure to criticism was suggested to me by my medium, who has been watched so closely himself, or I should not have thought of it, nor cared for it. I only ask that the good—the Christ, if you please, shall be taken out of my discourse. If my audience get that, I shall be satisfied. If the critic finds anything in the old husks to satisfy his swinish appetite, I would not for the world rob him of his luxury. Scavengers are necessary to carry off offal, and we will not rob them of that which is dearer than life to them.

In all the world there are certain wants manifest—certain aspirations—not material wants so much as spiritual wants. The process of development goes on, but now and then it is arrested. What is the matter? Ah! the chrysalis has not broken—the spirit is imprisoned, "The strong man armed keeps his house," and holds his captives until a stronger than he comes and breaks open the prison doors, and lets loose the fluttering captives. The Christ is the stronger man. He came "to preach deliverance to the captives, and let the oppressed go free," "to break every yoke." The very fact that we are struggling with fate for something in the unseen evidences that nature has in store for us greater liberties than any we have enjoyed. The vast throes of old mother earth has

The vast throes of old mother earth has given rise successively to higher types, till humanity has been reached. This principle thus eliminating man is "the Christ." Hence it is found not only in the Jesus of Nazareth, but in old mother earth, herself, and in all her children. It may not be visible to you to-day, but the germ is there, and will ripen, and spring up into life until each individual shall round out harmoniously developed organisms.

round out harmoniously developed organisms.

But now I come more directly to the wants of the age, and the adaptations to those wants.

All mankind want a Savior.
 All mankind will be saved.

3. All mankind are tending toward the realization of those wants with the same precision that the loadstone is attracted to its magnet.

magnet.

We are not of those who believe that "all have sinned and come short of the glory of God." On the contrary, we believe that every thing which was created was good and will

perfect and fit itself for some important end. Were you to destroy one link of the great chain by which humanity has been reached, you would unbridge a great chasm which never could be crossed, and you will have severed the connection between us and the integral parts of nature. We cannot be perfect without them, from the cause, that in us are their elements. Once destroy that link and you have not only destroyed the regular steps by which man is reached, but you have taken that very element out of his nature and left him like a musical instrument with one of the keys taken out. Nothing is so harmonious taken in its parts, as taken together. No note can be taken from a piece of music without creating discord. Deprive the atmosphere we breathe of one of its elements, and it will dissolve and fall to the earth, whilst all animal and vegetable life will perish back to earth also.

"All are but parts of one stupendous whole, Whose body nature is, and God the soul; That changed through all, and yet in all the same, Great in the earth as in the ethereal frame; Warms in the sun, refreshes in the breeze, Glows in the stars, and blossoms in the trees; Lives through all life, extends through all extent, Spreads undivided, operates unspent; Breathes in our soul, informs our mortal part As full, as perfect in a hair as heart, As full as perfect in vite man that mourns As the wrapt scraph that adores and burns, To him no high, no low, no great, no small; He fi ls, he bounds, connects and equals all."

All evil is partial good; that is to say, that there is some good purpose behind all our evil actions, and perhaps it is with reference to this that David says, "Shame shall cause the wrath of man to praise thee." It may not result in a good to the community at large. In our selfishness we think that he who robs the community of something for his own gratification is evil, whilst he will equally view us as evil for wanting to deprive him of his gratification to accommodate the wants of the public with which we have an interest.

But if all mankind are not sincere, we trust we have already shown that they have certain wants. A man is sick and wants health. He will regard the man who restores him to health as his saviour; and yet the physician is not a Christ inasmuch as he does not relieve his spiritual wants. But he who will come to him and relieve him of mental diseases is a savior in a double sense, for he not only saves the body, but he also reaches down into the soul-brings it up from that bondage which held it incased, tears away the walls of the prison that environed it and lets it go free." "The truth shall make you free," says the Galilean; and in so much as it does this work, it again is the Christ. But oh, how many to-day as of old, are afraid of their Christ. Truth to them is beautiful if it does not conflict with some ancient dogma. But oh, if it does, they fain would think it an error, no matter how god-like

Mankind have come up from the various stages of the past ages to the present state of development, through severe trials. The present condition of mankind was not attained without a struggle. The poison flames for Socrates,—the prison-bars shut away from Galileo the light of heaven,—the inquisitorial fires burn their thousands,—the Pilgrims suffer a banishment in the wilds of America rather

than face the opposition and oppression of their own country,—and Quakers hang, and witches drown, that the world may be saved from the ignorance that had preceded them.

All these efforts of our natures tell us too, there is something beyond if we would reach toward it. There is a work to do now, and there ever will be—a work in which we all may take a part. It opens its doors to you, my friend, and bids you take hold and help. Here is the Christ—the new-born babe in a manger.

Kings of the earth, bring forth your oblations, and pay him divine homage.

Seek him who is born king of the world. He shall rule the nations for all nations shall yet bow before him. He shall reign until all enemies are put under his feet. "Then shall be brought to pass the saying that death is swallowed up in victory." Then shall all know him; for every knee shall bend and every tongue shall confess his name to the glory of God the Father. Amen.

A Reverend Expectorator.

A racy piece of scandal, which attracted considerable attention last summer, has been renewed again in new form. It will be remembered that the Rev. Mr. Whittaker, Secretary to the Board of Trustees of the Lincoln Institute for the Education of Colored Children, in an altercation with Colonel Foster, another member of the board, and formerly Principal of the institution, spat in his face, as the two were seated during a meeting of the board at opposite sides of the table. Foster cautiously resented the insult, not like Luther, by hurling back an inkstand, but by merely wiping the spittle from his face. The action was considered as an insult, not only to its direct object, but to the entire board, and several gentlemen waited on the ecclesiastical spitter, to request an explanation, and to receive, if possible, an apology.

Mr. Whittaker replied that he had desired to insult Foster, and had made the matter a subject of prayer, in order to obtain some counsel as to how he might most completely execute his paragraph. He arose from his knees determined to spit, and so he spat. Of course for spitting by divine counsel he could not apologize, and he therefore persistently refused to do so. The board at its next meeting very properly expelled him.

As his heavenly revelation did not contemplate expulsion, Whittaker refuses to be expelled. Yesterday he caused a quo warranto to be served on Mr. Seymour, Assistant Superintendent of Public Instruction, who has been appointed to Liseplace in the board, to compel him to show by what authority he serves in the board. He has also caused a mandamus to be served on Governor Brown, who is the exofficio President of the board, to require him to show cause why he shall not be permitted to resume the seat from which he was expelled. Until these shall have been answered in due form of law, Mr. Whittaker proposes to hold the official papers of the board which have come into his possession as Secretary. The case was entrusted by the board to legal counsel yesterday, and the reply will be made in due time. -St. Louis Democrat.

Lyman C. Howe in Chicago.

On Sunday, Jan. 28th, Bro. Howe closed his present engagement with the First Society of Spiritualists of Chicago. Although the day was one of the most inclement of the season, the West Side Opera House was filled with interested listeners to this eloquent teacher. At the close of the morning lecture, Judge Holbrook offered the following resolution:

Resolved,—That we, the members of the First Society of Spiritualists of Chicago, and who have attended the lectures of our brother, Lyman C. Howe, during the present month, and many times heretofore, take pleasure in giving expression to the high esteem in which we hold him as a man—and as a speaker, strong and truthful in sentiment, clear and logical in expression, at once natural and phenomenal, and the peer of any in the field, and we commend him to the kind regards of all who seek for the truth as delivered by the saints who speak through him with understanding and power to edification.

This Society has a legal organization under the statutes of the State, and is now in a more prosperous condition than it has been for several years past. Miss Susie M. Johnson follows Mr. Howe, commencing the first Sunday in February.

Bro. Howe has been engaged to lecture for us during the Sundays of April, May, and June next.

Parties wishing to make engagements with him for week evenings in the vicinity of Chicago, will please address him in care of S. J. AVERY, M.D., Pres't. First S. S., 95, West Randolph-st., Chicago.

The Religio-Philosophical Journal, the exponent of Spiritualism in the West, should

be circulated in every family.

Woman's rights have so far progressed in Spain that women are now permitted to take part in bull fights. Three bulls were lately slain by two valiant youngen, or at least, were so advertised in

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.

Now is the time for old subscribers to send this paper to friends, for \$1.50 per year. Less than the cost of the paper on which it is

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NEW YORK NOTES.

Planchette, and the Spirit of James Fisk.

NEW YORK, Jan. 24 .- A journalist of this city was invited, last evening, to attend a circle of Spiritualists, where a sprightly Planchette, under the gentle touch of a beautiful Miss of fifteen years, invokes the spirits of the other world. The circle consisted of three ladies and three gentlemen. One of the ladies, who makes great allowance for the marvellous things which Planchette writes, was a good deal interested in the startling revelations made by a spirit purporting to be that of her In the course of the conversation with the spirit, one of the circle inquired if

"THE SPIRIT OF JAMES FISK, JR.,

was there." The reply was, "Yes." The inquiry was then made, "Will he talk to us?" Planchette immediately wrote, "He is present and will communicate," The young lady acting as medium and influencing Planchette, then asked, "With whom will Mr. Fisk converse?" At this question, Plachette wheeled rapidly across the table toward the journalist.

Medium (to the journalist)-The colonel wishes to hold conversation with you, sir. Journalist-What would you like to talk

about, colonel? Spirit of Fisk, Jr.-How is Erie?

Journalist-It was 33 and 331 when the board closed on Saturday. Have you any opinion to communicate relative to the future of Erie—is it going up or down?

Spirit of Fisk, Jr.-Erie will go down to 10. Medium—That was your opinion last night. Will you please write out the figures so that we can make no mistake?

Planchette, with the rapidity of thought, wrote in plain, large letters, the word "ten." Journalist-Colonel, tell us what is the best stock to buy.

Spirit of Fisk, Jr., (with great promptness)

-Western Union. It will go up to 94.

FISK'S SPOOK ON THE SITUATION IN WALL STREET.

The journalist had reason to believe that there would be a suspension or failure of a heavy broker's firm, down town, to be announced on Monday, and being anxious to test Planchette, put the following question: Journalist-Colonel, can you tell me whether

one of the large brokers in Wall or Bond streets will suspend or fail to-morrow (Monday)? Spirit of Fisk, Jr.-No failure or suspension

on Monday.

Journalist.—Are you certain? Spirit of Fisk, Jr.—I am certain. Monday morning, upon going down town, my journalist friend was certain of hearing that a gentleman, for whom the street entertained very high opinion, and who is an extensive banker and broker, had suspended. Imagine his surprise and joy, when, upon going to the place of business referred to, he learned from the broker himself, that good friends had come to his rescue, and had enabled him to bridge the financial gulph, which appeared to him so impassable on Saturday night, and threatened his ruin. My friend then related to the broker the story about Planchette, and Fisk's communication, and considerable fun was had at the expense of the spiritual prophecy.

WHAT J. F., JR., IS DOING IN THE SPIRIT LAND.

On Saturday evening, Planchette, influenced by the same young lady, was exceedingly lively with messages from the "spirit world." Col. Fisk, who, when living, frequently wished he "was an angel," appeared, spiritually, and the following conversation took place between the supposed spirit of J. F., Jr., and a lady who happened to be pres-

Lady.—Colonel, will you tell me what you are doing in the spirit land?

Sptrit of Fisk, Jr.-I am working. Lady.-What am I to understand by that?

Who are you working for? Spirit of Fisk, Jr.-I am working for Christ, to atone for my sins. They have been many.

HIS OPINION ABOUT STOKES

Lady.-Colonel, will you tell me if the reports are true that you set a man upon Stokes' track to dog him, and, if possible, kill him? Spirit of Fisk, Jr.—It is all untrne, I had no malice against Stokes, and gave him no cause to shoot me.

Lady.-What will be the verdict of the jury in Stokes's case?

Spirit of Fisk, Jr .-- If he lives long enough, the verdict will be guilty.

Lady .- Will he be hanged? Spirit of Fisk, Jr.-No.

So much for an evening with Planchette and the spirit of Fisk, Jr.—Chicago Times.

----Letter from Denver, Col.

BROTHER JONES :- I am glad to be able to report that investigation into the principles underlying the Harmonial Philosophy is on the increase, and that a large number are now turning their attention in that direction who are carnest seekers after truth. The churches are full of men and women who accept the idea of Spiritualism by any other name, but, forsooth, for fear of public opinion, will not be called Spiritualists. There will be a beautifully growing less, numerically, when the officials undertake to exclude from the communion table all who believe the words of the Nazarene: "And greater works shall ye (who?) do than I do because I go to my father."

The emotion created by a current report in our city that one of the most talented Methodist preachers who has ever labored in Colorado has hands are held up in horror, while scores go about from place to place, asking of all they meet, "Is it true!" "Have you heard the news?" Each afraid to add, what they feel, "Oh, I am rejoiced to hear it!"

And why not rejoice? Why not a minister be honest? Why can he not go forward from one degree of grace, love, favor, knowledge, to another, superior, more refined, fuller, and more complete? Oh, I wish all were honest, unfurling the banner under which they fight, so that all may know who are friends, and who, if any, are enemics.

Progress is our watchword, and right and truth, wherever found.

W. H. FISHER.

Letter from Ohio.

ED. JOURNAL:—H. Melville Fay and wife are here, staying at the American, giving seances for physical manifestations. The manifestations are about the same as occur with the Davenports. Solid iron rings passed on to the arms of the medium when firmly bound or handcuffed, are rather stubborn arguments for skeptics to contend with. This, with a great variety of other manifestations, occurs, among which, to show beyond all cavil that other hands are there beside the medium's, a piece of board, hammer, and nails are placed behind the curtain, when the nails are immediately picked up and drove through the board, and all thrown out for inspection by the audience. This occurred with Mrs. Fay while her hands were tied behind her back with strips of cloth, then sewed with thread, and fastened with cord to a bolt in the

Many other demonstrations equally marvelous, occurred, compelling the most uncompromising skeptics to acknowledge that there was, at least, no fraud practiced by the mediums. With the exception of being partially darkened behind the curtain, the room was fully lighted with gas.

Yours truly,

Cleveland, Ohio.

Letter from Dumont C. Dake.

DEAR JOURNAL:—The following appeared n No. 18 of the Banner of Light "Free Circle Department," viz.-

Q .- (From D. P. Towle, North Hampton, N. H.) The writer would respectfully call the attention of the controlling spirit to a work by Dr. Fahnestock, of Lancaster, Penn., entitled "Artificial Somnam-bullsm," and would like to inquire if what Dr. F. maintains in his book is correct—that every medium, to be controlled by spirits, must be in a som-nambulic state. And, further, that spirits have no power to produce that state, but that it is entered by the will of the subject alone. Does not Dr. F. throw his subjects into the state by his powers as a developing medium? Is he correct when he says that spirits on a high plane, like Dr. Hare, sustain him in being correct in what he asserts in regard to this matter in his work?

A .- So far as I am acquainted with the subject, he is not correct. Media do not have the power to produce the somnambulic state in themselves, nor is such a state or condition necessary to spirit

My experience for years as a public medium, and careful analytical searchings, sustain the spirits controlling Mrs. Conant in their candid and truthful answer,-Dr. F.'s pet theories to the contrary notwithstanding. Herewith, I also desire to call the attention of the many liberal readers of the JOURNAL, to the fact that a bill is now before the Illinois State Legislature, introduced by Mr. Pierce, a bill to regulate the practice of medicine and surgery, by registration of practitioners. In New York, they are trying to pass the restrictive Practice bill, which came to grief here in the West, last winter. For many years there has been vigorous efforts put forth to create a medical aristocracy in this free country, by introducing a restricting Doctor's Law in each State Legislature, in order to put down everything relating to the cure of diseases that does not sail under the flag and authority of medical ortho-

doxy. The dissensions that exist in the profes-

sion well nigh destroys their hopes to achieve

this end, but church influences are lending their aid through purely selfish motives, and humanity thus are crucified between two thieves. Nothing could have betrayed the weakness and ignorance of medical men like an effort to obtain legislative protection. When will selfish men cease their clammerings and legislative protection,-a protection, forsooth, which was denied to the martyred Jesus, to Jenner, to Hahnemann, Galen, and hosts of other noble reformers, whose bright names and glorious deeds adorn the historic page, whose untiring, unselfish devotion to "TRUTH will ultimately triumph and crown humanity, and finally save the world." The ponderous, bulky old ship allopathy, with the notorious piratical Captain Theophrastus Bombastus Paracelsus, who in public harangue, committed good old Galen's writings to the flames, and then openly declared, much to the consternation of his crew, "that if God would not impart the secret of physic to man, it was right to consult the devil"—with such a captain, no wonder that this boat and crew were, and still are, a terror upon life's high sea. His own immediate followers and supporters had to pay high tribute, however; often they were blistered, purged, scarafied, salivated, debilitated, lanced, and bled almost to death, and millions killed outright, and the survivors having to pay rich jewels and large sums of money, and this was and now is the REGULAR PRACTICE. This dreadful havoc, however, at last, produced anarchy, rebellion, and a war has waged madly ever since. This old ship, has time, and time again, been recruited with new crews; among the host, many fine specimens of humanity, armed cap-a-pie, have fearlessly and boldly tread her deck, honest, faithful adhereants, which would have made them

heroes in a better cause. Their weapons were

deadly. Many seeing their error, only struck more vigorous blows for the "lost cause,"

while others manfully surrendered, laid down

their murderous arms, and strove to lead a

more harmless and a better life. God speed.

The old ship has had its day. Her hull is rotting, her masts are weak and shivered, her sails torn and tattered, her planks are sprung. She is a leak, the signal of distress is hoisted, and the ponderous ship (Church), and other large sailing craft comes to her aid. Her name has struck terror to many a brave privateersman. But mark you, with all this powerful aid and support, she can not stand the gale; she is not sea-worthy, and then, the mighty iron-clad steamer, Progression, is on her track, and it is only a matter of time when she will finally be captured and be compelled to surrender. So may it be. Arrayed against her in this deadly struggle, have been the Hahnemannites, with his now living, active, 6,000 captains, and millions of followers; the Thomsonianites, under Gen. Thompson; Chrono Thermalites, under Gen. Dixon; Hydropathites, under Gen. Prissnitz; Grahamites, under Gen. Graham; the Electrites, under Gen. Liebig,the profound chemist of Germany; the Anlyticalites and Mediumites, under the leadership of Gen. Truth, and the inspiration of this progressive age, and the unseen captains in the world of souls. We are informed that the old ship with her strong escort has entered New York harbor, and has gone up the Hudson to attack the capital. Wake up brave sons of the Empire State! Victory is yours! Strike as one man, and with a will that knows no such word as fail.

Yours for truth and liberty, DUMONT C. DAKE, M.D. Chicago, Ill.

Notes from Missouri.

DEAR JOURNAL: Perhaps you are not yet informed of the Cotton Mather raid which followed my lectures at Springfield, Mo. Elder J. Z. Taylor, boasting of the name of "Christian," and of the Campbellite order, is the self-elected umpire, who now stands forth in Springfield, the exposer of Spiritualism. He has gleaned his documentary evidence from A. J. Davis, Tiffany, Hull, Universe, Cleve-land Convention, Dr. Hatch, Randolph, Nich-ols, Berlin Heights Community, Dr. Potter, of filthy-tract notoriety, Jamieson, E. Hardinge in her Letter on Marriage, etc. And here let me inform our sister that these zealous dissenters are everywhere putting her name in close juxtaposition with the Von Vleck, Potter, and McQueen apostates. The irate Elder produces "the documentary;" does not claim to know aught except what this documentary evidence of the aforesaid writers proves, and having paraded his choice bits of gleaning, cut out without any reference to their connection with whole paragraphs and chapters, which would explain the subject fully, or dissecting from ill-tempered opposers the very quintessence of abuse and vulgarity, he thinks he has proven himself smart. And this very meek and pious "Christian" minister fulminates from his pulpit such language as this: "Be the system of spirits, either in or out of the body, from Heaven or Hell, it deserves to be anathematized."

It is impossible for me to name his several propositions in this brief article; but they are

boiled down at last to the charge of "witch-craft," "diabolism," "blasphemy."

He began by saying he did not intend to discuss with any one, he "would not discuss with a lady anyway!" and he "did not wish his lectures to be considered in that light."

Thus he has taken the negative in his own right, and now, O've millions of Spiritualists, walk up to Elder Taylor's judgment bar, and receive sentence.

In this city the opposition is evidently at work. One very limited Hall used by the "Christians," has been refused us by the very limited spirit which presides at the key-hole and the price of the other hall has been doubled upon us. Some of the self-constituted here recommend Matherism as the only disinfectant within their reach, but continue pushing up the revival meetings as a present anti-

Our meetings are pretty well attended, and a fine class of minds everywhere take lead in our audiences. I shall return to Springfield in due time, and the friends may rest assured that my inalienable right will be exercised in behalf of our redeeming cause.

Ill-tempered, bombastic displays of ecclesiastical despotism and sophistry do not weigh the least against the purity and strength of Spiritualism proper, but rather are a powerful incentive to meet and uncrown the haughty tyranny now holding its stolen throne and authority over the rights of free-born Americans. Let us rally at the call of this ecclesiastical bugle, and stand firm in our places as one grand army of thinkers; and if halls are closed upon us, let us meet anywhere-in barns, workshops, upon the street, if need be, in the final emergency, and in Nature's woodland temples. But never let us lay down our birthright for the pottage of priestly rule and the transient smile of any Judas. Still zealous for the coming emancipation, I am at work as my resources and strength will allow.

M. J. WILCOXSON. Carthage, Mo.

Items from Connecticut.

LETTER FROM AN OLD MAN.

Bro. Jones:-I have thought several times during the past year that I would send you some money. But my wants have been so imperious, and my cash receipts so small, that between pressing necessities and newspaper dues, the former have had the preference.

Last night I was called up at a late hour to marry a couple, for which I received two dollars. This I enclose to send to you before I have time to spend it. When I commenced reading the JOURNAL I found some very interesting things in it, and some that I did not like; but it has advanced to meet my views, or my views have advanced to meet it,perhaps both; at any-rate I think the paper has improved, and I have got into the habit of devouring its contents and finish with regret that there is not something more. Brother Francis will probably continue his researches as long as he has materials, and that will be through all time, if he lives so long. But I would ask as one did of old times, "Canst thou by searching find out God; canst thou find out the Almighty to perfection?" I believe in the existence of a Supreme Intelligent Being, because it is quite as easy for me to believe in his existence as to doubt it, and my early education and the general sentiments of mankind preponderate in favor of such belief. Because I reject the inspiration of the Bible and many of its teachings, I do not consider myself under the necessity of discarding every religious sentiment merely because it is Orthodox. I lose a great deal, in a pecniary point of view, by being skeptical. The people in my neighborhood are Methodists, and when I was performing the duties of a Methodist preacher I was treated with attention and respect. If I could play the hypocrite I could get along much better, so far as worldly prosperity is concerned. I have been a teacher of youth for many years and have been principal of several high chools and academies. But I have no chance to teach now in this vicinity,and having passed the age of sixty years, I am too old to seek new fields for employment. I get my living by working out at day's work, and this winter I work in the woods a mile from home, chopping wood by the cord, earnabout fifty cents a day. I have for several years been school visitor and received some pay for my services, but last fall they left me off and appointed two Orthodox ministers. I hold some offices by which I occasionally get a little money. But I have to be very economical. I live in an old cabin, and when the nights are cold, shiver before an old-fashioned fire place. I live poorly, dress poorly, and read my old books, for I have not bought a book for fifteen years. I have a library of obout two hundred volumes, consisting of histories, philosophies, books of travels, scientific works, commentaries, church histories, sermons, dictionaries, poems and other literature. It makes me feel sad sometimes to read the advertisements of spiritual books, which I know that I can now read. I sometimes write articles for the papers, but it don't pay very well, except in the satisfaction of having my thoughts read by a great many people.

WILLARD GRIFFIN. West Granby, Conn.

Items from Michigan.

REMARKABLE INCIDENT.

A case of surgery, evidently performed by spirits. In the township of Kimball resides a man by the name of Mr. Betham,—strong, healthy, muscular, and athletic. Mr. Betham accidentally met with a violent fall, which resulted in the dislocation of, I believe, his left shoulder. Not long subsequent to said occurrence, three or more strong men attempted to reduce the dislocation, through extension of the arm alone, not using a fulcrum. The combined strength of these men was employed in extension of the arm, but to no favorable result, and Mr. Betham, not wishing to be tampered with too much by inexperienced men, wisely concluded, as it was late in the day, to endure the pain as best he could, being a poor man, until the next morning, when he would take the first train into the city of Port Huron, and get his shoulder reduced by a practical man. Early the next morning, accompanied by his wife, Mr. Betham went to the station to await the arrival of the morning train going into the city. Upon their arrival at the station, Mr. David Pace, a man of sound judgment, and a practical mechanic, then ticket agent at the station, and a staunch and consistent Spiritualist, took notice of the poor man's condition, sympathized with him in his sufferings, and secretly asked if the spirit of Dr. Hawkins, well known to himself, friends, and myself included, requesting said spirit, if present, to mitigate, if he could, the sufferings of the unfortunate man, until more permanent relief could be obtained.

At this juncture of the proceedings Mr. Pace seemed impelled to look steadily at Mr. Betham, concentrating his mind on him, at the same time, for a few minutes, when Mr. Betham noticed pe-culiar, and, to him, strange sensations, when he rose up to go into the back room, occupied by Mr. Paces's family, to get a drink of water. He opened the middle door carefully, with his sound arm; the other being at the time in a sling, and as he stepped into the doorway, he was observed to s'art suddenly, as though experiencing a shock—observed at least by three persons, when he exclaimed:

"I believe my shoulder is set."

All recognitions and none more than Mr. Page

All were surprised, and none more than Mr. Pace and family, who are firm believers in spirit inter-

On examination, the dislocation was reduced, and Mr. Betham and wife returned home, to ponder over, as they evidently did, the strangeness of the incident. Mrs. Betham is a Spiritualist, and a medium, but her husband was remarkably skeptical. The above named facts I received in person from the lips of three responsible eye witnesses,

and the reading public may take them for what they are worth, without any comment from me.

The evening subsequent to my obtaining the above narration, I had a sitting with Mr. Pace and family, when Dr. Hawkins took control of my organism, and on being interrogated relative to the case above presented, replied that he understood all about it, but proposed to let the parties sweat over it awhile, but should B. have another dislocated joint at any time, to call around again.

WM. JORDAN.

Port Huron, Mich.

Letter from Maine.

Bro. Jones:-I rejoice to see the Journal arising from its ashes, as fresh and undaunted as ever. And although not one of your cor respondents heretofore, I though I must send you a word of cheer and congratulation, from way down east," where I am stopping for a few days. There are a goodly number of Spiritualists in the State of Maine, and some of them-not half enough-show their good sense and appreciation of the truth, by sub-scribing for your valuable paper. The light of the Banner has been shedding its genial rays upon them until they feel a disposition to enlarge their understanding of religious philosophy, by adding the JOURNAL to their list I like the Religio Philosophical Journal,

because it is emphatically a spiritualistic jour-nal, that never runs off on side issues, but marches straight on to the accomplishment of the especial work it has in hand. It seems to me that our journals have succeeded, just in proportion as they have been true to the great cause which they claim to advocate.

I know that all the editors of our spiritual

papers have trials to contend with,-difficulties of the worst nature to meet and subdue,the worst of which is not always a destroying

The constant fire of fault-finding, and complaining of neglect within, and the perpetual bombardment of the pulpit and the press from without, make lively times for the editor, who, notwithstanding, must march serenely on, apparently unmindful of the terrible cross-fire to which he is subjected. Editors of the Spiritual Press, look not with envious eyes upon me, I assure you I shall not attempt to start an opposition paper for a long time, for I find sufficient of martyrdom in the lecturing field to satisfy my present ambition. No, I have no desire to go further at present.

Yes, I like the JOURNAL. To be sure, Bro. Wilson is pretty savage sometimes, and not over choice in selection of terms, yet he is a glorious pioneer, and there is no better or effective worker, in preparing the soil for seedtime and harvest than he.

Give us the facts, Bro. Jones. Tell us about the phenomena; no matter if the stories are wild and extravagant, if they are well authenticated, let us have them. I hear you say, "That is just what we are doing." I know it. There is where you are right. Facts against

I am going to write out something for you before long, in this line, that is, if you wish. You have not asked me to become your agent, but I shall act in that capacity nevertheless, and try and help you what I can. Inclosed find \$1.50, for a trial subscriber for one year: John Tucker, Bath, Maine.

I was going to tell about what I was doing, but I have not time now. I am lecturing as usual. That is all; and would like to make all the engagements I can for the remainder of the season. Address

A. E. CARPENTER, 1567 Washington St., Boston, Mass.

Voice from Minnesota.

THE ORIGIN OF MAN.

As man is the epitome of all the animal kingdom, it is sufficient that we take him for our text. He having all the formatory principles engrafted in, and belonging to, his nature; that all living creatures have to give his true position in the universe, will show how all exist, and whether an origin or otherwise. Man is a part of the living functions of God, and as such, is the most noted, and stands at the head of all his faculties, -all things else being in a degree subordinate to him, and subject to his

Man is the highest endowment of God, by his being the most endowed with reason and common sense. Hs is the prime mover in all his works, and is subject only to the laws of nature, or of his

He travels and moves by the combined powers of all things, and of all elements, seen and unseen. He is a fact in nature's laboratory, and moves as he is moved upon, with his own powers and weight thrown in. He is not a created being, but is as eternal as the sun, or any of the planets in the solar system. He is undergoing relative changes, under chemical law, and is ever unfolding to view some fact in nature, relatively, to show his true position and exact condition in life, and as an eternal iden-

He traverses the universe of thought and picks up facts, and embraces all that are fitted for his mental capacity. He becomes developed through the scenes he passes, and becomes more by passing events, and those things that make impressions upon his mind.

He is the author of all things that emanate from him, and is authorized from all things of which he partakes. He is the universe of matter, what matter is to him; both being the receiver and imparter. Man could not move as an identity without matter, neither could matter move without the action of mind, and mind is either diffused or iden-

It is known by all reasoners that mind can not show itself, only through matter, and it is evident that mind and matter are co-eternal and co-existent. As long as one has been in existence, so long has been the other, and nothing can be brought to view without something of the same kind to produce it. Like begets like, and nothing can be produced without its like to produce it; consequently the race of man must always have existed, and there could have been no origin of the species.

That each individual puts on an earthly garb, is true, but there must have been a producer, and men and women produce men and women, and nothing else. Therefore, there must always have been men and women as producers, for that is the

law of generation now, and always will be so.

Natural and eternal law knows no beginning or
ending. We well know that the most of the minds of earth have settled down on the Darwinian theory of the origin of man and all living creatures, but we declare it false, and challenge investigation, and try all things by facts and philosophy, and that conclusions must agree with the premises upon which they are based. Our motto is to try all things upon principles, and never swerve from facts, and never be content till facts are found that Н. Н. ВМІТИ. produce them.

Immortality.

How beautiful the following gem from the pen of the late Geo. D. Prentice: "Why is it that the rain and the cloud come

over us with a beauty that is not of earth, and then pass away and leave us to moan on their faded loveliness? Why is it that the stars which hold their nightly festival around the midnight throne, are placed beyond the reach of our limited faculties, forever mocking us with their manners abable glove. with their unapproachable glory? And why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of affection to flow back in Alpine torrents upon our hearts? We are born to a higher destiny than that of earth. There is a realm where the rainbow never fades-where the stars will beset out before us like islands that slumber on he ocean and where the beautiful being that passes before us like a meteor, will stay in our presence

Voices from the Leople,

MIDDLEFORK, IND.—A. Ford writes.—I say welcome, Journal, with a joyous and happy to ception; great things await thee. The Journal has ripened several persons into a full and confident belief in the harmonial philosophy. We need good test medium here. We had a treat last full one Thomas Stuart, able and eloquent, who has preached for the Missionary Baptists, came to our place visiting, and delivered several liberal by tures.

DANSVILLE, MICH.-L. Miller writes.-I to not : Spiritualist; do not believe in a God, devi heaven or hell, and have no faith in a future existence, and but very little in anything or any body else; but adimre your pluck and like your paper, so send it along.

PINE GROVE, OHIO.—S. D. writes.—By mere accident one of your papers fell into my hand about a year ago. Since that time I have been subscriber and careful reader and seeker after spiritual truth within my reach. But nothing by been a more convincing proof of spirit power that the little incident I am about to relate. The reason I mention it at all is because I have read of no suc phase of clairvoyant healers in your paper. Dr. p. liot, of Gallipolis, Ohio, a fine pale colored gestle man,—making no noise of his gift, but when consulted, giving name of patient, always delinests symptoms of disease correctly in a few minutes and prescribes a remedy accordingly. In versus him to know him until last October, at our far when the following item of interest took place: Walking into the fair grounds with a basket of

medicines, he commenced offering it to the cross After selling a few bottles, he finally asked a coutryman if he would have a bottle.
"No," said he, "but if I thought it would help one of my children, I would not mind making

purchase."

"Just tell me the name," said the doctor, "in it will soon tell you."

I watched him closely, as I was a spiritual invalidation of the took on the day. tigator, and looked to see if he took on the disease, but he continued to sell medicine until thought he had forgotten the promise he had made

When I mentioned that, I thought he was going to tell. "Hold on, sir;" said he, "I am looking at Ma case. Your boy has got what most doctors would be not."

call scrofula, but it is not." Then he went on and described the manner h which he was affected, both externally and late. nally, from head to foot. The confused man, win.

out further questions, said:

"The doctors call it scrofula."

"No," said the doctor, "it is not," (naming the disease). "My medicine would do no good. But I can prepare him some that will help him, or, I you will bring him to my office, he may need no medicine, as one of my hands is magnetized. By laying it on the patient it often cares. With the laying it on the patient, it often cures. With the medicine that I could give you and the hand to getter, I know I could cure him."

Dr. Elliott had never seen the boy. OAK MILLS, KANSAS .- W. J. Oliphant write. I prize the JOURNAL very highly indeed. It for nishes more food for thought than any publication known to me.

STATE CENTER, IOWA .- Wm. Myers writer

In the issue of Dec. 30th., I find a communication by J. W. Evarts. I most heartily agree with him Brother Roben, and others, that it is high time that students of the Harmonial Philosophy were uniting their forces to found places of learning and training for their children, where they can lear the lessons of earth-life without being compelled to spend their time and store their minds with the mistakes and ignorance of the dominant theolog and philosophy of the past.

PULTNEYVILLE, N. Y.—M. Northern writes.— Inclosed please find a remitance, to apply on my subscription for the JOURNAL. I can not do with-out it. I think that the "Search after God" a something decidedly rich.

LAPEER, MICH .- E. Curtis writes .- I hope Brother Francis will find a God, but not the one that burned Chicago, unless he can be brought to justice for so horrid a crime

ST. FRANCISVILLE, ILL .- J. Potts writes .-That "Search after God" is very interesting to me, and I would like to hear of the old gentleman being

LANSING, MICH .- Mrs. J. Waterman writes .-I am greatly pleased to see the dear Journal re-urrected to higher and nobler life, freighted with the beautiful truths of Spiritualism. My beauti best sympathies are with you, and all others win passed through the trying ordeal. May the good angels guard, guide, and sustain you, is the prayer

of your sister. FIVE CORNERS, N. Y .- John Corwin writes. I have not written to you since your calamity's the great fire. Calamity? Ah, perhaps I should not use the word, for if God, as some Christian say, kindled that fire and fanned it with the brest of his nostril, it must prove a great blessing to all concerned,—"For God is good, and can do a wrong." If that fire was an accident, an incident a mere freak of nature, then it can be only a ten porary loss to the parties concerned, to be follows by a more beautiful and magnificent Chicago, said greater energy and activity of humanity, resulting in a larger development of truth, in more symmet rical form and harmonious order. I am one of the many thousands whose heart is made glad by the re-appearance of the independent and glorious

BUCKEYE, CAL, -S. Dupuy writes .- Last year when I renewed, I stated that there were a good many Spiritualists in this vicinity, and if speakes would call this way, we would have a grove med would call this way, we would have a grove hering and a good time. Speakers responded. We
had a good time and turnout—say five handre
people,—which gave general satisfaction. Mrs.
Williams, one of the speakers, captivated a wideer, a staunch farmer, married him, and has leftily
rostrum. We would like to have another grow
meeting this fall, but money is very scarce, owing
to a general failure of crops. The speakers would to a general failure of crops. The speakers would have to call it bread cast upon the waters-it might return in after years. It is a dangerous place for marriageable ladies to lecture, so a word in time of warning. Our small vineyard needs cultivation A speaker who can plough deep in good soil might reap a good harvest.

GLOUCESTER CITY, N. J.-R. Reed writes. We are enjoying hugely the presence of that noble man and bold advocate of the gospel of truth, E V. Wilson. He is subsoiling the goodly City of Brotherly Love as no other man has done, and a glorious harvest must be the result. His public scance on last Monday evening was a perfect suc

DECORAH, IOWA.-Anna Bailey writes.-I am a trial subscriber for three months, to the Journal. I am well pleased with the out-spoken and liberal sentiment it contains. I am glad to see so many waking out of their lethargy, and letting reason and common sense have a place. I can se old theology is tottering.

STURGIS, MICH.-Nellie Rouse writes.-It looking over the JOURNAL, I find a Widows' and Orphans' Fund, giving a general invitation to such persons to make their wants known, and the paper will be forthcoming. I am the widow of J.F. Rouse, the blind lecturer and medium. I am abou to locate where there are no Spiritualists, and beiss unable to pay for the paper, ask you, if agreable to send me the JOURNAL, for a season at least. It will be thankfully received. I feel sensitive on this subject, as there are so many demands on you generosity. It will serve to cheer the drooping spirit. I feel an interest in the paper, and would if in my power, do something more than beg for the reading of it. I traveled as a pioneer for the teen years, and now am without the means to pay

for spiritual reading matter. Remarks :- You shall have the Journal, des sister. All such applications are cheerfully con

AURORA, ILL.—A. Swift writes.—Our gleried philosophy is steadily advancing in this vicisity very quietly, but surely. Some of the strenged minded men and women are investigating. Please announce me as a clairvoyant healing and test me

MORRIS, H.L.—Jennie E. Thaver writes.—
have read "Helen Harlow's Vow," by Lois Wair
brooker, and am very much pleased with it
would say to those who have not read it, to get
by all means. It is very interesting, as well as in
structive.

BYY. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and cabscriptions will be received by Dr. Y. A Carr. Address Lock Box 330, Mobile, Alabama.

(NUMBER XVII.) Light, Heat, and Electricity-Concluding Remarks on Mediumship under this Heading.

Let it be remembered that though material rings never become magnets, nor in anywise manifests magnetic phenomenon, yet electric currents are the phenomenal manifestation of the magnetism of motion, and have the power when directed in sufficient force, to that end, to decompose and hold all compounds in

Iron rods in vertical positions are frequently magnetized by terrestrial influences and sometimes by even the stroke of a hammer, in fact, many of the tools in the lock smith's shop, thus become magnets. If the reader will take the pains to study the nature and character of magnets and magnetism, as well as the laws governing them, it will be found there are many striking resemblances between them and some phases of mediumship, while there is also much of a resemblance of the inter-electro chemical suspension in the grosser measures of matter and finer measures of spirit.

It is certainly as feasible that we should, through such suspensory influences as we know to exist in a psychological way between individuals, pass the thoughts, impulses, and sensations of one through the other, as that we should under the supervision of an electric current, pass all through an alkali. If we use large plate surface in a battery action, we can pass currents through wires of various sizes, heating them to redness, to white heat and even fusibility or combustion, if we desire; and this same current in passing through any compound sufficiently large to conduct the electric volume of the current, may not be heated, yet decomposed and held in suspension free from all the chemical forces. And so in mediumship; we who have seen the manifestations and analyzed the mediumship, through which they come in extenso, have seen the spirit lights in all their unmistakable beauty and identity. The observations we desire to make in point, is that the dark atmosphere forms the solution through which the currents pass from the negative human to positive spirit plate, and there is something of an acid er decomposing tendency in mediumship, by which these in er-electro magnetic currents are originated and sustained. In the ordinary battery-action the zinc plate which undergoes rapid decomposition, while the copper remains unaffected, sends off the electricity given off in its decomposition to the copper plate, passes out thence through the plate and round the wire back to the zinc plate, and thence down in the solution but to repeat its continuous circuit again. Let not the reader mistake that, because the zinc is decomposed, that it is negative on the reverse possessing as it does an excess of electric measures over the copper plate it gives it off in the process of oxydization to meet the demands of its surroundings, that are less bountifully supplied; and so of the spirit, which is the oxydizable plate that sends its electro-magnetic currents of thought through the mediums in their trance state, and very often in an irregular, unreliable semi-trance state. Darkness, we mean utter darkness, that is absolutely passive or negative, may be considered as a solution containing the elaments of spiritual condition, which are transferred through the current going on between the medium and spirit, from the solution to the spirit center or essence, thus giving form to their bodies, and organs of sense, or if you please, materializing the spirit, precisely as we would through a galvanic current, collect particles of copper from a solution of sulphate of copper, and deposit it in a matrix, thus electrotyping or adding matter by this means to any given form, or as in the galvanizing process, collecting and depositing particles of gold, silver, copper, or any other metal on the surface of any conducting media.

It occurrs to the writer, after many years' critical observation and analysis of the facts in the premises, that the one is as natural and simple as the other, depending as they both do upon the same law precisely.

As to the ordinary trance condition it is but the spiritual form of electro-magnetic induction, very simple and easy of comprehension to one who will apply a correct knowledge of

electro-magnets to the premises. As to the ring test, there is no difficulty in suspending the cohesive attractions that holds partieles together, nor is there any difficulty in suspending the cohesive attraction or affinity of anything the managers of these forces want to dissolve. Yet the writer is at a loss for any parity as yet, to account for the reason why,

when once dissolved, they should re-form

again, precisely as they were. This peculiar fact connected with medium-ship and manifestations, and some of the to us unaccountable points in the gyroscope and laws of chrystalization (presenting no parity as yet observed, by which we have had any impressions, or deductions, upon which to base any profitable suggestions), are left for the present, for a clearer and more pioneering mood of thought, to penetrate and consider. (The writer would remark parenthetically, he has understood some one of the many mediums in the field, has at some past period, lectured on the gyroscope; should this paragraph meet the eye of any one, who can forward the lecture it will be most thankfully acknowledged and reviewed). Though not deficient in the popular suppositions on these points, yet our information avails us nothing, since this series of articles may in the main, be considered a new departure from the older, and more abstract incrustations of scientific assume.

We have no pride of opinion nor self-

committal, no paying nor self-gratifying ambition, nor self-inflated reputation to maintain, nor indeed do we ask a partial hearing for any suggestion that does not commend itself to the good common-sense reasoning of

honest liberality. So far as the semblance, indeed, we may say identity of the laws of the ponderable ruling through the infinite range of imponderable condition or imponderable ruling through ponderable finite condition, there can be no reasonable question of direct relation. Hence it becomes necessary to observe in anticipation there is unfortunately a sort of second nature self-inflation now standing in the way of common sense. Now and then we have a Roger Bacon, a Dary and a Hare to relieve the Big Bull Dog "I" in chemistry on watch at the golden gates of Orthodoxy, who in aspiration are but almost insensate worms, vibrating in their "undulating" "wave" theory among the worms of fortunate position in nature's Augean stable of chemical estate. We of course mean no personal offense further than thenecessary expression of professional opinion may give. We feel prepared to meet them on any point they may desire, and if our positions prove indefensible, publicly pocket the mortification of defeat. Yet the day is long past when their professional "put on" may attempt o frown us down, they had as well henceforth I

expect to frown down so many knots off of logs as to now try to frown us down. We are not as vulnerable now as in times of yore. The better class of investigators though silent are deep and fixed in their purpose, and as a general thing it is their natural admiration blow-hards, such as Tyndall, Huxley, Thompson, and others, who, like big ill-jointed wagons, make the more noise the less load they carry.

So they can make a few illy-analyzed experiments, and senseless displays of arranged points, to sustain their still more than senseless theories, by which to build for themselves great names among the ignorant mutual admiration masses-masses who fall in with their speculative theories, as natural as the following proportions of a jackass, fall in behind the leadership of his nose.

We suppose it is all right, or will be in time. Though we may feel a professional contempt for all the irresolute time-serving cowards high in the scientific ranks, as too base and little by nature to honor the display robes of their profession. It must be confessed with regret, the main fault lies with the people. Should a young doctor be called in to treat a child, in some great family, his honest compunctions of prudence that would leave nature in the main alone to overcome the disease, are counteracted by the over-anxiety of ignorant parentage, which he well knows would send him adrift with a loss of reputation, were he not to produce some effect with medicine, and thus impels him to immediate action, which to say the least, is but a compulsory lick in the dark, which oftener strikes and kills the patient than the disease. Modern popularity has not enough truth in it to sustain professional or official honesty. When we consider humanity's remarkable facilities for acquiring information on all subjects, and more particularly on the true nature and character of natural science, with the overtures of the all gone-before, who are ever ready to teach us; and yet when we pause to contemplate the general ignorance of those facts, and the ultimate truths that would tend to raise and ennoble humanity's modern aspirations, we can but feel a sense of shame for our species.

Preachers, whose bread depends more directly upon their profession, are not the only, nor indeed the worst stumbling-blocks in the pathway of progress. The self-wise, selfsufficient elite of near all professions, whose souls do not come forth further than goose pimples from the skin of the money-mongering form of the individual avarice and venality compounding the great body politic, - these are the main source of obstruction to be resolutely met and overcome. The money maker with more bum than brains, is the public or popular corner exponent of the infeasible mysteries of the mare's nest, and finds no trouble in attracting a coterie of mutual admiration fools as stupid and selfsufficient as himself, who thus imbibe and disburse, in turn as the nature of time and occasion offers. Notwithstanding all these obstructions, the gray streaks of morning have already appeared, that are soon to usher in spiritual day. We well remember when steam as a practical motive force was superciliously ignored-when telegraphing was hooted at as the wildest of fancies on the wing-and when the idea of making a portrait painter of the sun was poh-poohed out of countenance. Yet all this ignoring, poh-poohing, and hooting made no difference; the laws, the truth, and their rationale were the same, and these achievements live to-day, while all opposition has long since been buried out of sight, in silent shame and disgrace; and the day will soon be at hand, when we shall so understand, demonstrate, and practically use, the intelligence of other spheres, as to dispel, root out, and bury in equal shame and disgrace, all opposition. The new spheres of dawning truth are now ready to illumine a higher, more self-ennobled and receptive realm of mankind.

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CHICAGO, SATURDAY, FEBRUARY 10, 1872.

A SEARCH AFTER GOD.

Chemicals that seem Imbued with Intelligence-Salt and Water forming Pyramids of Definite Construction.

(NUMBER LXXIII.)

In continuing this dialogue, we aim to teach an important lesson in reference to the force inherent in matter, which is all-pervading, and which seems to be subservient to individualized intelligences.

Philosopher-I am bewildered at the statements which are made to me. My head feels dizzy with amazement. The elements around me are teaching me practical lessons. Do I know their statements are not true? No! My eyes cannot follow the mist that rises gracefully from a pool of water, forms a cloud, then rain-drops, and then a spherical body of ice. The feat is accomplished. No human being compels the water to pass through these various changes-it does so freely.

Hailstone-You are right in this-no intelligence connected with my formation. In the pool of water from which I arose, was nothing but Hydrogen and Oxygen. As such, it affords a home for thousands of fish. It is obedient only to the passive force within it. Cast a piece of potassium in it, and it decomposes the water to a certain extent in an instant. Let the sun's rays act upon it, and it disappears. Apply heat to it, and it is at once converted into steam. There is a passive force in all the elements of the material world, and it is obedient to the mind of individualized intelligences. When certain conditions of the material world are educed, the germ of human beings come in rapport with it, and the result is a physical organization far more complex than I am.

Crystal-Philosopher, I desire to speak a word. Do you not remember that when water, salt, and bicarbonate of soda are united in certain proportions, and a wire placed therein, that those chemicals go to work and form me? I am not round like the Hailstone, but have several sharp corners. All the Crystals around that wire bear as much resemblance to each other, as two human beings do. Is not this strange? Within those chemicals, the water and wire, there is a passive force that invariably produce a specified result.

Philosopher-Your statements seem peculiar. All the formations around that wire resemble each other, and it seems as if a Divine Being had made them all.

Hailstone-You are puzzled, Mr. Philosopher. I am not as fearfully and wonderfully made as you boasted humans are, but to a certain extent I exhibit evidence of a design.

Tobacco Plant-Philosopher, you are searching after wisdom. I am regarded as a great luxury by some; by others, I am considered a very filthy weed. In my make-up I am very

Crystal-No more so than I am. Examine these Crystals around this wire. All are beautiful-all are alike-all exhibit evidences of design. No intelligence but human beings were engaged in my formation. Who made

Tobacco Plant-Examine me, I have five stamens, my corol has five parts and calyx five points,-and all tobacco plants strictly resemble me. Some one must have ordered this; some Divine Being, -a Master Architect, -none but a God could have originated me.

Crystal-Examine the Crystals around this wire. They are peculiarly made. They resemble each other. They were never ordered. When the proper conditions were arranged, the elements, in obedience to the passive force within, form all of them. They exhibit evidence of a design just as much as you do, with your certain number of stamens, etc. The material world under certain conditions will produce a hailstone, rain-drops, mist, hydrogen, oxygen, heat, and cold, from water alone. When arranged differently they form crystals like me; when differently still, they will form

a plant like you. by the same natural laws that I am. No Improve the offer now.

supernatural agency engaged in my construction. The little child should be able to explain

the process of my formation. Water-Philosopher, don't be alarmed, you will not be hurt. You will please place a quantity of salt in this basin where I am

reposing. Examine it closely. Philosopher-Why, it has disappeared! Where

has it gone? Water-It has dissolved. You cannot see it by the aid of the natural eyes.

Microscope-Ah, take me, Mr. Philosopher, and the mysteries in that basin of water shall disappear. I am simply Matter, but I teach an important lesson to humanity. Without me, the world would retrograde. I reveal the animals in vinegar, in the air you breathe, in the food you eat, and water you drink.

Philosopher-Why, what a strange spectacle is revealed through your instrumentality.

Water-Place some more salt in this basin. When sufficiently concentrated, I can no longer retain the salt,-it then performs a mysterious work-mimie architecture. Examine me now with the microscope.

Philosopher-Why, solidification is going on, and a beautiful Crystalline Mass of definite construction is the result. I see pyramids beautifully constructed through the instrumentality of the salt-they resemble each other in every particular, and are as complex in their structure as the Tobacco Plant.

Crystalline Mass-Philosopher, this is peculiar. No intelligence within my organic structure. These pyramids were formed in obedience to a passive force within me. They resemble each other-are as nearly alike as human beings. They are not as complex as the human organism, still they are worthy of careful study and reflection. This tendency of matter to organize itself, to produce certain results, or shapes, exists everywhere-it is allpervading. There is as much life in those pyramids of salt, as in yonder tree, or that Tobacco Plant which talked so boastingly. The world will be wiser when it examines the character of the passive force that is all-pervading.

Philosopher-Your conclusions are exceedingly strange. Is not that passive force, God: Electricity-No! not in the sense in which humanity uses the term. Man controls me. Please tell me, scientist, where the control of man ends, and where God begins! How many details of creation are subservient to man? If there is a dividing line between the ministration of God and man, then progression on the part of man must cease. The poor, ignorant, self-conceited Orthodox admits that man can control me, one detail in creation, yet foolishly declares that none but a God diffused me throughout the universe. If man is not a part of God, there must be a dividing line between the two. It cannot be otherwise. If such be the case, God controls a certain number of details in creation and man the rest. Please enumerate the details that man can control, and those that God controls.

Philosopher-Your questions are puzzling

Electricity-I am obedient to you. I am your messenger. I traverse the tiny wire, or the iron rope. You think that when I flash from cloud to cloud in the heavens, that God is controlling me. There, I am just as obedient to mind, as here. My mission there is general, and in subserving the general good, I often cause death, or destroy some magnificent building. As your messenger, I carry out a special mission You first generate me through the instrumentality of water, chemicals, and zinc and copper cups. When these conditions are complied with, I am produced, born, and when certain other conditions are obeyed, a Tobacco Plant, with its five stamens, its corol five parts, and its calyx five points, is produced.

Philosopher-Your statements are strange,

Electricity-I am one detail in creation; I am subservient to individualized intelligences. If I am the first letter, is it possible for them to learn the remainder? The material world is only an alphabet. You render it subject to you whenever you master one of its letters. You must learn them first. Some will tell you God only understands the alphabet of creation. If man can only learn a stipulated number, there must be a limit to progression, and beyond a certain point he cannot go. There is a passive force in matter. It will commit murder with the same pleasure that it does an errend of mercy. Would an intelligent God allow it to do so, if connected with it?

TO BE CONTINUED.

"The Religio-Philosophical Journal has intimated so strongly that J. M. Peebles was the author of 'The Moral Aspect of Spiritualism and Shakerism,' in the July number, 1871, that we here give it authori-

The above is a lonely item, found at the bottom of a column on the 7th page of "The "Shaker." That star is very suspicious. We ask Mr. G. A. Lomas, the editor of that paper, if he is the author of the star item? If so, why append a star, and why not boldly place it in your editorial columns? If you are the author, are you willing to have the correspondence that passed between you and ourself upon the subject referred to, published in the columns of the JOURNAL?

Allegories of Life.

We once more call attention to this beautiful work, by Mrs. J. S. Adams, author of "Branch e "of Palm," etc., in order to correct the error made in the author's name in two previous notices of this work. We assure the author, that we fully appreciate her writings, and have good reason to believe, that the proof-reader will get her name right this time.

\$25,000 pledged to send this paper one Hailstone-The Tobacco Plant is governed year to new subscribers on receipt of \$1.50 each. Compensation.

In discussing the subject of Calamities, their author, and the question of compensation, we have seen that all calamities are the result of preceding causes; that ignorance is the bane of life. Hence all calamities are the result of natural laws to avoid which intelligence only is required. The natural corollary to be drawn from the premises is that instead of calamities being a real, permanent evil, they are a means of provoking a spirit of inquiry-agitation of thought-which induces the inauguration of conditions which shall direct the elements (which when uncontrolled produce calamities) into the most serviceable and harmless agents for man's comfort and happiness.

The feeble intellect blesses an imaginary God when happy results ensue, and with trembling surveillance implores his mercy when a legitimate result ensues which produces discord, disease and death.

The conditions existing necessarily produce their own positive unavoidable result. Neither a loving God is to be praised nor a cunning Devil to be feared-no matter what the results may be from such conditions. Results follow from absolute necessity, as much so, and as certainly as the chemist gets a certain result from proper compounds in his laboratory.

The ignorant man would not believe that the chemist could at will produce a solid from a combination of fluids alone. An ignorant man, who had no knowledge of ice, always having lived in the tropical regions, would not believe that a river could be solidified by a simple change in the temperature of the weather, sufficiently strong for an army to cross it dryshod. Hence it will be seen that all that is required to produce certain desired results is proper conditions.

How are necessary conditions to be known? That is the question. It is easily answered. That perseverance which is necessary to learn the multiplication table, when exerted to the accomplishment of any other object, insures success. It is simply a matter of time.

The most highly polished people on the face of the globe, the most enlightened nations on the earth, deem one's education complete when a very few conventional rules of society, a few things in the arts and sciences, are partially understood, and when the "plan of salvation" according to popular creeds is so familiar to the mind that one's faith can be stated in accordance therewith.

Indeed the world is ruled by force-that force, the ignorant herd submit to, believing it to be in accordance with divine right. That idea is instilled into their minds by a wily priesthood who live from the bread extorted from their hungry mouths.

Knowledge is the remedy for all this suffering. A few countries, the United States of America, especially, have so far advanced in the appreciation of a remedy for all social evils as to inaugurate measures tending to the result desired.

America in her declaration of independence was fired with that spirit of inspiration which laid a foundation for the ushering in of a period not far remote, when individual rights, even of the most humble, shall be held sacred,when absolute freedom to do right shall everywhere prevail,-when ignorance shall be banished by the overpowering force of the light of true wisdom.

To the accomplishment of so desirable an object the mass of mind is rapidly tending. Wonderful progress is daily being made to that end. Far-seeing men begin to appreciate the truth of the premises in this series of articles, hence the effort to educate every child in the rudiments of an English education. That is but an earnest of what is to follow.

The criminal calendar of the world, our own country not excepted, teaches us that, if all conditions are but effects of a preceding cause, those causes which tend to crime are dominant throughout the world. Intelligence will discover

the cause and remove it. The suffering the world has endured from crime certainly should induce an inquiry into

Disease is the legitimate effect of conditions existing. The world has suffered from disease to an extent appalling to the stoutest hearts when viewed from an observing standpoint. Intelligence will change conditions and health will ensue. To a limited extent all know that to be true. New countries where decaying vegetation and stagnant pools abound, are subject to alarming diseases, common to such conditions, which entirely disappear as such countries are drained and the decaying vegetation is consumed by domesticated animals. Here the cause and effect are obvious. This illustrates a principle which exists everywhere. That fact is obvious to the general understanding, and it will be seen that the same rule obtains in regard to every disease flesh is heir to. Hence it follows that disease can, and eventually will, be banished from the earth by in-

Accidents in their countless and multifarious forms, are all the result of conditions existing at the time. We have referred to the powor of intelligence to harness every element, and make them subservient to man. Intelligence will so hold, guide and control all elements as to make them the most useful and most perfectly domesticated servants of all objects in existence; so much so that there will be no more subjects of charity, but if there are such they, too, can ride without fear of accidents; and no more starving millions-famine and disease will disappear from the earth.

Intelligence will eventually develop the law of harmony so perfectly that no discordant collisions will ensue; pain and suffering will disappear; calamities will cease.

The law of cause and effect-the law of chemical affinity and repulsion-will be so well understood, and the law of mechanics will be so perfectly mastered, that the thought and

be required to accomplish a desired object, be the same delving deep down in the bowels of the earth, to bring up the hidden treasures, a journey to a foreign country, or the preparing of a well-spread table, laden with the most delicious viands, or manufacturing from the elements the finest apparel for clothing the millions who shall people the earth. "The human soul contains the germs of infinite possibili-

A glorious future awaits humanity. We now who are capable of appreciating in some degree the beauties of the Harmonial Philosophy -the Philosophy of Life-have an earnest of that which future generations will enjoy in its full fruition.

It is for us to profit by all past experience by the suffering the world has endured, and draw from that a lesson that shall lay broad and deep the foundation for the conditions that will produce the good time coming, for which all good men and women so devoutly

We have seen that wisdom underlies all conditions that when properly combined, as a matter of necessity, produce results desiredhappiness.

Governments are instituted by the common consent of a majority governed for the good of all. Governments legitimately belong to the governed, and are maintained by them. Crime is the result of ignorance and misdirection. Hence it is that duty of a government to place before every child without a single exception, the means of a thorough education in all that is known of the laws of life and in-

A child should no more be allowed to grow up in ignorance than a mad man should go unrestrained of liberty, or a ferocious wild beast should be allowed to prey upon innocent children.

All members of a government by common consent belong to it-are of it and constitute it. Hence every accession to it, be it by new births or immigration, should be subjected to a system of education, which should fully imbue their minds with a knowledge that should qualify each and every one for the greatest usefulness they are naturally capable of. While the fullest and most unrestrained individual right to draw his or her own conclusion in regard to religion and politics, should be guaranteed to each and every soul, yet the highest knowledge attained in the arts, sciences, natural philosophy, and business concerns of life, should be impressed upon every soul free and without expense to the individual, to the fullest extent of his or her capacity to receive.

All children should belong to the government, and yet the maternal and paternal ties should in no wise be trespassed upon so long as they conform to the general rule of education and culture of the minds of their offspring.

When this era is fully ushered in, the dawn of which is now upon us, the era in which intercommunion between this and the spirit-world shall be fully realized, human souls will be held in higher estimation than they now are. Then the mother's love will flow forth for her offspring; no matter what may have been the circumstances under which they were precipitated upon the material plane of life, they will be held as most precious, not only by truly unrestrained loving mothers, but by all other truly intelligent members of society,-and be it remembered that none but intelligent, scientific, philosophical men and women will then exist. Why not put in action the means for such a result? It will be found far less expensive to the government than the present system of restraining criminals. Where true

knowledge abounds crime ceases. The very first step to be taken is a recognition of the fact that all children belong to the government or body politic; all ignorant peopel, all who have not sufficient capacity to be self-sustaining, all who are bereft of their reason, all criminals, should be subject to a term of pupilage, be the same longer or short er, as necessity shall require to make them capable of unrestrained freedom. This term of pupilage should be imposed only for the wisest and best of motives, even as the child is subject to guardianship during its minority,

Wisdom will dictate the plan by which such a system is to be inaugurated. Newborn children will first be subject to such laws, -laws that will require parents to avail themselves of the benefits of common schools and the rules of industry, under penalty of their being placed in charge of public guardians, who will enforce the requirement neglected by the

That step once taken, no little waifs will be found starving and naked in cities, towns, and country. No schools of vice will be peopled by such forlorn little creatures as now like parasites fill the rookeries of populous cities. Infanticide and fæticide will no longer be resorted to to cover disgrace from the eyes of a false state of society. All new-born babes will be hailed as a blessing to the world. They will be looked upon as possessing "the germs of infinite possibilities,"-however conceived or born. Then it will be known that they are not to be misdirected into poverty, disease, disgrace, and crime. Aye, they will be looked upon as the loveable and loving offspring of the All Father, as angels in embryo, destined for a life eternal in the realms supernal-as fit companions of loving angels who with guardian care watch and guide us in our meandering paths of eternal progression.

What good does Spiritualism do? is the pedantic inquiry which so often salutes our ears. We will try and a swer the question before we get through with this series of articles.

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James Fisk, Jr.

The death of James Fisk, Jr., afforded a prolific theme for ministers of the gospel. In New York City, in Washington, in Cincin. nati, and in Chicago, he received special no. tice from the pulpit. His dead body was spin upon; his acts condemned in scathing language, and by many he was consigned to the lowest depths of hell. He may have stolen the Eric railroad; supported in luxuriant style an opera house, where purity of character was unknown; he may have gambled, lied, and resorted to iniquitious transactions to carry out his ambitious schemes; he may have lavished his affections on Mrs. Mansfield, and succeeded in corrupting the Judiciary and the minds of the community; he may have tried to swindle the English capitalists, and control the reins of the city government of New York; notwith. standing all this, he was a man. Curse him deride him, spit upon him, cover his dead body with your epithets, and let the slime of your foul tongue be scattered everywhere against him! There was one before him, in ancient times, called a thief, and he was nailed to the cross,-crucified, Christ said to him "This day thou shalt be with me in paradise,"

The ministers of the gospel, imbued with

hate, with their souls tinctured with the spirit of revenge, consign this second thief to Hell, Fisk was, no doubt, a bad man. Clerical big. otry, intolerance, and meanness everywhere exist, and would exult to know that he is burning with fire and brimstone. Though a bad man, though a thief, though he stole one railroad, or ten railroads, his acts become virtues placed beside those of the Rev. W. Watson, an English clergyman, who murdered his own wife. Why did n't the churches houl over this act? Why did n't they moralize over his character, which was almost infinitely blacker than Fisk's? Watson's wife lies in the cold grave. A clerical monster dealt the fatal blow. Fisk's hands are not stained with human blood. He net thieves in contest, and "When Greek meets Greek, then comes "the tug of war." Ministers called him a "scorpion," a "bloated pig," and said his soul was damned throughout all eternity. Fisk loved money, but he did not murder; he did not speculate off of the poor. He was the poor man's friend. But don't ministers, too, hug the filthy lucre to their bosoms? Rev. Thompson, inflated with vanity, and animated by egotism, deserted his charge here, the sinking ship, and accepted a call to New York, where he receives \$5,000 additional salary per year. Why don't Christendom houl against him? Why? Here is another case of clerical meanness which we clip from the Cincinnati Commercial:

CADIZ, O., January 26 .- The Rev. H. K. Foster, charged with the seduction of a servant girl, arrived in our village yesterday, accompanied by the young lady, and quietly proceeded to the residence of the Methodist minister, where, after the usual formula, they were united in the holy bonds of matrimony. The happy couple left for Pittsburg on the return

Now read the following thrilling account, as given by Elinor Kirk. She tells a beautiful little incident of the late Col. Fisk, in the Lawrence American of last week, which she vouches for as truthful in every particular:

In passing out of his Opera House one day last winter, Col. Fisk was accosted by a beautiful young girl apparently about seventeen. She was plainly but tastefully dressed, and appeared very earnest in her desire to be allowed a few moments conversation. Her

story was quietly told: "I have failed in everything I have undertaken, in earning my own living. My father is paralytic, and is utterly helpless. I must take care of him. To do this I must have money. I am beautiful,-that I know as well as you do."

"Well," volunteered the Colonel, "and you wish to speculate on these personal "I want money, Mr. Fisk, for my father,"

replied she. "Tell me," continued this strange man, and tell me the truth,-are you a good

"Yes, sir," sobbed the child.
"And would you rather continue one?" he

asked again. "Oh, Mr. Fisk! of course I had!" she re-

plied, bursting into tears. "Well, then," said he, kindly, and with strong feeling, "for God's sake keep so. Jim Fisk is a pretty rough boy, but he never hurt a hair of a woman's head yet, and he never will; and more than that, little girl, it shall never be said of him, when he has passed in his checks and stands before the judgment seat, that he ever so much as winked at the ruin of any girl. I will help your father if you will promise me that you will never try this dodge again with anybody: and I want you to be as solemn about it as if you stood in the

presence of your God. The promise was given, the father was tak-en care of until his death, and the girl was educated for a music teacher, and is now suc-

cessfully employed. A small thing, do you say? In your eyes, perhaps; but not in our Savior's.

IN ONE WEEK MORE, we will have our mail list all in type, and credits properly given. Our subscribers will be patient till that time.

Then, if any one shall find their time incorrectly stated, they will please notify us of the fact, and errors thus found will be corrected with pleasure.

If any new or old subscriber fails to get the paper, they should notify us at once, on secing this notice—the fault, if at this office, shall be promptly corrected.

We are now so far reconstructed, and our business organization so perfected, that our subscribers can depend upon all business orders being attended to with promptness and accuracy.

None but those who have been through the great Chicago FIRE, can appreciate the disatvantage under which we have labored since the memorable 9th of October.

Many thanks to those who are moving so efficiently to circulate the Journal, under the \$1.50 a year proposition.

Items of Interest.

-"Safena; or, the Mental Constitution." Read it! _Miss Sasie Johnson is lecturing in this city to large and enthusiastic audiences,

-Dr. R. Roberts, is meeting with good success in treating the sick in Arkansas. _"The Bible in the Balance" is again on our shelves,

and all standing orders filled. _p. C. Mills will answer calls to lecture in the South.

Address, Eastman, Dodge Co., Ga. -Thanks to Brother Snively and others for sending us

interesting items from various papers. -"Ghostographs" is the name given in California to the

mysterious portraits found on window-panes. _"The Great Fires in Chicago and the West," illustra-

ted with map and scenes. See advertisement. -We shall publish in our next an able article on Spirit Communion and Laws of Mind, by Dr. J. K. Bailey.

-A. B. Severance, M.D., of Milwaukee, continues to improve in his mediumistic powers. See his advertise--Dr. Underhill has been lecturing on Temperance and

spiritualism at Banard's Bay. He soon expects to go to Athens, N. Y. -Mrs. Laura Cuppy Smith will lecture in Springfield,

Mass., in March. Lizzie Doten in April. Emma Hardiage in May. -Mrs. J. M. Carpenter, formerly Julia M. Friend, med-

jeal clairvoyant, may be found at 1567 Washington street, Roston, Mass.

-A clergyman named Fiddle refused to accept the file of D.D., because, as he said, he didn't want to be called the Rev. Fiddle, D.D.

-Five houses that were not burned in this city belonged to an infidel. Seventy churches were burned. Which buildings did God like the best. -Thank you, Brother Win. A. Fox, for furnishing the account of the haunted house in Sioux City, Iowa. Will

publish in our next. Keep us posted. -We shall publish an able article in our next from the pen of Hudson Tuttle, entitled, The American Associa-

tion of Spiritualists-the New Disgrace. -Miss R. Augusta Whiting (sister of A. B. Whiting), we are pleased to learn, has consented to enter the lectur-

ing field. Address her at Albion, Mich. -"The Debatable Land between This World and the Next" and "Footfalls on the Boundary of Another World" are both meeting with large sales.

-Trees are religious once a year; then they profess Buddhism. Will not some of our Orthodox friends send missionaries among them, and prevent such idolatry.

-Brother Jas. C. Marshall, of LaCygne, Kansas, claims that where he resides holding scances as a medium does not disqualify a man for being a Methodist class leader.

-A Quarterly Convention of the Merrimac and Sullivan Co. Association of Progressive Spiritualists was held at the Town Hall in Bradford, N. H., Friday, Saturday, and Sunday, Feb. 2d, 3d, and 4th.

-Mrs. Tappan, on account of severe indisposition, has been compelled to give up lecturing for this winter, and by the advice of her medical attendant she will, as soon is able to travel, take steamer for Florida.

-Rev. John Selby Watson, a clergyman of the Church of England, has been convicted of the murder of his wife. He andoubtedly was actuated to do the deed by the cloren-footed Orthodox Devil. We pity him.

-A Hindoo lady, whose name is briefly summed up in the words Sowphagiavathy See Rumgamba Caru, has been lecturing in Madras, India, on "Omnipotence, Ompipresence, Omniscience, and Female Education."

-A writer who avows himself a Presbyterian, characterizes the Baptists as hydraulic Presbyterians. He says the two denominations are so alike in doctrine, as to be identical, up to the banks of Jordan. They draw a line at the water's age.

-The convicts of the Massachusetts penitentiary sent \$000 to the general relief fund for Chicago sufferers, a amarkable instance of charity. They, no doubt, considged that in so doing they made a deposit in the Bank of heaven, for holy writ says that he who giveth to the poor lendeth to the Lord.

-It is now ascertained that fifty-six insurance companies have been used up by the Chicago fire. No doubt mony of these were swindling concerns, even before the mest conflagration here, but were unable to conceal their operations longer. They claimed that they didn't insure gainst the visitation of an angry God.

-A case was being tried before a Presbytery not long ago, when the counsel for the defendent urged the plea of "moral insanity." A venerable Presbyter said: "Mr. Moderator, this disease of moral insanity seems to me to be identical with what the older theologians, in their unscientific way, call total depravity."

-Rev. A. Dugan, a Methodist preacher of Reeder's Hill, Harrison Co., Iowa, absconded the other day, in a besstly state of drunkenness, having succeeded in breaking up several families during his stay in that place.—

This minister had "converted" several. We wonder if he converted them to be like himself. Watch the papers. - A parsimonious sea captain answering the complaints of his men that bread was bad, exclaimed, "What! complain of your bread that is made from flour? What do you think of the apostles? They ate shew bread, made from old boots and shoes." The captain was as sensible la his interpretation as Dr. Adam Clarke; besides equally

-The Greek Church has rules for architecture as well as ritual. Its church edifices must always be built in the form of a cross or a ship, and extend from east to west, with the altar situated in the eastern extremity. The God of this church will not venture into the magnificent "meeting houses" of this city. The altars are not in the

-Rev. Hiram Gates, a graduate of the Hartford, Conn., Reological seminary, has accepted the position of misdonary at large of the Northern Pacific Railroad. The appointment is not made by the directors of the compaby however. We presume he intends to convert the Comanche Indians to Christianity. They make splendid

-S. H. Chamberlain, writing from Brookfield, Mo., says: The dry bones of old theology have been severely shakin our town during the last week. Mr. Dinkelspiel, of Louisville, Ky. (a trance speaker), delivered us two leclares which have aroused a spirit of inquiry that will take the orthodox much trouble to put down. The Universalist church in which the lectures were delivered was trowded to overflowing.

-"God made him, therefore let him pass for a man," is the way the Atlanta (Ga.) Constitutionalist heads an article in regard to a fellow who passed a counterfeit bill a schild in that city. Certainly he "made" him, if he made all things. The man is not to blame; but the great big God who fashioned him thusly should be punished,

The New York Independent publishes a tabular report of its receipts for the last ten years, which shows that a little religion in a pays, if a good deal does n't In 1881 its cash receipts were \$109.431, and in 1871, the sum total was \$320,500. On the first day of 1872 the receipts, 39 to 3 r.m., were \$8,245. To get "just enough" religion in a religious paper to make it pay best requires very taxend calculation; but the Independent pretty nearly hits the mark.—Dubuque Times.

-The scripture says, "The glory of a woman is in her bair," but it nowhere says that the glory of any woman is in any other woman's hair. But if a woman have no tair she is minus "glory," for the Bible fails to locate it taywhere else. We hope when the Bible is revised again, that the glory of woman will be located in something that will not pull out. We are in favor of having It located in her foot.

-A letter from Constantinople says the girdle of the Boly Virgin was, by order of the Patriarch, pitched from Mount Athos, as a charm to allay the ravages of the Cholera. The ceremonies of the occasion attracted an immense throng of people. This religious exercise is as reasonable as the application of the blood of Christ to the sin-deformities of the world, making them "moral beauties," an ornament to the possessor.

-D. W. Hull has a discussion with Elder W. R. Jewel, at Crawfordsville, Ind., commencing March 11th; speaks at St. Joseph, Mo., the latter part of same month, and at Kansas City, Mo., during April. He will lecture anywhere in the west or south during the summer months.

—In two counties in Pennsylvania there are no churches of any kind. So says the National Baptist. A good home mission field, we should say.—Ex. Send a missionary there, and the Devil would at once be resurrected. Let those counties alone; they are be-

coming Spiritual. —To say that politics is a foul pool, in which the appearance of holy men and ministers is not seemly, is to concede that it is time that Christians arose in their might and ousted so vile a crew, that the land might be blessed with better rulers.—Chicago Christian Advocate.

Judging from the difficulty the Methodists have with their own foul crew, we think they can find enough to do at home. Is their new York Book Concern fully puri-

-"Leaves have their time to fall, and so have I; The cause is the same—'t is of getting dry; But there's a diff'rence 'twixt the leaves and me, I fall more harder and more frequentlee." -Soak er's

"Oh, I am lost! Gone up the spont! My morals have badly got the gout;

But for me Jesus he did die, And I have got seven wives—how is that for high?"— Repentant Minister's Soliloquy.

-A western farmer, after reading Horace Creeley's lecture at Akron, Ohio, on God, sent him the following verse of poetry, desiring to know of him, as an expert in agriculture, whether the hammer alluded to therein could be applied to breaking rock in his quarry; "Come, O thou all-victorious Lord,

Thy power to us make known; Strike with the hammer of Thy word, And break these hearts of stone,"

-Let the blessed light of Jesus's countenance shine in. It will turn tears into rainbows.-Independen

If his countenance would be a little more practical, and less ornamental, and turn chips into bread, stones into corn-dodgers, and some of the Chicago mud into slapjacks-all for the poor, he would become useful as well as ornamental. Give us less rainbows and more of the comforts of life, O Jesus, for the poor unfortunate ones of earth, and you will be looked upon as really divine.

-How peacefully and gently God deals with those who put their trust in him .- Pious Exchange.

Yes: we knew some thirty thousand unfortunate men. women, and children who put their trust in him previons to the fire, supposing that he, being all-powerful, would not allow them to be burned out of house and home. The God that the Orthodox are worshiping will not do to be trusted. Open a cash account with him by

-Dr. J. K. Balley gave us a fraternal call last week. He was to start on Monday, 5th inst., on an itinerating lecture tour through Michigan, taking the Peninsula Railroad from South Bend, Ind., as far as Charlotte, Mich.; thence the Grand River Valley R.R. to Grand Rapids, and perhaps north to Big Rapids, Mich., and further varying route as circumstances shall indicate as wise or necessary. Give him plenty of work and living compensation, friends. Address box 394, La Porte,

-One of our contemporaries tells of a "praying band" which is in training preparatory to its work of getting up revivals. If blasphemy and sacrilege are not words without meaning, these men are in a fair way to incur their guilt .- Incestigator.

We desire to engage this "praying band" to visit Chicago. The small-pox is now badly afflicting our people, and if this band will venture where the disease is, relying on the God they worship to protect them, and through the instrumentality of prayer prevent its spread, their efforts will be turned to practical account.

-Brother D. P. Kayner met with a severe accident on his last lecturing tour. The train ran off the track between Watseka and Gilman, injuring the Doctor very badly in various parts of the body. The train from Gilman to Chicago was also thrown off the track, by a defective rail, and the doctor was again badly jarred. We hope he may soon recover from his injuries, and be able to take the field again to do battle for the truths of the Harmonial Philosophy. He was greeted with large and enthusiastic audiences at the various places he visited.

-A few days since, Wang Hang, a leading young Chinaman, of San Francisco, was buried with all the ceremonies of the Buddhist faith. One hundred carriages were in line, twenty professional mourners present, and five wagon-loads of provisions and flowers were left at the grave. The professional mourners were intensely grief-stricken. When they had finished mourning, their eyes looked like peeled onions, their voice sounded like a bass drum, while the acidity of their tears had made two red ridges on each face. We presume that Wang Hang's ashes now rest in peace.

-Elder Weaver, a man who has preached the gospel for forty-five years, who is now settled over the Baptist Church in Voluntown, Connecticut, stated in an address to the Sunday school in the Congregational Church in Jewett City, that he had heard a man say that he had read the Bible through in sixty hours. Determined to ascertain whether the individual told the truth or a lie, he set about it himself, and read the whole of it aloud to his wife in fifty-nine hours and something over thirty minutes. Weston is the champion walkist, and Elder Weaver the champion readist.

-A good story is told of an Elmira, N. Y., merchant, which is mentioned for the benefit of the clergy in other sections. One of the ministers of that place was having a donation party the other evening, when Mr. ambitious to appear liberal, marked a \$4.00 castor up to \$12 and took it in as his donation, getting much credit for his liberality. The next day the minister called at his store with the \$12 castor, stating that he could not afford so expensive an article, and would be pleased to exchange it for its marked value in other needed goods: and the minister was soon wending his way homeward, loaded down with a dozen dollars worth of select grocer-

-Mrs. Emma Hardinge, speaking against the policy of Mrs. Woodhull, makes the following suggestion in the Banner of Light, in reference to a convention of Spiritualists: "Let there be a call issued for a real and universal convention of those who believe in Spiritualism. Let us have no close communion, no knots of persons gathered together in one city; or one clique, or one society; but let a general and free invitation be extended to all; the workers, if you please, as well as the theorists, the mediums, I beg to suggest, not being always left out in the cold, and none who are inimical to other some being rejected because that other some cannot hold fellowship

-Liberal movements are being inaugurated all over the world. Encouraged by the success of the Old Catholic movement in Germany, and emboldened by the political state of Spain, a reformed Catholic party has been organized in Madrid, with a central Committee, consist, ing of a president, a secretary, and five priests. They claim: purity of doctrine, according to the New Testament, to the exclusion of all decrees of councils, papal bulls, decrees, with encyclicals,; the separation and in dependence of church and state; election to all ecclesiastical offices by universal suffrage; abolition of the use of the Latin tongue in all the services of the church, abolition of the forced celibacy of the clergy, the abolition of all payments for the sacraments and services of the church; the self-government of the church by periodical

-Wm. Stackhouse writes: "Miss Helen Grover, of Bloomington, Illinois, and formerly of Boston, Mass., in-spirational speaker, commenced a course of lectures, Jan. 6th, 1872, on the Spiritual Philosophy, in G. Hitchcock's Hall, at Princeville, Peoria Co., Ill., as was previously an-Hall, at Princeville, Peoria Co., Ill., as was previously announced in the Religio-Philosophical Journal. Mr. Hitchcock is not a Spiritualist himself, but is investigating. He is an open-hearted, out-spoken, liberal-minded man, and a gentleman in every sense of the word. His hall is open and free to all speakers. He is sexton and undertaker in that town and vicinity, and his services are cagerly sought by all classes of the people. I only had the pleasure of hearing her lecture twice. Her remarks were highly interesting and appreciated by the had the pleasure of hearing her lecture twice. Her remarks were highly interesting and appreciated by the people. Miss Grover is an able and cloquent exponent of the Spiritual Philosophy. She is also a developing medium, and the people wherever she may go will do well to secure her services. She is accompanied by Miss T. T. Crosby, of Boston, a clairvoyant and test medium. She sees spirits and describes them to their friends. She is controlled by a little Indian spirit, and keeps up a lively prattle of wit and humor, highly interesting and commendable. She keeps her andience in high glee all the time. She says she remembers all she hears, both in the mundane and spiritual spheres, and she delights to tell it to her people."

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.

Labor and Capital.

LECTURE BY MRS. VICTORIA C. WOODHULL AT SPRING GARDEN HALL, PHILADELPHIA.

A large audience assembled at the hall, Broad and Spring Garden streets, for the purpose of hearing Mrs. Victoria C. Woodhull deliver her lecture on the great social problem of "Labor and Capital." At So'clock Dr Henry T. Child introduced Mrs. Woodhull, as follows:

It is a fact established by history, sacred and profane, that the presensation of any truth, especially if it be of a radical character, startles mankind and awakens opposition, more or less bitter and unrelenting, according to the plane on which

The martyrdom of the different ages is an index of the conditions of the people. It is to be hoped that the world has passed the period when physical torture shall be meted out to those who are the pioneers and mouthpiece for the presentation of truth and light to it; and may we not hope that the enlightenment of the age will ere long soften, if not banish, the harsh and cruel slanders which are now so freely heaped upon those who are the instruments for the utterance of radical truths.

Another significant fact, presented alike by history and our present experiences, is that whenever a new truth, however radical it may be, is given to the world, the very shock which it produces gives a place for some grand truth which has been rejected. Thus the world accepts all except the last grand utterance. The lesson which this brings can not be lost upon thoughtful minds.

It is my pleasant duty this evening to introduce to this audience one who, having given to the world some of the most ultra and radical, and, consequently, agitating sentiments, that it has ever received, has had a double portion of flerce denunciation and slander from many; while, on the other hand, she has the warmest, most hearty sympathy and appreciation of some of the purest minds and best thinkers of the age. I now have the pleasure of presenting to you Mrs, Victoria Woodhull, the lecturer of the evening.

Mrs. Woodhull spoke, substantially, as follows: Three great questions, each based in human equality, the immediate future must solve, namely, political rights, social order and moral responsibility. The first unattained, the second is impossible, and the third preposterous. The first attained, the second will be organized, and the third naturally follow. Every human being is entitled to certain inalienable rights, of which no constitution or law can dispossess him; but every human being is also subject to certain duties flowing from the possession of such rights, which he should no more evade than he should be deprived of their

Therefore it is that we find humanity a body of independent persons, every individual of whom sustains dependent relations to the aggregate, and is entitled to certain protection from the aggregate, against infringement by others. The interest and rights of each individual are, therefore, merged in a community of interests and rights, and the legitimate functions of government are to maintain and protect, so that by no possibility may the community of interest be made subservient to individual interest, or to special interest of any number of individuals less than the whole.

From this position, which principle and reason sustain, it follows that my first postulate is true: that social order can not exist unless political right is equally possessed by all among whom it is sought to be maintained; for if a government is organized to maintain it in which but a portion of the community participate-or worse still, in which a portion are denied participation-there is a departure from the principle of equality of right among the members of the community, which must ever prove fatal to humanity.

So long as inequalities exist among the members of a community, first made possible and afterward maintained by law, so long will there be inharmonies in the community. This is a self-evident proposition. And so long as there are inharmonies in the community, there can be no equality of moral responsibility, because the inharmony arising from unequal distribution and exercise of rights to which all are equally entitled, places those who are below equality at the mercy of those who have usurped this quantity, and who are thus above equality. In such a condition, equal responsibility is not justice, and hence our second postulate is maintained.

As there are three great questions pending for settlement, so, too, do these questions find their legitimate basis in three great principles, which should guide every action of individuals and communities, and by which all results should be tried; and these are, freedom, equality, and justice. With the first, the second should he maintained by the ruling of the third, which would be perfect government, since the purposes for which govern-ment is organized would be secured to every in-

Having thus laid down her ground-plan, Mrs. Woodhull proceeded to show that, regarded from her stand-point, the existing state of government in this country was anything but that which she

She spoke at considerable length upon the inequalities of condition found in our land, the rich and poor, saying that such a state of things was opposed to the true principles of democratic government. She assailed "corporate monopolies" as being likewise opposed to these principles, as was, too, the unequal division of land, in which she maintained, all should have a common right. She denounced also the governmental system of protection, and the means employed for collecting the revenue of the country. Having thus passed in review the land protection, and revenue systems of the country, she proceeded to the discussion of the remedies of what she considered to be the present evils under which the country labored. On this head she said:

I tell you that the first principles of life have been utterly lost sight of, and that we are floundering about in the great ocean of material infidelity. If we would attain to better things, we must stop short in our present course, and come back to the point of departure, to wit, to the fact that we are a company of brothers and sisters, owning one Father, the supreme ruler of all, and build from that greatest of all human facts,

A party which would become successful and remain in power, must plant itself in this fact, and never lose sight of it in its legislation. It must at all times be firm in the advocacy of all growth and reform which come from the action of fundamental principles. All sectarianism, all favoritism, all specialism must be swallowed in the greater interest of the whole. Whatever would detract from the good of the whole, no matter how much individual or local benefit it promises, must be dis-

countenanced. Such a party, she prophesied, if not organized, conditions would develop, which would make it a necessity without organization.

In conclusion she said: Let every person who would be counted among the consistent, plant himself upon the principle of human equality, and, while demanding for himself all human rights, conceding to all others equal human rights. If but a nucleus of such persons is formed at first, their influence will be contagious and will rapidly spread, until the time comes when this people will have become repossessed of the rights of which they have permitted themselves to be unwarrantably robbed. Then may the ultimate of a republican form of government be attained, and its happy citizens labor together in harmony for the common advancement of humanity.

Passed to Spirit Life.

Passed to the realms of the higher life, Jan. 11th, 1872, Mary A. Armstrong, daughter of J. H. and Letitla Armstrong, of Milford, Ill., at the age of 19 years and 4

Sister Mary was a firm Spiritualist, and departed this life in full knowledge of Immortal life in the angel world. It was our privilige to address the friends on the oceasion, at Milford, Sunday morning, Jan. 28th, and to show them that the "sting of death" had been extracted by beautiful gospel of Spiritualism, and the "victory of the grave" was but the chemistry of nature in the order of D. P. KAYNER. eternal progress.

The Spiritualists and Liberalists, of Henry County and

vicinity will hold their next "Quarterly" at Cambridge, ou Saturday and Sunday, February 24th and 25th, 1872. Provision will be made for any living at a distance, and all, of whatever faith, are invited to attend, and counsel and enjoy with us. Mrs. H. F. M. Brown, has been engaged to speak on

Quarterly Meeting.

the occasion, and a rich treat may be expected. Per order: C. H. Dory, Secretary.

New Advertisements.

THE MAGNETEC TRECATORENT. TEND TEN CENTS TO DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated book on the system of vitalizing treatment, v8 a23 tf

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The undersigned having for several years been proprietor of the Garden City House, Chicago, which was consumed at the the time of the great fire, has now opened a First-Class Boarding House, at 148 Fourth Are., between Polk and Harrison streets. He will not only accommodate regular day and week boarders, but transients, who may desire pleasant accommodations during a short stay in the city.

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FEBR

Artice of Artice

Ana fa Add Arc Alle

BY T. J. MOORE.

In attempting a discussion of this abstruse question, I hardly know where to begin. But as I pretended some facts in regard to heat in my previous communication, "on the heat of the sun," I will present some further facts on the same subject. I then showed that the heat from that luminry, raised from the waters of the globe, 2,000,000,000 tons every minute, to the hight of three-and-a-half miles. Now, let us see how much work is done, or, in other words, how much power or force it takes to do this, and to do so, I will state that a "horse power" is any kind of power that will raise 30,000 lbs. to the hight of one foot in a minute, and that it would require 2,727,000,000 horse powers, equal to two billions seven hundred and fifty-seven millions. It would require a single horse-power more than 250 years to raise it a single foot! Yet, heat does this immense work in a minute, and if we look at the fact, that only one 2,300,000,000th part of the heat radiated from the sun reaches the earth, we shall see that the total radiating power of the sun, would at the distance of the earth from the sun, raise to the hight of three-and s-half miles every minute, 4,600,000,000,000, 000,000 tons. Then how much work does the sun do in a week, month, or year? And how much has it done in the countless millions of years, in the long ago of its past existence?

Who will show us the figures? Here would seem to be the proper place to ask and discuss the great questions, is the sun growing old and wearing itself out? Are there natural causes at work that will, in the long, distant future, so far absorb its heat and light, that it shall be unable to warm and illuminate the earth to an extent sufficient to maintain vegetable animal life upon its surface? But as I intend in my next communication on the "Solar System, to have something more to say in regard to the sun, I will not pursue the subject any further

Before attempting to answer the question whether heat is matter or not, whether it is entity or non-entity, I will show some such additional work that heat does and has done.

N.B. Heat will be considered both as a cause and an effect. It is the cause of all changes of temperature

It causes all wind, from the gentle zephyrs of evening to the sweeping tornado that uproots trees and prostrates forests, towns and cities, and lashes the ocean into waves, mountain high, causing all the horrible disasters at

It causes all our little, as well as great fires. It destroyed Chicago as well as several other

regions of country, lately It propels all our machinery, whether it be moved by steam, water, or muscular power. This may seem rather doubtful to some, yet it

N.B. In this discussion, heat is considered both as a remote and a proximate cause. It causes the gulf stream, and all other run-

It causes all of our storms of rain, hail, or snow, thunder and lightning.

It has deposited all the different varieties of coal found in or on the earth, and the heat that was used up as work in producing the coal, now sleeps with it, and will slumber there until other heat, as a cause, shall burn up or consume this coal, then the original heat that was consumed in depositing or forming it, will be given back to the sources from which it originated-no force left, no matter annihilated.

It has thrown up all the gigantic mountain ridges on the earth, and, I presume, on the moon and other planets.

It has covered many of these mountains with eternal snow, and is depositing snow there every year.

It has formed two or three hundred volcanoes among these mountains.

It has thrown out, and is now throwing out, immense rivers of melted lava from the craters of these volcanoes. In short, heat does a great many things, "too numerous to be mentioned in the hand-bills." Now for the question. Is heat matter? Our scientists, our

literary men, our philosophers, say "No."
I now assert, if heat is not matter, substance, then it is nothing. But my philosopher says, "heat is a condition or state of matter." Very well, I have gained my point, for nothing can-

not have any state or condition. It was universally believed, until some forty years ago, that there was such a substance as heat, which was latent in all matter, and that, when this became disturbed in certain ways, as it often is, it became a sensation or sensible heat, and the scientific world was getting on swimmingly, as we sometimes say, with this theory, until a New England Yankee -afterwards dubbed "Count Rumford," by British aristocracy-did demonstrate, satisfactorily to the world, by an experiment, that heat was not matter, or substance. Here is his experiment:-He was boring a cannon. "It was fixed in a laithe, a cavity was made at one of the ends, and a blunt borer adjusted so as to develop intense friction at the bottom of the cavity; afterwards it was surrounded with water. The borer, or drill, being put in action, hollowed out the piece, and the heat developed by this mechanical operation, reduced into vapor nearly nine quarts of water in two-and-ahalf hours." He then weighed both the cannon and the chips or shavings, and he found that they weighed just the same as the cannon weighed before the boring was begun, and from that day to this (so far as I know) the scientific world has believed that heat was not substance, and that this experiment proved it. Afterwards, this Yankee went to Europe, and became a resident there, and then and there they Count-ed him for his great discovery.

Now, I undertake to say, and do say, that this experiment proved no such thing. At the time this experiment was made, there was nothing known of the great fact or doctrine (since discovered) of forced correlation, or the correlation of physical and vital forces. The heat obtained from the friction of the borer did not come from the cannon at all, but it was just the mechanical equivalent of the heat that turned the borer. All heat obtained as a result is produced proximately or remotely by the ar-rest of motion, and circular friction is a partial arrest of motion. The truth or correctness of the propositions I have here laid down is proved by the motion and stopping of a railway train. "The steam is transmitted (by heat) from the boiler to the piston which is pressed by the steam or heat, and transmits the force to the driving wheels of the engine, these, in their turn, transmit it the rails, and these react." When the train is arrested by the application of the brakes, and the friction of the brakes on the wheels has generated just as much heat as is required to give the train its speed, the train will stop, and not until then. This is what is meant when it is affirmed that "in the motion of a train over a horizontal road, the heat of the fire is being continually transformed into mechanical work, and the work itself is being continually re-converted into fractional heat." These facts prove that the world was humbugged by the Count's experiment, which proved nothing. Can nothing,

about the heat wave, and the heat sent off by the sun, etc. Now, what is it that moves to make a wave? Oh! they say, it is the "etheral medium," or ethera, as it is sometimes called. very well, then heat is the etheral medium in motion. Every body admits that the etheral medium is matter. Now we have the facts reduced to this, that heat is matter in motion. But they reply "it is only a certain kind of motion of this medium, which may be converted into light by increasing the intensity of the wave. Very well, but it is always moving

in heat waves, or else there would be no heat. We might just as well say there is no such substance as snow, or hail, or ice, as that there is no such matter as heat, yet snow, hail, and ice, are only states or conditions of water, yet if the intensity of the heat wave in snow (there is really heat in snow) was increased to a certain degree, the snow would become water. Yet, does this prove that there is no such substance as snow? The idea is simply ridiculous.

Ask the prisoner, exiled amongst the eternal snows of Siberia if they know such a substance as snow, or hail, or ice? And what do you think, kind reader, would be their answer? I imagine that it would be something like this: We don't know anything else." I ask, will not the same arguments that will prove that heat is not matter, prove also that snow is not matter? Let us look at this etherel medium, and see what it is and how it produces heat. It is said that it produces and fills the entire immensity of universal space, and pervades all other matter, however solid, even iron, gold, and platinum. Newton, who first called the attention of the world to this subject, says "it is 490,000,200,000 (four hundred and ninety thousand million) times more elastic than air, in proportion to its density, and 600,000,000 times more rare than water, and it is agreed by all scientific men, that this substance, when in a certain state of motion is heat, and it is true that some of this substance is always in motion that manifests itself as heat.

If I have failed to prove that heat is matter (which I think I have not) I am sure I have proved that Count Rumford's experiment proved nothing of the kind, and that he was totally ignorant of the source from which his

heat was derived. I have already made this article too long, but I could not well make it shorter.

A Lecturer's Notes.

BROTHER JONES:-Since my last report to you of my labors in the spiritual vineyard of the west, I have been greeted with several additional proofs of the rapid progress of our cause, and the evidence of the general awakening of a spirit of inquiry, and an anxious desire to understand the basis on which we predicate our hopes, faith, and convictions of an immortal life; and many desire a further acquaintance, not only with the glorious truth, but with the grand truths of Modern Spirit-

A DEBATE.

During my stay at St. Joseph, Mo., I have not only switched off a lecture in several of the neighboring towns, but have had one publie discussion with a soul-sleeping preacher. By the way, they seem to be the only sect of the Christian profession who present the practical proof that their souls are not asleep; for they accept every invitation to stand up in defense of their faith in public, while the clergy of the other sects, generally act upon the policy of the tortoise, keep their heads under the shell.

At the close of my first lecture, at Stewartsville, 20 miles east of St. Joseph, in compliance with the general invitation, I always extend to the audience, at the close of my lectures, the privilege to reply or ask questions. A soul-sleeping preacher, Mr. Marsh, came forward to the stand, and proceeded to present some objections, not so much to my discourse, as to Spiritualism in the aggregate. But owing to the advanced state of the evening, and the wide field for discussion, his remarks were evidently opening. I suggested to the brother, that if he would postpone his criticisms till the next evening, I would give him a full opportunity to ventilate himself, a proposition which he finally assented to, after expressing some misgivings as to his competeny to debate in public.

The arrangements thus made for a discussion on the claims and truths of Spiritualism, as is usual, brought out on the next evening, a large crowd to hear the presentation of both sides of the question.

I opened the discussion with a discourse of half an hour or more, and then gave way for my clerical opponent.

The arguments in support of his first proposition were in their bearing, a deadly thrust at orthodoxy, and a capital strike for our cause, and were as well calculated to build up Spiritualism as Adventism.

He quoted various texts of scripture to show that the doc'rine of immortality is not taught in the Christian Bible as applicable to man, but that the soul becomes extinct with the death of the body, and is not, in fact, a distinct entity from the body.

His second proposition involved an attempt to show, or rather was a naked assertion, that the invisible beings modern Spiritualists hold intercourse with, are "evil spirits," and "seducing spirits."

In replying to the first proposition that the doctrine of the immortality of man is not taught in the Bible, I stated I would readily coincide that no Bible writer teaches the doctrine, and several of them expressly deny it. And yet events are recorded in the book which if admitted to be true, prove the continued existence after death, most conclu-

If it is true that Enoch and Elijah ascended to heaven, and that Jesus and Peter talked to Moses and Elias, and that St. John met the spirit of one of the prophets in his travels, then it is certain these persons did not cease to exist with the death of the body, and that their souls did not sleep in their graves-they were not "soul sleepers." " Bro. Marsh, please inform me how you reconcile these logical difficulties; please inform me how you can believe that those Bible writers were inspired to see and tell the truth, who declare that man's soul becomes extinct with the body, when we arrange their declarations beside the several cases I have cited of souls being actually seen and conversed with; please explain this matter." But I received no an-

With respect to the second proposition, that the invisible beings modern Spiritualists have intercourse with are "evil spirits," I replied, that this, even if established as a fact, would not necessarily prove Modern Spiritualism to be wrong. It might still be the work of God himself, according to Bble iteaching.

Those 'evil spirits' might be in his employ as agents, to promote the cause of truth and righteousness. As we read in the 'holy book' that he anciently employed 400 of this class of spirits to perform very important missions for the furtherance of his own righteous cause, and the fulfillment of his own decrees, it is reasonable to suppose that he would have as much occasion to employ them at the prescan a sensation, do all the work that we have ent day, and would have as important a misseen that heat does? Our scientists tell us | sion for them to fulfill.

"If God could employ 400 evil spirits in the small province in which Ahab lived, he might employ 4,000 or 400,000 in this country to day. What do you say, brother?" No answer. With respect to the charge of intercourse

with "seducing spirits," I replied: "According to the Bible and Bible expounders, the principal business of 'seducing spirits,' has always been to mislead men with respect to events of the future, so as to prompt them to foretell occurrences which nover come to pass-they thus make all the 'false prophets' of every age and country where they are found.

"Now, couple these facts with that historical event well known throughout the country, that a man by the name of Miller prophesied many years ago, that the time was not far distant in the future, when the oceans, seas, lakes, and rivers, would take fire, or be set on fire by an angry God, and that they would all be reduced to ashes, and the New Jerusalem descend from Heaven, and be established on the ruins; and the exact time when this awful catastrophe was to be realized, was pointed out and predicted by Mr. Miller to a day. But when the time arrived, the sun continued to plow its way through the heavens, and old ocean continued to "roll on forever and the same," and to dash its mighty billows against its rockbound shore, paying no attention to Mr. Miller's prophedy, which was thus fal-

"Now, let it be noted, that this Mr. Miller was the founder of what is now known as the "soul sleeping church." And as his prophesy was never realized, he must have been under the influence of 'seducing spirits,' in making

"And that prediction has been made many times since by the Second Advent fraternity, and the time as often set for its fulfillment But 'the end of all things' has not been real-

"Now, as nearly all the prophecies I have known made by Spiritualists have been ful filled, it follows from these facts that the 'se ducing spirits,' are nearly all in the brother's own church, and not amongst Spiritualists.'

What a serious blunder he therefore makes, in charging "seducing spirits" upon Spiritualists, instead of finding them in his own church. I suggest that the fable of throwing stones while occupying glass houses, might furnish him an instructive lesson.

The debate ended in perfect good feeling. K. GRAVES.

Council Bluffs, Iowa, Jan. 20, 1872.

-Written for the Religio-Philosophical Journal. CELESTIAL SPHERES.—NO. 8.

BY D. G. MOSHER.

Unorganized spirit matter, as well as organized spirit forms, are continually passing from the natural to the spiritual sphere. The unorganized spirit matter, as eliminated in proportion to the causes that stimulate interior activities of the grosser unorganized substance of the physical earth by natural law, passes to, and is continually adding to the growth of the spiritual sphere, or belt surrounding the physical sphere; and the organized spirit forms are unceasingly passing onward to supply the corresponding growth and activities of the animal and intellectual kingdom of the spiritual sphere. On the same principle the second sphere is constantly evolving unorganized super-spiritual matter, which adds to the growth of the super-spiritual sphere, or belt surrounding the spiritual sphere. Animated and intellectual forms are also, as before, unceasingly passing onward to the super-spiritual sphere; thus onward infinitely.

"Seven degrees is all that we have any knowledge of; yet, for aught we know, there are ten thousand times ten thousand degrees beyond the seventh," is here repeated; though we do not mean to be understood as saying that the physical planets, including also their celestial spheres, are unlimited in extent. They must be considered as limited until we have explored further into the celestial realm of nature. As the physical planets are recognized by our natural senses as being of spherical form, so must we recognize by our spiritual senses the natural planets with their spiritual spheres combined as of spheroidal form, being very much

extended or elevated at their equators. All physical planets, as viewed from the spiritual sphere, are of this form. As we pass from sphere to sphere we behold these planetary bodies, departing from the spherical form, approach nearer and nearer the rhombic form, as viewed equatorially, or at right angles with their poles, each higher sphere having less latitude, greater longitude, and a corresponding greater radius. All planets and planetary systems pass their progressive changes the same as all life forms,-conception, organization, development, and maximum growth. Until a planet or a universe has arrived at its maximum, it is ever enlarging its borders, however

imperceptible the change from year to year. We have merely given the outlines of the theory of change of form of planets, as viewed from the successive celestial spheres, as relating only to those planets whose lowest spheres are physical, thereby rendering them visible to

natural eyes. Each primary, as well as each secondary planet is accompanied by a planet whose lowest spheres are spiritual, and which become visible as we ascend to the second sphere of existence -there being then two planets visible to one seen by the physical eye. There are also planets whose lowest spheres correspond with each of the higher spheres belonging to the planets whose lowest spheres are natural; thus onward inficitely.

As we pass from sphere to sphere we behold rapidly increasing numbers of planets; thus onward until space is so nearly occupied that communication is established between planet and planet, and we are enabled to pass from one to the other as easily as we now do from continent to continent. Then may we realize that the aggregation of innumerable worlds is "one stupendous whole," and that this earth on which we live is but an atomic or infinitesimal part of one grand incomprehensible organization-possessing animation and intelligencepossessing a brain and nervous system; also an arterial, venous, muscular, and all other organic systems that make up our animated intellectual form or organization. We will not attempt to do more than present our idea in relation to some of the various organic systems that make up this stupendous organic structure at this time. The science of astronomy teaches that there are luminous and other bodies that appear in our solar system at regular intervals of time, varying from a few years to a thousand or thousands or more. For illustration, we shall consider these luminous bodies, with innumerable others that are unseen, as being conveyed by a liquid stream of celestial matter to the uttermost parts of the stupendous structure, and return as regularly, as the infinitesimal globules contained in the blood go their regular rounds in the arterial and venous circulation of our physical organizations. By what power, may it be asked, do these cometary bodies move through what is termed space, and keep them in their regular course without apparent deviation-if they are not carried by matter in motion?

Again it may be asked, can this liquid mat-

course, unless confined there by means of a channel formed by materials comparatively inter, in motion, be kept rigidly in its unvarying ert, bolted and barred to give required strength? If our theory is correct that the inertia of matter is overcome only by other matter in motion, then the logical conclusion is, that the motions of all astronomical bodies are dependent upon currents of celestial matter, and that these currents are passing in every conceivable direction, varying from a straight line to a perfect circle, meandering in their course through the labyrinthian recesses of the astronomical structure, carrying, not only regular planetary bodies, but a vast amount of foreign matter for the construction of new planets, and to furnish materials for the growth and repletion of those already formed.

---Inspiration and Revelation.

In the introduction to Natural History, page v, vol. 2, of the "Circle of Sciences," I. Wylde remarks:-"It will be thus seen that in each of the sections pertaining, or referring, to Anthropology, viz:-Comparative Anatomy, Zoology, and Ethnology-each author has advocated one theory, and that is, the origin of the human species from one pair. The idea is most consonant with that unity of design pervading creation; and it has the highest sanction-that of Revelation."

I have to object to Mr. Wylde's conclusions Admitting that there is "unity of design pervading creation," which is sufficiently apparent, I cannot perceive that the theory of the "origin of the human species from one pair" is "more consonant" with it, than with that other theory, which essays to show the human species to be the ultimate or outgrowth of all lower forms of vegetable and animal existences. To me this latter theory appears most consonant with unity of design. But, if the former theory "has the sanction of Revelation," the question is at once and forever settled-for that which is revealed is made manifest, and leaves no ground for contention or dispute. And unless this former theory, therefore, has the sanction of such a revelation as makes the truth of it apparent to whomsoever it is revealed, it is not of that quality which should entitle it to great consideration in the determination of so nice a question as the one here presented. If the revelation which sanctions the idea that the human race sprung from a single pair of the human species, is merely equivalent to a statement to that effect, unsupported by evidence or proof of any kind, such sanction is of but little value to an untrammelled mind, which must have facts, or deductions from facts, upon which to found a belief.

Now the only "revelation" which sanctions the theory advocated by the respective authors alluded to by Mr. Wylde, is not a revelation in fact; but, as we have had occasion to remark in another place, is a mere statement said to have been made some thirty-five hundred years ago, by one whom it is claimed was inspired to write an account of the creation of the universe, and which creation, it is assumed by the said claimants, took place some twentyfive hundred years prior to the date of its being thus recorded. If we take "unity of design" as a basis for belief in this matter, how can it possibly be better exemplified than it is in the theory that the human race is the outgrowth of all lower forms of animated existences? The fact that vegetable and animal life meet and blend one with the other so closely as to render it uncertain where their respective boundaries exist, exemplifies surely the most perfect unity of design that the human intellect is capable of approaching, besides affording a rational basis upon which to theorize.

Is it not quite as consonant with reason to suppose, that if the human race originated from a single pair, all other descriptions of animal existences, which propagate their species like him, also originated from a single pair of their respective types? In which case, it would follow that a male of each of the species of animal nature had been moulded into their respective forms by an individualized power called God, which, after breathing into them the "breath of life," caused a deep sleep to come upon them for the purpose of extracting ribs with which to form their female companions. If Genesis sanctioned a theory like this, there would be something of consistency in the idea, however much it might be wanting in other evidences

The assumption that the Mosaic account of man's creation is literally true, is one which has not a particle of genuine evidence to sustain it. The claim that it was written by "in. spiration" amounts to nothing. Whatever the power may be which is designated by that term, the term itself must be accepted as the appellation for a natural law, through, and by which all actions are performed-whether they be such as are known as good or evil, true or false. It is the great law which underlies all mental, as well as physical action. It is impartial nature's gift to every creature, however low, or however exalted in the scale of universal being. I conceive that it holds the same relation to the animate, that the law of motion does to the inanimate—that inspiration is, in fact, the law of prime necessity-the very es sence and support of all animate existences whether they inhabit this as yet undeveloped earth of ours, or dwell in those more perfected and resplendant spheres which we may conceive Jupiter or Saturn to be.

The Mosaic account of man's creation may accordingly, be accepted as having been given through inspiration, but its truth is not thereby necessarily established, and to maintain that it is, upon a pretext so flimsy, is not at all consistent with what should be expected from scientists, whose peculiar province it is to eliminate truth.

Baltimore, Md.

Who and What is our Savior?

From the ages gone has come down to us, educationally, the idea of Christendom that Jesus, the Jewish reformer, is the only Savior of souls. The method by which it is done need not be told. The hackneved dogma of "atoning blood," through our faith is familar to us all. It has had its force to awaken devotion at this shrine, and no doubt conduced to religious development. So does the worship of a weoden idol educe a self-sacrificing piety. But the genius of the nineteenth century is no longer a superstitious child; wisdom is born, and practical use is the demand. The causes of all excellences are now sought, to the end that excellences may be repeated. We cannot do unless we know the way. From the artificial to the real, from the personal to the impersonal, from the form of worship to the soul of worship; this is the order of inquiry now.

Heretofore God has appeared as a Jove, a malignant Jehovah, or in some sense a personal superintendent of human affairs. Under the light of science, coming to lead religion into practical intelligence, God is revealed imminent in the universe, a divinity in forces, in all unfolding forms of life, in human consciousness where he establishes his

higher law. To find him we turn inward, and thence outward to notice whence comes sup plies of good, as divine beneficence. And with this revelation comes another—that Jesus, brother man, stood where we all do, a depend ent, subject to the same laws of human life obedience to which made him, mediumistically a beautiful moralist. To obey as he did is to b

in our turn and method a spiritual exemplar.

Is Saviorhood exclusively in ourselves? No. it is also relative. The flower cannot be separated from the stem that develops it. The soul is first a recipient ere it can be a giver Whatever can bless us, whatever we can bless this is a Savior. The fidelity of the mother bird over its imperilled young is a lesson of love, learning which saves us from selfish cru-The pure, innocent spirit of a mere child shames our obduracy, and softens our affections. We are indebted not only to the Nazarene for orderly and self-denying examples, but to all kingdoms of life.

All things, through God are Saviors, Apos. tles, and Prophets.

Religion is the going forth, the unfolding of the soul into better and more spiritual relations and experiences. It is finding the truth of things. It is the devout and enlightened communings of soul with soul-of the divine of the human with the divine of the universal In a practical sense or use of religion it is the enriching and beautifying of our world, subduing the deserts, abridging toil, working im. provements, understanding the laws of health and obeying them. Herein is Saviorhood Those are religious who thus develop the god.

Those are reverent who, seeing God imaged everywhere, regard all existences as sacred Those are devout who worship at every shrine of life. Faith springs up here. Love is en. throned here. What an attainment to know we are now under a heavenly government, and that our business is to make our world heaven. ly in experience, by building up fraternal nationalties, by establishing social justice, by forming truer and happier social relations And come it will, a new world of republics, & new world of religions, a new world of humanities whom its angels can love; for Nature's Nobility rules then in the empire of mind.

J. O. BARRETT.

Glen Beulah, Wis. ---AUROGENIC HEALING POWER.

BY J. W. EVARTS.

The following was written mechanically by my hand, and in nowise emanating from my mind. As the control withholds its name, I must father it, be it wise or foolish. But in connection with it, I am directed to say to mankind universally, that I am healing disease by command, and many astonishing cures have taken place without contact or personal presence. I am willing to be used as a healer, but am poor, and my labor required to provide the necessaries of life. My time must necessarily be paid for, and I can only heal under these cenditions: Patients can write me from any part of the country, stating the hourthey will sit for healing, and when that hour arrives, enter a clean, comfortable room, alone, being careful to leave an aperture through a door or window, Remain absolutely passive one hour, at which time I will take their letter in my hand and remove the disease. In all cases habits promotive of heath must be adhered to, or no permanent results will

COMMUNICATION.

The power of healing disease exists independent from the nervo-electric aroma of individual forms either of spirits or mortals. Disease is either from obstructive circulation of the vital currents, or from an insufficient supply of auriferous nour ishment. Health of sensate, as well as insensate ife, depends much upon surrounding conditions. Physical misdirections are absolutely external, and as diseased plants need hydrogen, so the animal needs aurogen, to supply the lost equilibrium between the interior and exterior life.

To supply the demands of nature in this respect, two conditions are requisite : First, passivity, on the part of the diseased; and, second, volition on the part of the operator of the nurific battery; or, in other words, of the positive and negative electroauric elements.

Thus aurogenic showers are caused to descend and to cleanse and vitalize the diseased forms of

Magnetic passes remove obstructions from the vital circulation, leaving the patient in a receptive attitude. The aura of the patient is thus rendered negative to the infinite ocean of aurigen, a perfect battery is formed, and equilibrium restored. The will power, exercised on the plan given through Andrew Jackson Davis, removes the obstruction to vital circulation, and the results are the same, a each relapse, at exhalation, leaves the body in perfect passivity.

There are individuals among mankind possessing the necessar excess of aurogen in the composition of their bodies to enable them to come en rapport with the electro auric elements, which are set in motion at psychic volition, and disease is often cured by the command, "Be thou healed; thy faith hath made thee whole." Neither spirits or mortals cure disease ipso facto; but by peculiar com-position of individual bodies, conditions can be, and are wrought for the removal of the obstruction to vital circulation. The cure itself exists within the reach of every sensate being, but a full knowledge of this fact not being general, certain individuals are made instrumental in the applica-

John A. Andrews Hall, Boston.

An unusually large audience comprised the morning circle, who listened with that wrapt attention due to messages from the land of music

A short opening address was delivered through the organism of Mrs. Mary Carlisle, by her spirit

husband, which was earnest and interesting. Many satisfactory communications were given and recognized. Mrs. Carlisle is rapidly growing in strength as a healing and test medium, and her charitable efforts in behalf of the needy and suffering, speak well for her sincerity as a faithful belier er. Her residence is 94 West Camden street.

The afternoon and evening lectures were given through spirit-control, by Mrs. S. A. Floyd, who continues to attract and interest the spiritually intellectual class by the rare and marvelous powers of language and poetic thought revealed through her channel of speech. Her earnest and graceful cordiality of manner endears her to all, while her purse is ever open for worthy objects. The Society have chosen well for an expounder of their religious theory, in the only regularly organized meeting of Spiritualists in this city.

Mrs. Minnie Prouty-Stone continues to furnish the Sabbath music, which forms a great attraction to these meetings. Emotional and inspirational she is always in harmony with her audience, and not a few are comforted by her sympathetic voice in the beautiful songs of her selection. A benefit concert is proposed for her on the evening of Feb. 1st, in this hall, which will enable her friends to hear her in a variety of music.

CHARLES M. HUGGINS.

THE recent Roman Catholic Mission from England to America, has provoked Harpers to publish in their last weekly, a somewhat ludicrous cut, yet truly illustrative of the relation between the heathen of America and the august missionaries. In the picture the freedman looks upon the soulless priest and seems to say: "We have so recently been relieved from the bonds of involuntary servitude, will not now put on the manacles of priestly bondage."

Many a true heart that would have come back, like the dove to the ark, after its first transgression, has been frightened beyond recall by the savage charity of an unforgiving

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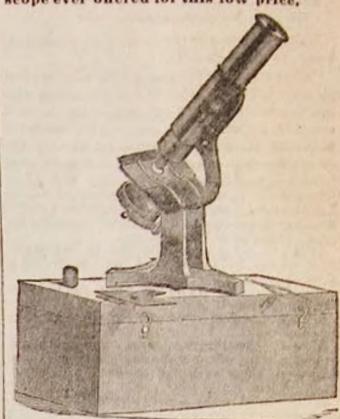
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BY.....

E. V. WILSON.

Our Eastern Tour-No. 2.

Monday, Jan. 8th. We gave a seance this evening,-full three hundred present. Thirty-nine tests were given, thirty-four fully identified, among which, the following may be of interest to our

NUMBER ONE,

To a man : "I see behind you a spare, darkcomplexioned man. He holds in his hand a club. He approaches you, and deals you a sturdy blow. You fall before it, and when you get up, the wouldbe assassin has fled. You know the man. He entered the army, and lost his life in 1862. This assault was in 1859. The blow was given on the right side of the head, and from behind, and he intended to kill you."

STRANGER. - What time of year was this? "In June, 1859," we replied.

STRANGER. - Correct in every particular. NUMBER TWO.

Walking to the rear of the room, we pointed out a man, to whom we said :

"There stands by this man a spirit who says that his name is Charley; that he was acquainted with him in 1859-60; worked with him, in the shop and otherwise; he entered the army in 1861, late in the year, and was killed in 1863,-shot through the chest, the ball entering the right breast a little forward of, and under the right arm. This spirit, when in the form, entered the army as second lientenent, and was acting captain when killed," We then fully described the man,-repeating his name. "Yes or no?" we asked.

STRANGER.-I really would like to approve of what you say, but for my life I can not identify a word of what you have told me as true. We answered: "We do not desire you to iden-

STRANGER.-Well, it certainly is not correct in After the meeting was over, there gathered around us many of our audience, and among them

the man to whom we had given the test that had not been identified. STRANGER .- I really desire to identify the communication you gave me, but can not.

tify, unless true "

Instantly the spirit was with us, saying: "I am C. H- who worked with you in 1860, and enlisted in October in a New Jersey regiment. Is it possible you have forgotten me, and the impression made on you when you heard of my death ?"

With a sudden start he exclaimed, excitedly: "I knew him well. Poor Charley! He entered the service as second lieutenant, was promoted to a captaincy, and killed in 1863-shot through the body, as you have stated."

NUMBER THREE.

To a lady: "There stands by you a young man, a friend and old acquaintance. He was killed by accident, on the railroad, several years ago. He says he is your old friend, and was killed near your

We then gave a full description of the man, his

The lady answered: "I knew the man well. He has been correctly described. He was an old friend of ours, and was killed near my house. He passed our house a few moments before he was killed. As he passed our house he waved his handkerchief to us. In a few moments more, in passing from one car to the other, he fell through between the cars and was cut all to pieces. The statement is strict-

NUMBER FOUR.

To an old man: "We see by this man that which we doubt. There stands by him a woman and six children, four boys and two girls, and the woman says, 'I am this man's former wife, and these are

We then gave a minute description of the woman and children with her, and when they died. The old man arose, and with much feeling said:

"This woman and these children are mine. My wife and our children came to me to-night! Oh, I am paid,-well paid for coming here. It is trueevery word of it is true."

NUMBER FIVE.

There came to our meeting a lady and gentleman who had not been to a Spiritualist meeting since the division took place, some two or three years ago, in the Philadelphia Society of Spiritualists, before coming to our meeting on Sunday (we heard that the spirits told him he should hear from his child) and all day patiently waited for the test. They had taken seats, on Sunday evening, near the desk. The meeting was over, and the test had not been given. Said Mr. B. to his wife:

"Thus it ever is-again a failure. There is no reliance whatever on these spirit communications. I am disappointed. Come, let us go home."

We were standing some feet from the parties referred to, and heard not a word of what he was saying, when we felt an influence. Turning to see from whence it came, we saw standing by these two people a woman, holding in her arms a beautiful little boy, presenting it to them, with the re-

"I have kept my promise; here is your little Franky baby,'

They were very much affected, and after we had fully described the child they declared its full

These are but few of the many tests given on Sunday morning circle and evening meetings, and on Monday evening. Our audiences have been very large,-on Sunday afternoon and evening reaching between four and five hundred souls.

Tuesday, January 9th, we left Philadelphia in search of our brother,-the oldest of our family, one whom we had not seen but once in five-andthirty years. It had been whispered to us from spirit-life that he was dead or a spirit. When last we heard from him he was in Perth Amboy, N. J. Following up the whisperings from spirit-life, we | found it true. Our brother Samuel had passed on into spirit-life two years ago last October. The skeptic may ask us why this brother had not informed us of his departure. We answer, because all our lives we had been strangers, not seeing each other but twice in forty-three years, and writing but seldom to each other. Again we asked why his wife and son had not written us of his death. She answered, "For the simple reason we did not know where you were."

And here let me say, dear readers, that there are many men and women friends and acquaintances we form after leaving the old home who are as near and dear to us as members of the old home, and especially with one who has been estranged from his

father's home forty-two years. On Tuesday night we put up at the Sheridan House, in Elizabeth City, N. J., Captain Wm. H. Gill, late of the United States Army, proprietor. Captain Gill is a Spiritualist, true and faithful to our cause, and his house has ever been a resting place for spiritual mediums. We remember him well when he was stationed at Cincinnati, Ohio. He is now out of Uncle Sam's employ, and is keeping one of the best hotels in the east. To our many friends we would say, when you go east call on Captain Gill, of the Sheridan House, Elizabeth, N. J., if you want a good square rest, first-rate meals, clean beds and tidy rooms. In the captain and his good lady you will find those who know

how to keep a hotel. Wednesday, January 10th, we visited Perth Amboy, South Amboy, Elizabethport, and Jersey City, lodging in our widowed sister's home, who, after our brother's death had moved to Jersey City. How well we remember the blushing bride our brother led to the altar forty odd years ago, and as we reviewed the past, enquiring after old friends as we reviewed the past, enquiring after old friends how often, all too often, the reply, he or she "is dead." The Kastlers, Lampmans, Defriers, Williams, Eldreds, Reads, Desmons, and hundreds of others, Dead, or lost sight of—gone! gone; all gone! She and I only were left to talk of the dead, from my sister's Methodist standpoint—from our spiritual platform. With her they had "Gone to that bourn from whence no traveler ever returns." To us, these dead exclaim, as individuals, "I am he that liveth, and was dead, and behold, I am alive, forevermore, amen."—Rev. 1:18.

TO BE CONTINUED.

E. V. Wilson's Appointments for February.

Harrisburg, Pa., Thursday evening, February 1st, one lecture. York, Pa., Friday evening, 2nd, one lecture. Baltimore, Md., on Saturday, Sunday, and Monday evenings, also Sunday morning, the 3rd, 4th, 5th, 10th, 11th, and 12th, eight lectures. Washington, D. C., on Tuesday evening, the 6th, one lecture only. Wilmington, Del., on Tuesday and Wednesday evenings, the 13th and 14th. At Philadelphia, Pa., on Thursday evening, the 15th of February, the Spiritualists of Philadelphia give us a benefit in their Hall, corner of Spring Garden and Broad streets. Troy, N. Y., on Friday evening the 16th, in the Spiritual Lyceum Hall. Watertown, N. Y., on the evenings of Saturday and Sunday and Monday, the 17th, 18th, 19th, 24th, 25th and 26th, six lectures and two scances. Potsdam, N. Y., on the evenings of Tuesday, Wednesday, Thursday, and Friday, the 20th, 21st, 22nd, and 23rd, four lectures. Sandy Hill, N. Y., on Tuesday and Wednesday evenings, the 27th and 28th, two lectures. Glens Falls, N. Y., on Thursday evening, February 29th and Friday evening, March 1st.

We speak the 1st Sunday of March at Ogdensburg, N. Y.

Our friends will govern themselves according to the above notice.

A Special Request.

Brother Joseph Baker, of Janesville, Wis., and Austin Kent, of Stockholm, New York, are veterans in the cause of Spiritualism. Both are now entirely helpless, and very poor. Neither has any relatives able to assist him.

Our special request is this, that each reader of this item, immediately and without one hour's delay, inclose in an envelope directed to each of the above-named worthy brothers, ten cents, and send the same off to them in the first mail. Each of them will report in this Jour-NAL the amount they thus receive.

If in four weeks therefrom any one who shall make such a donation shall feel to regret having done so, by notifying us of the fact, he or she shall receive one full year's subscription of this paper free, as a compensation for the loss of the ten cents. This little mile will not be missed by the donors. In the aggregate it will make these suffering brothers comfortable for a whole year-aye, more, angels will smile upon and bless you for the deed.

Who refuses to comply with this our special request? "Echo only answers, who," we

Whipping the Devil out of Him.

It occasionally happens that a Spiritualist family has an excess of religion, and cuts fantastic capers by instituting "new departures," or inaugurates "a new and divine government" a la Buffium-and occasionally one becomes so insane as to commit a crime, as a religious rite, but it is very seldom that we hear of such refined cruelty as is revealed in the following item, anywhere outside of devout believers in his Satanic Majesty and endless hell torments:

The village of Windsor, Broome county, N. Y., is greatly excited over the arrests of Eli Stow and his wife, members of the religious society known as Nazarites, on a charge of cruelly treating their child, age 18 months. The arrest was made on the complaint of Urial Kent, grandfather of the child. According to the father's statement the child had refused to tell its name, and he had whipped it. Mr. Blatchley, a Nazarite preacher, says that the child was possessed of the devil, and its whipping was necessary in order to drive the evil spirit out. The grandfather, who went to his daughter's house as soon as he heard of the affair, found the child covered with bruises and cuts. The child was immediately taken in charge by the grandfather, and its parents were taken before Justice Stringham, who placed them each under \$500 bail to appear for trial. The child is said to be in a very critical condition.

A Remarkable Cure.

Mrs. Margaret Harrold, of this city, one year ago, was in a dying condition from the poisonous effects of impure blood. She had a very large abscess on her right side, scrofulous running sore on one of her limbs, cancerous development on the side of her nose and lip. After receiving medical aid from several sources without benefit, she finally consulted the noted Analytical Physician, Dumont C. Dake, M.D., of this city, and was speedily and permanently cured. Dr. Dake with his remarkable gift of healing and magical veget able remedies, is daily performing astounding cures. Read the doctor's advertisement in another column. Send for his Analytical Health Journal-free.

J. C. Knoblock.

The above-named brother, residing at South Bend, Ind., has already sent us at one time twelve yearly trial subscribers at \$1.50 per year, under the new proposition, and promises to continue in the good work. Many thanks, brother. How many old subscribers will devote

a little time to the same work? Come, brothers and sisters, give the cause a helping hand-make it a specialty to get subscribers under that proposition until you get a goodly number to take the Journal in every neighborhood.

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LITERARY NOTICES.

Universology. The work indicated by this title is really entitled "The Bacic Outlines of Universology." By Ste phen Pearl Andrews. Dion Thomas, Publisher.

This is one of the most remarkable works ever published. At this writing we are entirely unable to express any opinion of its merits. It is certain that the author is a scholar of high attainments in literature, and has bestowed much time and thought in the preparation of this ponderous tome. It abounds in illustrations and diagrams, the better to convey the thoughts of the author. We can but admire the perseverance and independence of character of a ripe scholar, who fearlessly pushes on toward great truths in the field of science and philosophy, however unpopular it may render him, and despite the opposition often encountered in social circles.

The author says in his introduction: The accumulated knowledges of the world, in Science, Philosophy, Religion, and Art, will be the material upon which the incipient labors of Universologists will be expended; but even all this wealth, Inductively and Observationally obtained, will be but as a drop in that Ocean of Deductive and Demonstrative knowledge which will become the possession of the human race upon the inauguration and prosecution of the legitimate methods of Universology. What has been already elaborated by the new method will furnish but a first step in an infinite progress of pure Deduction in all spheres and domains of anman concern.

This work will be perused with deep interest by that class of minds who love to delve deep down to the root of things. While young America will take and apply things, and utilize them for the comforts of every-day life, not caring a fig for Mr. Andrews's theorizing about Universology.

When we get time to look into this work we hope to be able to give it a more extended review.

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Illustrated Annual of Phrenology and Physiology; by S. R. Wells, 389 Broadway, N. Y.

This work should be in the hands of every student of phrenology. It s illustrations are well calculated to teach an important lesson.

Man Contemplated Physically, Morally, Intellectually, and Spiritualty; by J. W. Jackson. London: Jas. Burns, Publisher.

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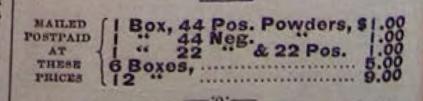
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