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

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#### The Rostrum.

LECTURE BY E. V. WILSON

pelivered before the First Association o spiritualists, of Philadelphia, on Sun-day Evening, January 28th, 1872.

spiritualists, of Philadelphia, on Sunday Evening, January 28th, 1872.

Phenographically reported for the Relian-Philosophical Journal, by Henry T. Child, M.D.

Song by the audience: "There's a beautiful home for thee."

Why not ask the angels to come down to our homes, and if in every household there was a room especially dedicated to their holy mission, where we might bow our heads in prayer, bound by no creed, free in soul, without license to do wrong, asking the minister of health, the minister of loy, the minister of prosperity, the minister of loy the to aid us to do our duty, so that cheerfulness and truth should be guests in our chamber of love; holding it sacred to every association of truth and right; never violating its sacred precincts with those elements hat bring bitterness, and angularity and passion, but always, morning and evening, seeking to have it freighted with that divine inspiration which breathes the love of God into our souls, and brings the home of the angels to us, we would find this home here.

We have no need to go far away, but we must rise into the broad divinity of the bhilan-hopist, that is ready and willing to spend and be spent in the cause of humanity. Let these holy chapels be in every house, as sanctuaries, open and free to all purity, guarded by the eople's love, sheltered by angel's influences, and we shall have a heaven on earth without roing far off to get it. Jesus taught this when he declared that "the kingdom of heaven is tithin," and "thou art ever nigh unto God." have sometimes been there, though crude in peech, and sometimes severe, yet there are imes when, in my soul of souls, I bow down a some sacred retreat and am blessed.

Men think, and sometimes women, that we ack in religious love, in religious duty. It is

Men think, and sometimes women, that we lack in religious love, in religious duty. It is not that, but it is the terrible antenatal school

not that, but it is the terrible antenatal school from out of which we have come; the baptism of fire through which we have passed; the dark, deep and murky waters of superstition whose darkness are commingling around us.

We are seeking the real foundation of truth and love. We are reaching up after this yet a little longer,—a few more days or months or years, and this voice shall cease in its physical phenomena, and that which keeps the body together, shall go with all the angularities of the past.

gether, shall go with all the angularities of the past.

I shall know this, that life's a fact and death a lie; then shall the grave be swallowed up, and the doors of life be thrown ajar, and all the hosts of earth invited to enter upon the truth, with their own souls, bringing with them the darkness and the light which they have gathered in this life, and the light shall be as a silver chain of love, binding them to the fountain of infinite truth and justice; then shall the fathers exclaim, and the sons echo it down the aisles of time, along the rolling waves of eternity, the father's love abideth for ever; the son's memory forgeteth never; brothers and sisters shall be one; the daughters of truth and mothers of affection, waiting, grouped together in one bright star in mortality's diadem. Let us win it!

win it!

LECTURE.

Ihold in my hand the second edition of God's word, bound by Gentlles, spoken by Jews, every letter of which has been baptized in a hundred thousand fangs of blood. Given as a white-winged messenger of peace, but pluming itself in the night-scream of the bird of blood. Made sacred and doubly sacred by the crimson blood that trickled from wings of the God that spoke it,—it has become trebly sacred for the phenomena that it describes. While as a speaker and seer, we reverence the mind of man, used by the inflatus of the heavens we should not worship the dust that crumbles and decays, but grasp the right hand of the soul, and in grasping it, bid it backward turn from the darker ages, and illuminate our day and time, for skepticism rankles on the very altar of every church, and in the soul and heart of every minister; in the kneeling worshiper, in the trembling hand of each one who holds the sacred wine cup, there stands the guest of skepticism. It curis itself in the human brain, and exclaims like a Barnes—dark! dark! There is no light before me, but out springs an angel messenger—a mother, a father, a brother or a sister, who draws the liamite curtain aside and bids the darkened soul look forward to the star that is never dimmed, or never fades away.

Within the last decade, we, as a people, have laid low four hundred thousand men, impoverished and beggared eleven millions of dollars, that the command of one God who held the chains of the slave might be changed for that of another, and the chains be broken. They who believe the spoken word, filled these armies with scorn and hate, and hurled the foul slander at the Nazarene, but when the physician, inspired by Heaven, tooches the palsied limb, and sets the currents agow afresh, they cry "it is the devil" and say, "a little longer you may walk the earth before you are consigned to the fire of eternal hell" How is it with the worshiper of the cross, suffering with the pangs of disease, when death stands at his bedside as it did to Minister Ferguso

form they laid away in the grave long, long ago, is here. Nearer, and still nearer she comes, blessed child, my first born, thy cheek is soft, and tender; thy gentle hand soothes my fevered brow." With extended hand he exclaims to all these, "I come! I come!".

Demon is echoed from every pulpit in the land when the old man triumphing under the weight of eighty years, leaning upon his staff for help, looks up with dimmed eyes into the ether blue and beholds the hosts coming, and those whom he had loved in early youth, gathering around him to welcome him from the shores of time. The cry is these are demons from the damned, but they are not! They may be like the lad that stands here now, a child of charity, taken up, as he says, in the streets and sent to the poor house because he had no father or mother to care for him, and under the rude and unsympathetic treatment there he dies, and is thoughtlessly laid away in what they considered his last resting place—but no! he did not die; his mother came and found him and took him home, and he says I was not buried, but over the casket I had left, the chaplain said, "Demon—gone to the infernal regions."

nal regions."

Now there stands here by our sides the man nail regions."

Now there stands here by our sides the man whose pen inspires the army in the camp at Valley Forge, and who next to Washington did more for American liberty and the right of free speech, that any other man; he, who in June 1808, went out from the shores of time, and whose picture is refused a place in yonder State House in old Independence Hall—a home which his labor had entitled him to; he who has stood with Franklin and others at the head of this great spiritual movement for the extension of human liberty, by speaking freedom to every soul; he who hated slavery, opposed the King and wrote "Junius letters"—he says, with sudden shock, "I ceased to live,—expecting nothing and found much." He returns declaring, "That life is an eternal fact; and I in the fulness of the infinite elements, standerect, doing my duty as heretofore."—Thomas Pane.

Stephen Climyl, onen the women king that

erect, doing my duty as heretofore."—Thomas Paine.

Stephen Girard, once the money king, that walked with folded arms along this platform this afternoon, now in the fullness of his nature, exclaims, "Thank God, thank the angels, and thank the minds of mortals that I can thus come." Another, grand in form and feature, with his broad rimmed hat, comes to the city that he founded, and in all the elements of his glory there is strength and peace. He

ture, with his broad rimined hat, comes to the city that he founded, and in all the elements of his glory there is strength and peace. He thanks God, that here on the corner of these two streets, are sitting six hundred intelligent persons listening to words from the spheres above. Another man,—statesman,—scholar, love of liberty, grand old Morris, is here and prides himself as he looks back and beholds the prosperity that has followed this country, where every man is at liberty to worship God according to the dictates of his conscience without molestation.

Here, too, are Indian spirits in their grand freedom, and all these say never let superstition and bigstry gain a foothold on the soil of America; keep it in its virgin simplicity, even untainted, that there may not be a single theological blot or curse on the political polity of the country we inhabited. Oh! citizens, do you feel the grand inheritance which has come to you in this land of liberty, and will you hold this in fidelity and hand it down to your children without a stain or blot. Let the United States of America ever remain the home of the free. Let no one take away your religious or political liberty. Beware of those who would put God in the constitution.

We would not, in our desire to do right, rob the Catholic or the Protestant of any of their

ious or political liberty. Beware of those who would put God in the constitution.

We would not, in our desire to do right, rob the Catholic or the Protestant of any of their rights, or a single privilege, but we demand at their hands the same, and will have it. We made our medium pledge bimself in 1834 to throw himself into any breach where men's or women's rights of citizenship and worship were in danger, and to defend them. We implore you by the divinity of our spiritual gospel, by the love you bear the sainted dead,—at that misnomer,—the love you bear the sainted eld,—at that misnomer,—the love you bear the sainted eld,—at the misnomer,—the love you bear the sainted living, those that have passed on, whose cakets we have laid a side, the resting places of whom are marked by the white marble, the grey granite and the towering shaft,—we implore you by the starlight and air, the one glinting so beautifully over your heads, the other you breathe in freedom's right,—heirs and joint heirs to it to-night; we implore you by the green grass that has not yet been stained by the theological curse; we implore you by the young blossoms just budding on the tree to put forth in April and May, to see that it blossoms without a curse,—so shall you be blessed.

Above and beyond all, I implore you to atend these meetings, and have a spiritual inter-

Above and beyond all, I implore you to attend these meetings, and have a spiritual interest in them; the vantage ground is yours; do not lose it; do not slacken in your endeavors to do well, but come together; meet in these afternoon circles; meet in the morning worship; meet in the evening's declamation and ask the angels to be with you, and here they will be,—come and fill this ball and make the world feel that you are a power; that you have rights and privileges, and dare maintain them.

Now there stands right here by your chair.

Now there stands right here by your chairman a colored man, scarred and worn; one who has lately passed on. He has come to thank Dr. Child for the help he has afforded his wife and little ones, whom he left behind. (We recognized him as a man who died of small pox about two months since.)

small pox about two months since.)

Here, too, is the old Quakeress, Eliza Newport whose life went out of the body yester, day. She wishes to thank Dr. Paxson for his kindness to her. She stands with her hands extended over him to offer her blessing.

I see now over you all a band of angels, one above the other, like Jacob's ladder, extending out into space. They will ever be with you. Let there be no more worship; let there be no

more idols; let there be one great soul centre-stance of love; gather under its banner,—sup-port each other. If one errs, do not cast him away; if one sins, do not turn him out; if one curses you, come to him with blessings; bid him look upon the darkened record he is writing upon his own soul, and ask him to cease this; meet him ever with kindness and love, the beautiful affection that comes from the heaven-ly fold toward which we are all hastening— that home how few of us have measured. We stood upon a mountain cone once. At

We stood upon a mountain cone once. At our right a river flowed. There came one we loved in early life, with her babes around her. In her band she held an open volume. The children were clustering round her feet and listening to the lessons of love. She was teaching them from this book of nature, the value and properties of fruit; the lives of insects and worms; of trees and rocks; of life in men and women and children. We started to meet her, in the old element of love, but she said, "Not yet; wait till this duty is done, and thou shall be blessed." Soon the lessons were over; the children dismissed, and she arose and came towards us with outstretched hands, and we met, the mortal and the immortal, face to face, hand in hand. Blessed memorres of the past flowed swiftly through our souls. Little did either speak. Our thoughts were backward rolling to childhood's days. Then tracing on the beautiful pathway, up they came until both stood in heaven's light, face to face. Each then spoke the other's name. Each then asked of each their home—I said, I have come up from the shores of time. She forward pointed and said, "There in that beautiful vale is my home. Behold it." I saw a cottage,—vine clad, thowers clustered everywhere, fruit pendant hung from many a limb, birds sang and beautiful animals sported around the cottage. An old man sat by the doar. A little girl was playing on the floor. Another approaching greeted the old man. She led the child before her in beautiful flustration of maternal love.

"My home," said I, "love, let us go there." Then some of whom we have spoken to night, were delegated to direct our thoughts and labors. To begin, they must first strip the man of every thing that bound him to time. Then the soul must be prepare! for its grand inflatus. The body must be disrobed of every encumbrance that bound it in the mortal chain. The mind must be as free as the air. What though hate stares us in the face? What though bigots send us to hell? What though the revolver be held at our brain? The command

heaven's kingdom toward which we are all rapidly moving.

All of us have our duties to perform. It devolves upon us to speak of these things on the street, in public places, by day and by night. I declare I am a Spiritualist. Belief has ceased—knowledge exists. I know that I am immortal. I know that if I neglect my duty, back I must come and pay the penalty. I know that that when I have done my duty, it is cancelled, and I have my reward. Therefore I give to the world my example, by my truth, by my logic, and feel that I am one day nearer that home. Let us all be sure that we worship God in the fullness of our souls. We have another duty, and that is to cultivate the minds of young children; to feed the young men and women that are in our midst,—that +they may become strong men and noble women,—faithful in the inclusive reserves. strong men and noble women,—faithful in their places where danger exists, that they may be prepared to do better than we have.

their places where danger exists, that they may be prepared to do better than we have.

Another duty is holy prayer, prayer in the closet, true family spiritual worship in its sanctity. The spirits will meet you there, and as they go out from your midst, will bear your prayers up to the spheres, and on the morrow it will come back brightened with love and truth from on high.

Now Spiritualists, our time with you as a lecturer ceases to night. We go hence. We ask you not to offer up prayers to any idol, but to send out your magnetism of love for our help in the discharge of our duties. Help us to wrestle with error and when danger approaches to avoid it. We have given you six hundred statements of witnesses, described one hundred and ten spirits, most of whom have been clearly identified. One hundred cases of disease have been described. Of the six hundred the have been ninety clear failures at the time, but forty-five of these were recognized afterward. Do not give me credit for these

things. Give it to the band of spirits that go with me—those angels, that have been here day after day—they are here around us to night. Then describing several spirits who were recognized, he said, men and women are these truths? If so, most potent are they. They are of inestimable value. Shall we then continue the inquiry, into the field of spiritual truth, which is as swift as lightning, as strong as iron or steel as attracting as mornerism or

are of inestimable value. Shall we then continue the inquiry, into the field of spiritual truth, which is as swift as lightning, as strong as iron or steel, as attracting as magnetism, or shall we continue in the cold field of doubt,—living in the elements of faith, and faith alone? It is for you to declare; it is for you to decide. Will you decide in favor or otherwise? Will you work? Will you gather round your worthy chairman, who will not long be with you, or will you stand aloof?

The angels will meet you here, and as you bring your love to bear upon those who stand upon your rostrum, you will get a return of a hundred fold, but if you come in coldness and indifference, you will get what you bring with you,—it will come to you freighted four-fold to your injury. Make the hall then a sanctuary to be respected; a room to be loved, and you will realize that every Sabbath you are walking nearer home.

Now we ask in the fullness of the father's, the son's and the daughter's love, that you become a brotherhood, earnest in your desires for the truth and the whole truth. We ask you to accept that which is good, and throw aside that which is evil. Come, asking the angels to be with you,—demanding and giving respect, and it shall be granted. Come determined to make every seat and every inch of room in this house sacred, on the day on which you meet to spiritual truth and to spirituality. Come, demanding of the Father, and as you ask so shall you receive. Come, knocking at the door, and it shall be opened unto you. Bring you children with you; gather together and teach them the royal road to these beauties which are revealed to you.

In the fullness of the hour and time, we ask you to give out to him who speaks to you, your soul's aspi: ations, that we may be strong. There are hours when he leans on his staff; hours when his soul, striving with the weary form, carnestly needs and desires your love,—your help. We trust you will accord it to him in the journey of life.

#### BENEDICTION.

Let us love the truth, humanity and all that is good, and we shall not be far from the kingdom of God. Let us go out, determined to speak well of all, cheerfully to all, and help the erring to do right. Oh! a word of cheer, how blessed! A word of scorn, how bitter! A tear of friendship caught by angel hands, crystallizes and becomes a jewel in the crown of our future reward. Let us see, then, that there are many sparkling gems ever making beautiful that crown, and filling with bright ornaments the home we are preparing for eternity.

Meet me up there. I desire it. I pledge you that I will meet you in the other world. I know it. I know we are immortal. I have seen them, like Thomas, and can exclaim, my Lord, my God, so grandly appearing, so gracefully retiring, so lovingly approaching and lifting the curtain around us. My Father, I know that thou livest, and I am an immortal being, and these shall be my witnesses hereafter. Oh! God of truth, God of liberty, God of love, God of light and life and hope and charity.

#### Spiritualism in England.

A SEANCE.

The medium was at first controlled by Tien-

No questions being prepared, the spirit made a few remarks upon the value and utility of spirit-manifestations. It was said that they demonstrated to the senses human immortality, but they did more. They revealed the interior constitution of the human mind, and the di-vine possibilities connected with man, showing

vine possibilities connected with man, showing how man may progress infinitely. The reflection followed that the cause which sustains all this action must be infinitely beyond human comprehension, and such considerations foreshadowed the nobility of the human intellect in the great problems it had to grapple with in the future.

The spirit was then asked to make some remarks on the beauty of the spirit-world. He remarked that our conceptions of beauty depended upon our intellectual devolopment and moral state. We could only elevate ourselves to the enjoyment of beauty by leading spiritual and consistent lives, which could only be effected by our knowing the uses of things, and adhering closely to what they inculcated. Thus, as beauty comes from adherence to useas man advances in this spiritual life, beauty increases.

O. Is there sense knowledge in spirit-life?

Thus, as beauty comes from adherence to useas man advances in this spiritual life, beauty
increases.

Q. Is there sense-knowledge in spirit-life?
—A. Yes; the whole man is transported at
death to an objective world, in which every
faculty is exercised by proper surroundings.
But there is developed in spirit life a higher
range of senses, which do not merely take cogmizance of objects, but penetrate into the interior essences and merits of things. These
are known by the term intuitions.

Q. Does a stout heavy person after death
appear in the spirit-world as a stout spirit?—A.
No; the spirit assumes normal proportions, uninfluenced by any diseased condition which
may have produced the stoutness in earth-life.
When spirits appear to seeing-mediums it is
necessary that they should assume their earthform in order to be identified. Those not long
departed retain a full memory of their earthly
conditions, and thus appear externally in the
earth-form.

#### THE STROLLING PLAYER

THE STROLLING PLAYER
controlled, and gave a very interesting discourse, illustrating the worthless education on religious and spiritual subjects supplied by the ecclesiastical institutions of the land. "Suppose," he said, "we stand at the gate of the spirit-world for twenty minutes and interrogate all who come from the earth with the question, 'Where are you going?' The first, a Pharisec, would say 'To heaven; the second, a victim of Pharisecism, would answer, 'To hell;' the third, a natural theologian, would reply, 'I do not care; it was all right on earth, and it will be all right here;' the fourth, a Materialist, would deep he was dead, not believing in a future life; the fifth, a Spiritualist, would make answer, 'I am going neither to heaven nor hell, but to the spirit-land." He censured our modern priesteralt for much of the Ignorance, deception, moral deflection, and misery which exist in society, because they taught the people superstitus lies instead of spiritual truths.

I should like to send you a long secount of a most interesting scance which took place at my house last evening, but having many engagements, can only give you the heads—clearly showing how important it is that harmonious feeling should exist where circles are formed. At 7.30 p.m., a gentleman and two ladies arrived. I am sorry I am not allowed to mention their names; but they came expressly from the provinces to be present at my private seance. The two mediums, Messrs. Williams and Herne, and myself formed the party. While sitting in the drawing room a great development took place, one of the ladies being under strong magnectic influence. At 8.30 we entered the seance room, taking our seats at a round table—Mr. Herne on my right hand, one of the ladies on my left; Mr. Williams next, then a lady, and next the gentleman. We had not sat long befor John King came and held a long conversation with us, addressing each individually, giving an excellent test; but being of a personal kind, I cannot repeat it.

A proposition was then made that the bogs should go into the cabinet; but as they dislike this cage, as they call it, strong opposition was made. At last, however, they acceded, and several spirits came. One—the spirit who came on a former occasion and who promised me never to come again unless he became more holy—answered, in reply to my question whether he was so: "Holy! I should think I am; I have been on my knees all day, and should like you to see the holy state of my garments." He then commenced punning and asking enigmas, but nothing boisterous or disagreeable. At intervals he became serious again, telling circumstances that came home to each one. On being asked how he knew these things, he replied, but I shall know." The boys then asked to be let out of their cage, and we again formed the circle, when the harmonium began playing. Spirit hands were touching us and John King talking to us, until we were desired to leave the room for refreshments. Afterwards, while at supper, one of the boys reminded me that

Answering Letters.—A great many people in this country are shamefully negligent about answering letters. Nothing is more anough, in European countries it is regarded as the height of ill-breading to allow a letter which needs a reply to go unanswered, and so it ought to be considered here. This is a which needs a reply to go unanswered, and so it ought to be considered here. This is a point on which parents should lay great stress to their children. They should be taught to consider it as rude not to reply to a letter which needs attention as to hand a fork with the prong end. The busiest people are generally those who are most exact in this respect. The late Duke of Wellington, who, it will be admitted, had a good deal on his hands at different times of his life, replied to every letter, no matter from how humble a source. Once a clergyman who lived in a distant part of the kingdom wrote to his grace, on whom neither he nor his parish had a shadow of claim, to beg for a subscription to rebuild a church. By return of mail came back a letter from the Duke to the effect that he really could not see why in the world he should have been applied to for such an object; but the parson sold the letter as an authograph for £5, and put the Duke down for that amount among the subscribers.

The JOURNAL \$1.50 a year to new subscribers

### Dr. Kayner's Lecturing Tour.

[Owing to a railroad accident in which my father was badly injured, I act as his amanuensis to transcribe to you an account of his lecturing tour transcribe to you an account of through Iroquois and Vermillion counties, Illinois.

T. D. K.]

Taking the Chicago, Dansville & Vincennes Railroad, from Chicago, Saturday morning, Jan. 20th. I found myself about noon in the beautiful county seat of Iroquois County, where warm hearts and active workers were ready to greet me, and found s genial home with our indefatigable Brother, A. B. Roff, Esq., at

In the evening, I was greeted with a full house at Peter's Hall, lecturing on the following subject: "Is Spiritualism a Humbug and a Delusion?" Sunday morning the hall was again filled, and the audience listened attentively to hear for two hours the question discussed,—"Do the spirits of immortal human beings, hold intelligible communion with those in the form?"

The subject in the evening was "Clairvoyance," and the masterly manner in which the control handled the subject, convinced alike, skeptics and believers, of the truthfulness of the science.

The fountains of skepticism and oppositnion to Spiritualism and elsirvoyance have been stirred to their very depths, and the good seed sown there that cannot fail to be heard from in the coming

I remained in Watseka to rest and to give tests in clairvoyance until Wednesday, and then took the cars to Hoopeston and stopped at the house of James Simpson, who is ever ready to entertain good mediums.

is a new town which has sprung up on the prairie within the last five months, since the survey of the C. D. & V. R. R., and now numbers about three hundred inhabitants, with seventy-five good buildings. In the evening, Jan. 24th, a good audience came out to a lecture on "What Spiritualism Teaches." The people coming in from many miles around to hear the discourse. A new storeroom was seated expressly for the occasion, it being the first lecture in the place. The next evening I spoke again at the same place on "Clair-

The next day our room was filled with anxious patients, seeking relief from the benefits of clairvoyance. All expressed themselves fully satisfied with their examinations.

Of the first lecture in Hoopeston, the North

Vermillion Chronicle gives the following report: "SPIRITUALISTIC LECTURE. "Last evening Dr. D. P. Kayner, of St. Charles, Ill., lectured in the new store-room of Brillhart. Moore & Co., on the subject of 'Harmonial 'Philosophy.' We took the trouble to take a few notes of the lecture, and will give our readers the benefits of them. The speaker was introduced by Mr. Joshua Galloway, whereupon he proceeded to say that Spiritualism teaches in the first place that there is an infused and diffused spirit in all things: or God is inherent in all things and individualized in every individual thing. That there was no such thing as separating ourselves from this spiritual existence, to which we are all related, as also we are to each other. This relation forms a complete circle, a universal whole, of which man is a part and from which no part can be annihilated. This is the grand doctrinal idea of Spiritualism. By virtue of man's relations with God, he is immortal and his soul, being a part of God, is indestructible. His body is made up of material elements : oxygen, hydrogen, and minerals, but when acted upon by the spirit, becomes an individualized man. Spiritualism teaches that the body is but the outgrowth of the spirit which gives to it its form and features. We are all making another body for the spirit, which it will wear in the future, formed exactly according to our course of conduct here. As the soul is formed here, so it will go into future life. Spiritualism teaches that it is impossible for one being to wash out the stains of another's sins. Every man must sit in judgment for himself; he is responsible for his own acts; all avenues of salvation will be closed against him except the work of self work; his soul must be washed from sin by his own works of righteousness. Spiritualism teaches also that all the emotions which are possessed in this life will be carried over to the future world. It is not reasonable that we shall be engaged in shouting hallelujahs and playing on golden harps. This would not be heaven. Progress is the word and in this there would be joy. To minister to the wants of man is a much higher field of labor than simply praising God. The river which separates these living in the form from the passed-away, is a very narrow, shallow stream, over which the spirits of our loved ones can cross and lend a helping hand to those here. Spiritualism teaches that every pure desire, every holy thought and every natural emotion will be realized hereafter; base passions will not be gratified there. In this Spiritualism teaches us a lesson to live right in this life. The question is often asked, Why Spiritualists do not show by their acts, this good influence. This is shown from natural laws. There is law in all things. There is a power in mind to act on mind. Thought is the crystalized power of the soul; it is the electric fluid of the finest organism in the world; it is positive and negative, like electricity. Mediums are sensitive, and when acted

one else. Every act is photographed for the future and as we leave this life, so we enter the other. "In closing, the speaker said, if these ideas which he had presented seemed to one, after careful thought, in harmony with God and the universe, accept them; but if not, reject them. The audience was quite large, which showed a willingness on the part of the people to 'prove all things and hold fast to that which is good.' To night he lectures

upon by wrong thoughts of others, they fly off in a

tangent. Fanatics who are carried away with

everything, do not rightfully belong to Spiritualists.

It is only true men and women, who have learned

to live to the best of their ability here, that are

true Spiritualists. Every man must work out his

own salvation, and not east the burden upon some

on Clairvoyance.' Saturday evening I addressed a full house at school house near Bro. J. Hunter's, on the question "If Spiritualism is true-what good is there in it?" which was well received.

Before commencing my lecture, a letter was handed me, informing me that arrangements had been completed for me to lecture at Gilman the Monday and Tuesday evenings following.

Sunday forenoon, Jan. 28th, at the same house, I delivered the funeral discourse of Sister Mary A. Armstrong, as has been previously announced. After the discourse a number of choice spirits

gathered at the house of J. Hunter, to celebrate the anniversary of Thomas Paine's birthday, where, after I had again made a short address, the happy participants sat down to enjoy a feast gotten up in our hosts best style.

In the evening I again addressed an audience on

"Mediums;" and, notwithstanding the extreme cold weather I was greeted with a goodly number of anxious listeners.

Thus far everything went on well. Monday morning, the thermometer below zero, Bro. Hunter took me in his sleigh, a distance of seven or eight miles across the prairie, to Milford Station. Taking the cars here, I reached Watseka about noon, and was met at the depot by Bro. Roff, who assisted me in changing from the C. D. & V. R. R. and helped me onto a freight train on the T. P. & W. R. R., in order to reach Gilman in time to lecture that evening.

After passing over about half of the route the caboose was violently thrown from the track, and soon coming to a rotten bridge over a slough, was hurled from the track and turned partly on its side and top, knocking me for a moment unconscious, but when consciousness returned, I found my head and spine had been seriously injured. It was with difficulty I could ride to Gilman where my wounds were carefully dressed, and in misery I started homeward on the I. C. R. R., on which train the engine was wrecked, and five cars thrown from the track within eight hours after the former

from the track within eight hours after the former smash up. In this wreck the fireman was the only person injured, the cars keeping right-side up.

I reached home more dead than alive, Tuesday evening, where I expect to remain for some time before I recover sufficiently from my damaged condition to renew my labors. I shall, however, be happy to correspond with societies desiring to make engagements for lectures in the future; and as soon as I am able to do so with safety, design again to take the field.

Brothers and sisters, open the way before me to carry out my angel-appointed work, that your souls may be refreshed and I may be aided in earning the means to honorably support myself

St. Charles, Ill., Feb. 2, 1872.

Jottings by the Way.

DEAR JOURNAL:-Since our Chicago fire we have been away from home, traveling and lecturing throughout the West, and more lately, in Indiana. We have met with many noble upholders of our beautiful philosophy. Prominent among them, stands the name of

FISHER DOHERTY.

As a stanch supporter of Spiritualism, and friend of all reform, this noble man stands foremost in the ranks of right. In the days of anti-slavery and temperance reforms, he shone a beacon-light to all, and has endured persecutions and abuse constantly for the cause of truth.

The remarkable demonstration given to this man through spirits, would fill a volume, and enough has occurred in his family, to prove the truth of Spiritualism beyond a doubt, and to convince all, even the most skeptical. Remarkable intervention of spirit agency in his behalf, at various times during his reform career, at periods of peril, when his life had been threatened for boldly proclaiming and defending the cause, have occurred, and are constantly occurring, much to the surprise and perfect astonishment of all around.

On one occasion, he was engaged to lecture some ten miles distant. On going to his barn to harness his horse for the journey, he found it had been suddenly taken sick, and unable to go. He went to the house of a neighbor and friend, and asked permission to take his horse; he was told to go to the stable and take him. This, Mr. Doherty at once started to do, but it appears there had been some change in the stable, the horse having been moved a few days previous, to a distant barn, and so much delay was occasioned by this change, that he was unable to meet his engagement. The next day he heard that a mob was assembled at the place at which he was to lecture,-full of vengeance against him. The ferocity of the mob aroused against him on this occasion, was so great, he would probably have been killed, had he been permitted to appear before them.

At another time, he was engaged to speak in an adjoining town, but was prevented from attending by a funeral. He engaged an itinerant Methodist minister to take his place. A party of roughs, excited and turbulent, had met at the meeting, determined to rotton-egg the bold reformer. When the clergyman stepped into the pulpit, supposing him to be Mr. Doherty, they let fly stones and brickbats at him. The astonished dominie took to his heels, and ran, amid the hoots and jeers of the

Some months after this, the spirits saved the life of his youngest son, Madison-the spirit artist. The boys were sleeping in a room quite a distance from their parents. In the middle of the night, the father was awakened by a groan, near his bedside. He started up, and followed in the direction of the sound, until it led him to the children's chamber. What was his astontshment, to see the face of his boy nearly black from strangulation! His brother had partially lain upon him during his sleep, and probably would have caused his

At one time, the house was prevented from burning by the timely interference of his angel friends. Mr. Doherty and his wife were sleeping on a large, heavy old-fashioned bedstead, and suddenly the mattress was lifted in the air, suspended for a few seconds, then let fall, with a shock sufficient to arouse the sleepers. Mr. D. got up, and looked in every room but the kitchen, and finding everything right, laid down and went to sleep. Shortly after, he was again awakened by a rude jar, as though a maul had hit the side of the bed. He arose and looked around again—this time passing into the kitchen, where he perceived a fire was starting in the room, from a quantity of coals left in a wooden pail by a servant In a few moments the whole house would have been in flames.

Very beautiful and consoling to this good man and his family, is the faith and knowledge that our spirit friends are constantly watching and guarding their interests, and continually exerting themselves for their welfare. Spiritualism with him is a part of his nature, a hope and belief never to be shaken.

# DANGER-WARNING.

In regard to frequent predictions of danger impending, which the spirits have foretold, instances have happened to many others, as well as to our friend Doherty. It would seem an organized plan has been formed by the angel world, for the purpose of protecting

And why not, surely? It has been proved by the scientific world, that a system of foretelling dangerous storms and gales by science, results in great good.

The value of storm-signals is immense. Many uneducated sea captains, who never examined a barometer, were disposed to slight, or ridicule the cautionary signals. But they soon found out their error, and changed their opinions.

In France, during the years of 1865 and 1866, out of one hundred storms which occurred each year, 89 were signaled during the first winter, and 92 the second winter. The New York Herald lately said in an ed-

itorial: "The most disastrous cyclones, especially those of last August and September, were predicted with marvelous precision from Washington, and our daily weather forecasts, very seldom fail to express the general atmospheric conditions, and usually fore-announce the changes to within an hour or two of their oc-

If storm-signals can thus be truly calculat ed by science, and save the lives of thousands of mariners; if education and knowledge can combat the elements of destruction and avert danger, how much more probable it is, that the true power in spirit-life is permitted to guard and warn us in times of impending

The love cherished by our angel-friends is around us constantly as when they were by our side on earth, and very comforting is the belief that they still care for us.

The labors of Mr. Doherty for the cause have been many. Most business men, with so many financial interests at stake as Mr. Doherty, would find no leisure for labors or lectures; but our good brother, while carrying on a large business, still finds abundant time to work for Spiritualism. He is known all through this section of the country as an earnest laborer and an eloquent lecturer; and thus in public and private, is constantly speaking a good word for the cause which is so dear to his

# STORY OF A WATCH.

Observing that Mr. Doherty wore a very beautiful and expensive gold watch,-unusually so, for a person of his simple, unostentatious habits,—he handed it to me, saying, as he did so, "That watch has a history, and valuable as it is, I would not part with it for double its

While lecturing in an adjacent town, he was inspired to speak more particularly on the laws of justice and compensation-urging upon all to deal uprightly with their fellow men; to follow the golden rule—doing unto others as we would that they should do unto us; warning all not to adopt the creed of the churches,

which allows its members to lie, cheat and swindle six days in the week, and then, on the seventh, by a few prayers and ceremonies,

rise from their knees, absolved and forgiven. Taking the higher code of Spiritualism, he pressed upon them the truth of a purer creedcomposed of strict justice to all, and, as far as in our power, to right every wrong action committed, closing the address with an eloquent peroration.

At the close of the meeting a man stepped up to Mr. Doherty, and said "I have long owed you a sum of money, which you have given up as a bad debt, will you now allow me to settle ?" and, producing the gold watch, "accept this in payment of the debt."

#### WILLIS, THE SPIRIT ARTIST. .

This noted medium and Spirit Photographer, is now located at Crawfordsville, where he is now living with his family. I have seen some remarkable specimens of the art in his rooms, -spirit-pictures of very great distinctness and

My husband, Dr. C. A. Barnes, has had several very fine ones taken, in which spirit faces appear, very life like and natural.

I have one also of an oriental female, very dignified and grave in expression; another of a friend and spirit-guide, both highly prized by

#### SPIRITUALISM IN INDIANA.

The cause is progressing rapidly in this state, though many regions suffer from want of an organized movement. Thousands throughout the state would rally to the standard, had they a definite head. Free thought has its followers in every town and hamlet through the

In Crawfordsville much has been done, but of late, an unhappy division has occurred, which dampened the interest. I lectured there on the necessity of definite organization; a plan of concerted labor, and had the satisfaction of starting a new organization under the name of "The First Spiritualist Society of Crawfordscille" I have lectured before this society several Sabbaths, and an interest has commenced which is certainly increasing.

A mite society has been formed, and quite a little revenue started to meet contingent ex-

In Indianopolis, Lafayette, Attica, Osborne Prairies, Pleasant Hill, and many other towns of this state, we have lectured and healed. Many remarkable cures, by my husband, Dr. C. A. Barnes, have been performed, Our stay in these places has been very pleasant-meeting with many good Spiritualists, and feeling constantly in our own humble way, that we had been sowing the good seed.

We shall continue to make our headquarters in Chicago, but shall travel, from time to time, to lecture, to organize societies and heal.

Your valuable Journal reaches us every week, and is a source of great comfort and instruction to us.

Yours, to work for truth, MRS. DR. CARPENTER BARNES. Chicago, Ill.

## \* BY MRS. M. S. KELSO.

Glory to God in the highest, peace on earth, good will

Permit me, through the columns of your dear Journal, to inform its readers, that Sister M. J. Wilcoxson has delivered a course of lectures at this place with eminent success. While the friends of our cause are rejoicing and returning thanks to God and the angels for the feast of heavenly manna with which they have been so unsparingly fed, some of the leaders of orthodoxy feel like cursing and damning. They saw that Sister Wilcoxson was making a favorable impression upon the intelligent, thinking portion of our community, by the earnest, logical, and successful manner in which she handled her subjects, they, (the subjects) being always given her by some one in the audience. So, the devotees of orthodoxy became terribly alarmed, and felt themselves called upon to do something by which to intimidate and silence this woman, for, be it remembered, they failed "to come to time" when Bro. Wilson was here, although he challenged them in almost every lecture he gave, to meet him in open discussion, and defend their religion. They were as gentle as lambs, however, till he was gone! But now, that they have only a woman to meet, they have, of a sudden, become very brave(?). In this brave effort they selected one, Elder Taylor —their "big gun," and head and front of Campbellitism to demolish Spiritualism, and, at the close of a discourse, one Sabbath evening, he announced his intention of giving a course of lectures on "The Modern Forms of Infidelity," which, without doubt, at this particular time, meant Spiritualism. A number of the friends of our cause were present at the appointed time, -some of us expecting, as a matter of course, from one who was theologically educated, and who had gained the reputation of being an intelligent man and an eloquent speaker, to hear some logical argument against our dear religion. But, imagine if you can, our unbounded disappointment and supreme disgust, when, at the close of his two hours' lecture, we could not recall one single logical argument adduced, and had listened to a ranting, raving, vindictive, malicious tirade against the private and public characters of me liums and lectures, in which he disgraced himself, his cause, and insulted the good sense, intelligence, and refinement of our community. He quoted the opinions and writings of many of our truest Spiritualists, and also those of some persons who, we believe, are not regarded as being true to our cause. Now, if he had gone on, and read these quotations in a respectful and dignified manner, thus demonstrating to his own audience that he possessed that magnanimity of soul which does not condemn another because that other was proper to exercise his God given right to read, think, and believe for himself, we should have given him credit for possessing, at least, a degree of the Christ-like spirit. But, on the contrary, there was such disagreeable emphasis put upon certain words, and such odium cast upon particular passages, that it was plain to an observer of human nature, that if he had the power in his own hands, a lecturer would not be allowed "free speech," nor a Spiritualist to

lice in this community. While reading some of his quotations, he would stop short off, and beg his audience to "pardon him" The sentiments expressed therein were of such a gross, indelicate nature as would shock the fine sensibilities of his hear-ers! "He could not read them!" This was done in order to prove that Spiritualism was

demoralizing. Some of his quotations, and those too, which he denounced with the greatest vehemence, contained truths which are too GREAT, too pure, and too true, for one of his mental calibre and moral condition to understand and appreciate.

As the lecture progressed, three of us, Sister Wilcoxson, Sister Mary Phelps, and I, sat immediately in front of the platform, Sister W. and I, busily taking notes. This seemed to heighten his rage, and, as we occasionally looked up from our writing, pleasantly and smilingly at him, serpent-like gleams would flash from his eyes, and sensuality dart from his lips, and more than once, he went so far as to point his finger and wink his eye at Sister

This was the manner in which Orthodoxy closed up the last evening of the old year, and our hearts were full of rejoicing as January 1st, 1872, dawned upon Springfield, and we all went to work to make that first day of the New

Year a success. In good season our posters were out, announcing that Sister W. would reply, that evening, at the usual place, (the courthouse, the churches having their first time yet to open their doors to our lectures), and as the lectures were free, a cordial invitation was extended to all. At an early hour, a large audience was assembled. Sister M. R. Smith, who is an accomplished vocalist, was present with her melodeon, and during the assembling and dispersing of the audience, she sung some beautiful and progressive hymns from the

Spiritual Harp. Sister Wilcoxson, in the earnest though pleasant and amiable manner which characterizes her lectures, met the Elder more than halfway, and boldly defended Thomas Paine, whose character he had assulted. She also spoke impartially of those mediums and lecturers, whose opinions and writings he had brought forward to prove that Spiritualism was demoralizing.

As he had charged Spiritualists with every erime in the calender,-free love and prostitution most prominent among the rest. Sister W, called the attention of her audience to the many thousand prostitutes, who, at night, are upon the pavements of New York and all other large cities of our country, and asked, "Why had Christianity not saved these unfortunates? Why were there so many licensed houses of prostitution, and how many ministers of the gospel were there who were supporting them? What had Christianity done to save humanity from wickedness and licentiousness?" She also said that she did not condemn the Elder for his abusive tirade against Spiritualists; that he was true to his organization, and could not help doing as he did."

At the close of the lecture, Sister Phelps read extracts from papers published at different places where Sister W. had lectured, which spoke very highly of her as a lecturer. This was done because the Elder had spoken in an insulting and disparaging manner of those lecturers who had come among us, and as Sister Phelps was the principal person instrumental in bringing Sister W. here, she said she felt it her duty to inform the public who Sister W.

She then related a case of attempted seduction by a Campbellite minister, a circumstance with which she was personally acquainted. The lady was a young, married woman, and had joined the church, and had been immersed under his (the minister's) ministrations. Then she told the audience how the Elder had pointed his finger, and winked his eye at her, when she quietly and attentively listening to his lecture. This created a hearty laugh, and the people lingered after they had been dismissed, as though they had not heard enough of Spiritualism, and to listen to the sweet music.

From our earliest recollection, superstition and priestly bigotry has ruled supreme in our native city, and our hearts are filled with gratitude, for we feel that, with the dawning of '72, a new era is inaugurated for Spiritualists, and the cause of truth and justice in this place. We have been assured that this is so, by the spirit of Judge Hendrick, through our test and business medium, Mrs. E. K. Eversol. The Judge informs us that, "On the 7th of last month, (Dec.) a spirit band was organized, and that they located their head-quarters at Springfield; that on the 7th of the present month, they will bring things to a focus, that from that time on, Spiritualists will occupy their true position in society, and be respected as honorable, law-abiding citizens.'

So the good work goes bravely on, and we ear lestly look forward to the time, when truth, justice, and love will take the place of ignorance, bigotry, and theological hatred, and when all will be united by one common bond of brotherhood, love toward God, and good

will to men! P.S.—The Elder is continuing his glorious(? expose of Spiritualism, and we are confident that he is doing the very best that can possibly happen for our cause. He is arousing a spirit of investigation. The people will read and think for themselves; they will discover his misrepresentations, and by their investigations will be led into the beautiful light of Spiritualism. That's right, Elder, go a-head. You are on the right track, and we are more than content to look calmly on till you have exhausted that tremendous amount of gas and steam which has been accumulating for so many months. We know you will feel better by and by.

## Report of the Tenth New Hamshire Spiritualist Convention at Brad-

This Convention, like all of the others, was held three days, commencing the first Friday of February, 1872. Hon. Harvey Huntoon of Unity, was elected president, and Mr. S. F. Hurd, of Newport, secretary.

The principal mediums and speakers were: Mrs. Wiley and Dr. Davis, of Vermont; Mrs. Ranlet, Mrs. Stevens, of Claremont; Mrs. Hardy, of Warner; Mrs. Withee, Frank Morrill and Mrs. Sturtevant, of Bradford; Fred Marshall and John Eaton, of Sutton. The speaking was good and there was plenty of ex-

cellent music. One of the main subjects discussed was the question of putting God, Jesus and the Bible in the constitution of the United States.

The attendance at this Convention was very good, considering the state of the weather and the roads, for at this time happened the biggest snowstorm of the season.

These Conventions are doing much good, but they have never yet been managed as they ought to be, any more than they have elsewhere.

# A ROMANTIC LITTLE STORY.

Mrs. Lora S. Craig, who is now out West with you somewhere, is the subject of this little history, and is the same that was Miss Lora S. Davis one year ago last November, at the Bradford Convention that was then being held there, being, to say the least, one of the stars of that convention. The little story about her is as follows—and a part of it was given to you readers then:

Miss Davis, an obscure country girl, smart and beautiful, just out of her teens, had lately and suddenly been developed as a medium, came down from Vermont, where she had been stopping for a short time, in a big rain storm, exposed all day long on stages in that cold November storm; and arriving at Bradford just in time for that Convention, in a strange place, and all by urgent request of the spirits. She became the star of that Convention, met Mr. Craig there for the first time, -a fine, energetic young man,—a mutual esteem sprang up be-tween them spontaneous and love at first sight, and they were soon happily married. The rest of the tale is soon told. They bought a house, took up their residence in Sutton, and she has since been lecturing in Sutton, Bradford, New-port, and Washington. She was sert to the Troy National Convention as a delegate, and has not yet returned from the West.

FRANK CHASE.

Bradford, N. C.

# Voices from the Leople.

SPRINGFIELD, MO .- M. P. writes .- Our dear Sister M. J. Wilcoxson, gave us four lectures on Spiritualism. We very reluctantly gave her up to go to Carthage. She has awakened such a spirit of inquiry among all classes, that the friends here have recalled her, and we hope to be able to retain her services some time. She wins all hearts, except a few bigots, who think their church is the only true one, and all others are on the road to hell In consequence of her intelligence, amisbility, and strictly virtuous and spiritual life, may the great Father of humanity bless her, and the angels restore her to perfect health, is the invocation of hundreds of warm friends in Southwest Missouri

SANDWICH, ILL.-F. Culver writes - How about lecturers-any lying around idle? If so, send a good one here. There are a few of the "faithful" in and around this place. We cannot promise very "big" pay, but can and will pay something and give "board and lodging" free to a worthy man or woman.

LAPORTE, IND .- J. M. Armstrong writes,-The Spiritualists of La Porte, held their semi-annual election January 7, 1872. Officers names:—Albert Eastman, President—Mrs. M. A. Forbs, Vice President-Mrs. H. M. Eastman, Recording Secretary-Mrs. Blasgen, Treasurer-Mrs. S. L. Armstrong, Corresponding Secretary. Our organization being for business alone, we have remained independent and have never sent a delegate to any convention. For the last year, our meetings have been regularly kept up and well attended. Believers are daily added to our numbers. Our lyceum meets every Sunday A. M. The children improve fast, and were delighted with their Christmas presents, presented to them by the Guardian.

VERDI, KANSAS.-A. M. Beam writes.-We have in this locality some remains of what seems to be old fortifications, which bear marks of ages, Would it not be a good theme for some of our tried seers? Has it not a grand history in store for us, which only needs the spiritual eye to read? Can it be explained, or shall we have to wait till our soul's eye is opened to behold the grand history?

HOOPESTON, ILL.-J. W. Galloway writes.-Bro. Kayner has been with us from the 20th ult., and I had the pleasure of listening to a number of his lectures. First he lectured in Peters Hall, Watseka, on the 20th ult. Subject: "Is Spiritualism a Humbug and a Delusion?" He handled the subject in an able and masterly manner. I have availed myself of the opportunity of hearing him deliver six lectures-two of which were on clairvoyance; and I must say that I am more than pleased, I have been elated while listening to the beautiful truths that fell from his lips. He also delivered a funeral discourse on the 28th, in honor of our dearly beloved and noble young sister, Mary Armstrong, (aged 18 years), who passed over to the sunny shores of immortal bliss, on the 16th

BELOIT, WIS.-Geo. H. Muchmore writes,-In becoming a subscriber to your paper, I cannot but express my sympathy for your loss in the late are, and also my appreciation of your course in retrieving those losses, when compared with that of some of the denominational papers of Chicago, that have resorted to "dollar funds," etc., is order to avoid giving value received, whilst you, standing side by side with them, as regards losses, have declined gifts freely offered, merely solicitive aid in the shape of patronage of your publications, preferring to be under obligations to no one. What little I can do is freely offered, with sincere hopes for your progress and the progress of liberal ideas every-

FOSTER CENTER, R I.-M. A. W. writes.-We rejoice to have the JOURNAL make its weekly visits again to our home, for we do think it one of the best papers, as it always comes laden with the true spiritual food we so much need to su-tain us while old theology is trying to throw in its props all round us, to stop the wheels of progress and keep the mind in fear of an angry God or the vicarious atonement.

CANONSBURGH, PA .- Mary J. Evans writes. -I cannot refrain from giving vent to my heartfelt thanks for the many pleasant hours you have afforded me, for I am sick a great deal, and I would feel lost to be without the visits of the dear old

ST. LOUIS, MO .- S. M. Baldwin writes .- I am sojourning it this city for a few days, but live in North Missouri in the county of Knox, Myrtle Postoffice, where I have been settled for the past fifteen years, and am surprised that no Liberal or Spiritual lecturer has ever brought the glad tidings to Northeast Missouri,-and know of what I am writing when I say there is no better field in the United States to propagate liberal ideas and do much good. Railroads are being built,-towns are improving, -- people are growing rich, and longing for something more than the dry busks of Orthodoxy. The field is large. Northeast Missouri would be a fine field for a new lecturer to commence the art of speaking in public. By corresponding with Mr. Wm. Bryson, Myrtle, Knox Co., Missouri, an appointment could be made.

SOUTH BARRE, N. Y .- M. B. De Lano writes .-Again I am induced to make an effort to spread the gospel. When a man can offer \$25,000 for the circulation of the Journal, I can afford to spend some time and talk for the same. Enclosed find Money Order for the JOURNAL to various named

HUNTINGTON, N. Y .- Z. F. Jenkins writes .-We have no lecturers on Long Island. I would be delighted to have some come. I am poor at present, but would be glad to have a few meetinghere, and would pay the passage from New York here and back to any one who would come and stir up the minds of the people.

OTTO, N. Y .- Phipps Lake, M.D., writes .- ! believe very much in the teachings of the JOURNAL It is the most welcome guest that visits my family, and I believe that it is doing more good to mankind than any other periodical published in the country. Outspoken, liberal in its manner of teaching, it must find sympathy in the heart of upprejudiced person.

ST. PAUL, MINN .- M. I. C. Flower writes -Prof Denton had finished a course of lectures here and Minneapolis just previous to my arrival, and I am reliably informed with eminent success,being greeted each evening with large and ap preciative audiences.

DANBY, VERMONT.-A. S. Baker writes.-It is a shame that I have kept you out of the money due you so long, especially under the adverse circumstances which have lately befallen you. But I did not feel as if I wanted to do without the JOURNAL, knowing that I could pay for it some-time. I feel as if the conditions of the case as far as you are concerned, demands that I should most assuredly pay now,—even at the expense of some considerable pains.

REPLY:-Many thanks, brother. Your kindness and appreciation, together with the remittance, makes us forget all unpleasant efforts we have been compelled to make in sending the paper on eredit. If all others who are in arrears for the JOURNAL, would follow your example, it would relieve us from all pecuniary embarrassments.

MENASHA, WIS .- Daniel Priest writes -I have taken and paid for the RELIGIO PHILOSOPHICAL JOURNAL since the first number un il now. I owe you for the same since the 12th September last. and cannot now pay you, but have a reasonable prospect of doing so before the year expires. I like the paper much, and will not be without it when I can get it. I want it if you can afford to send it. When I see no prospect of paying, I will let you know.

REPLY :- All right, my brother-that is the right way to do. Such appendages are perfectly satisfactory. We have cause to complain of those who take the paper a long while on credit and thes deny that they ever subscribed for it, or run away. leaving it the agreeable duty of an Orthodox Post master to inform us that it is not called for. Such deserve a place in the Black List, and get what they deserve.

# Arts and Sciences.

BY ...... Y. A. CARR, M. D. SOUTHERN DEPARTMENT .- Papers can be obtained and sebscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

(NUMBER XIX.) Outlines of Physiology briefly Considered.

The fundamental iissues comprise the solid proportions of the human body, and consist of three-the cellular, muscular and nervous; the special characteristics of which have been observed, analyzed and described by physiologists with much interest and accu-

The cellular tissue, the most simple, is the most general throughout the system; it enters into the composition of every organ; is the baes of all solid matter, or the foundation of the frame work and stamina of the correlative anpendages of the human fabric, which it would nearly maintain (in form) even in the absence of the muscular and nervous tissues-the phosphate of lime, among many other infusions of mimal substances, enters the meshes, forms, bones, etc.

The cellular tissue forms sheathes for the bundles of fibres called muscles and the perves; contribute largely to the formation of the ligaments, tendons and cartilages, the liver, pancreas and other glands, the coats of the stomach vessels, etc.

Although the cellular tissue exists extensively in every organ, no matter what its functions be, yet, this tissue neither shares an interest in the sensibilities of the nerves, irritability of the muscles, secretions of the gl nds, nor any predisposition for any other peculiarity of any organ. When distended, numerous small cells appear in the cellular tissue, which are otherwise imperceptible in animals. It is of a grayish color, charged with lymphatics, colorless vessels, etc., is open to the passage of air; it forms the base of, and connects the solids, giving them elasticity, contractility, and

The cellular tissue may be sub-divided into the serous, mucus, dermoid (skin) fibrous, cartilaginous and osseous membranes.

The cerous is a whitish, vesaelles, glassy, moist, flexible, clastic membrane, lining all the internal cavities, which have no external communication; such as the thoracic viscera (the chest) abdominal viscera, ventricles of the brain, the plexers chorroides, (a network of vessels in the lateral part of the brain) the bursa-mucasa, (a small membranous sac, ar ranged to secrete a fluid to oil the joints; it also surrounds the heart, lungs, and perhaps a portion of the exterior of the vascular, digestive and glandular organs. Inflammation of the joints are frequently referred to the inaction of

The mucus membrane bears a general resemblance to the cerous, except its texture is more loose and spongy-somewhat red, and abundantly supplied with nerves, blood-vessels and small glandular bodies (called mucus glands, folicles) owing to which fact, it is in a higer state of organization; it lines all the internal cavities, which have an external opening, where it meets and joins with the skin. In brief, the mucus membrane sustains much the same relation to the internal, that the skin sustains to the external system.

The dermoid tissue (or skin) resembles the mucus membrane in point of organization; it varies in thickness and sensibility in accordance with its uses, and consists of three layers, the cutical, or white insensible surface membrane, which, on being destroyed, is easily reproduced. Second, the rete mucosum the next thin layer, containing the coloring matter of the skin-thicker in the black than white race. The next and third layer is semi-transparent, forming the basis of the sebaceous glands, through which a continuous lubrication, secretion and excretion is going on. The skin is an important tissue, and has much to do in sustaining the equanimity of the body, as between the internal functions, and exterior surround-

The fibrous is a species of the cellular tissue in a condensed form, which enters into the composition, and mostly forms the peristium is membrane covering the bones, supplying them with nutrient vessels, protecting them from the attacks of disease. etc.)

The dura-mater (outer membrane of the brain) is a species of the fibrous membrane. The apenearosis (tendenens expansive of the muscles) is also a species of the fibrous tissue, and so are the fascia or envelon of the muscles, and perichondrium covering the cartilages.

The trunica ablongema covering the spleen is also fibrons.

The cartilaginous tissue is a modification of the cellular; it is a firm, white substance, enclosed in a perichondrium, and differing from the bones, possesing no phosphate of lime peculiar to the latter. The osseous tissues, (the bones) is a solid substance, formed by the deposit of the phosphate of lime in the cellular tissue. Neither the osseous nor cartillaginous tissue is very extensively supplied with nerves, or nutrient vessels.

Having thus briefly referred to the cellular tissue and its sub-divisions, we now come to consider The muscular tussue, which we find endowed

with irritability, or contractility and expansibility. It is composed of concrete fibrine, or fibres contracted in bundles, called farcicula, or, lacerte, which by aggregation form fleshy meshes, called muscles, all of which generally condense near the end in a tendenous termination. It has already been observed, that each tendon and fasceulas is inclosed in a sheath of cellular tissue, and the whole muscle is in an envelope of the same, so that the cellular tissue is largely incorporated in the substance of the muscles, to which it imparts its own pecullar property - animal elasticity. The muscles are the instruments by which the motions of both the voluntary and involuntary system are executed. We, however, have no time at present, to trace the muscular further; hence, turn to the

Nerrous tissue, which consists essentially of albumen, being endowed with distinct physiological, or chemi-vital sensibility. The nerves are composed of two approximated substances -the pulpy matter, and the sheathe. The for-mer consisting of bundles of fibres enveloped in the outer sheathe in common, and multiple sheathes in special, until analytically reduced to a simple nervous filament.

The brain, spinal marrow, ganglions and paves, (distributed along the vertebral column) compose the nervous system, to which we had occasion to refer briefly before, and may soon refer again. We shall see, in a brief summary, that animal elasticity forms the physiological. and geletin the chemical peculiarities of the cellular tissue; that irritability forms the physiological, and fibrine the chemical fe-tures of the muscular; that animal sensibility forms the physiological, and albumen the chemical qualities of the nervous tissue, which peculiarities, features and qualities, together with their respective tissues, unite and furnish the material for the compound structure of the human system, in the form of cartilages, bones, ligaments, muscles, nerves, vessels, viscera, organs of sense, etc. The four former, whose functions are mechanical, have been alluded to, yet, it is proper to mention the fact of the

existence, nature and character of two classes of muscles—the voluntary, and the involuntary—the former lying near the surface of the body. and controlled by the will, and the latter such as those of the heart, intestines, stomach, etc., lying near the various visceras, which move but under the influence of a stimulant, communicated to them by the ganglionic system and nerves, to which, they (the ganglions) give rise. Hence, it would seem, there are two systems of nerves-one of animal and the

other of organic life. The nervous system of animal life presides over cerebral sensation, and voluntary motion. The nerves belonging to it are connected by their central extremity with the brain, or spinal chord; and by their periphecal, with the organs of sen-e, or the muscles of voluntary motion, and they are channels of voluntary motion, between the centre and periphery of the nervous system. The nervous system of organic life presides over organic sensibility and involuntary motion. Its nerves are distributed to the hollow viscera of the thorax and the abdomen, and to the coats of the blood vessels, which they (the nerves) accompany to all parts of the body, wherein plays the chemico vital, or supervisive force, to which we alluded in speaking of the function of respiration and circulation.

The vascular system embraces the various vessels or general tubular structure of the organism through which the fluids are absorbed or secreted. The arterial venous and lymphatic systems constitute the vascular system. The arterial system conveys the red blood to all parts of the body; the venous system returns purple blood from the periphery of extremitities to the heart, and the lymphatics, also called the absorbant system, carry white or colorless fluid from the inter-tices and periphery of the body, and from all the organs, into a large trunk, which opens in the venous system near the heart. Their function is to absorb the nutritive fluids prepared by digestion in the alimentary canal, as well as other substances, which may come in contact with the internal integuments of the body and mucuous membrane.

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The venous coats, three in number, are slightly different from the arterial.

The visceral system comprises the large organs in the greater cavities, except the heart, which belongs to the vascular system, and the brain, which belongs to the nervous system. The viscera is considered the most complicated parts of the animal economy.

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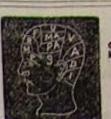
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LOOK TO YOUR SUBSCRIPTIONS.

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec, 1871, it will be mailed, "J. Smith 1 Dec 1," If he has only paid to 1 Dec, 1870, it will stand thus: "John Smith 1 Dec 0."

CHICAGO, SATURDAY, FEBRUARY 24, 1872.

#### A SEARCH AFTER GOD.

Spurious Revelations-The Belief in the Existence of a God that can impart a Revelation, a Curse to humanity -Evil Effects Therefrom-The Spiritualist's God.

(NUMBER LXXV.)

The belief in the existence of a God, with shades of character, such as philosophers and sects have been accustomed to give him, has been of incalculable mischief to the world. The elements even, in many instances are at war, seemingly, with the best interests of humanity. Look at the ocean steamer on the angry billows, contending with the storm. The wild winds, the waves rolling mountain high, the pelting rain, the fierce lightning flashes, all contend against it. Prayers avail nothing. It is dashed into a thousand fragments against the shoals and rocks, and hundreds of lives are lost. The eruption of a volcano, the earthquake, the river swollen by rains, a long continued drought, and various other arrangements in the material world, apparently work to the disadvantage of man, and untold numbers of human lives have been sacrificed. But this is not, seemingly, enough to afflict mankind. Spurious revelations from God are afloat all over the world. They tincture the mind with their baneful influence; they are poisonous weeds that corrupt the morals of society, induce licentiousness, crime, misery, and degrade humanity.

Whether your God dwells among the stars, far beyond the ken of mortal vision, superintending the formation and government of worlds, or whether he is omnipresent, in all conditions of life, the rule holds good. A belief in the existence of an intelligent God, presupposes him intelligent enough to impart a revelation to his children, and such a condition must necessarily give rise to hundreds of spurious revelations, resulting in untold misery. Glancing, then, at all conditions of life, and various phases of belief in regard to the existence of a God, we are frank to say, that up to the present time, all revelations emanating from him, have resulted in great harm to

The Bible is considered a revelation from him, and within its lids can be heard the cry of the oppressed, the demoniac howl of the low and depraved, the songs of the licentious, while a current of human blood tinges its pages, and unmasks the devilish characters of those with whom it is said God held communion. Had no belief in the existence of a God prevailed, no revelation would have followed, and ambitious leaders-devils incarnate-would have had no method by which they could impose upon humanity. An impartial God would reveal himself to all humanity-to Joe Smith, Brigham Young, Job, Jesus, or General Grant, with equal pleasure. Jupiter imparted a revelation to the Romans; Allah Taala to the Mahometans; Ormuzd to the Persians; God Almighty to Joe Smith, Moses, and Brigham Young. At a glance the reader can see the evil results that must necessarily flow from such a pernicious dogma. If a belief exists, something must flow from it, or it is imaginary, or useless. You assign to God intelligence common to humanity, and connect power therewith to impart a revelation to mankind, resulting in thousands of works that purport to emanate from him. Jupiter, the God of the Greeks and Romans, revealed himself to them, and they arrested Theodolus, Saturnius, and Europus, on charge of being Christians, and believing a revelation from their Supreme Being, antagonistic to theirs, and they were punished, put to the rack, and finally beheaded. Here were the revelations resulting from two Gods brought in conflict, and three distinguished men lost their lives, But Jupiter was a mythological God, the Christian will reply, and no revelation could possibly emanate from him. But the ancients would have replied, Jupiter is the oldest God, and yours, if one exists, must be subject to him, hence we have a perfect right to punish those who oppose us.

Admitting, then, that an intelligent God ex- trust.

ists, the simple fact impresses us with the conviction that he is intelligent enough to reveal his wishes to mankind. This has been the prevailing notion throughout all past ages, and no greater curse has afflicted the world. While volcanoes have destroyed cities, and laid waste the fairest portions of earth; while torrents of rain have flowed from the windows of heaven, destroying crops, inundating rural districts, and impoverishing the inhabitants; while plagues have visited the earth, sending a poison to the vitals of thousands; while famine has withheld the fostering comforts of life,-on all sides the pernicious influence arising from the belief in the existence of a Supreme Ruler, has come forth with its baneful influence, its poison, its licentiousness, its wars, its slavery, its despotisms, its racks, gibbers, thumbscrews, and instruments of tortures, to afflict mankind!

O children of earth, look at the devastation and rain that has followed in the trail of " God's holy word," Listen to the wails of anguish that emanate from past ages of the world; see the mutilated forms arising from the rack, and pointing the finger of scorn at all "divine revelations," exorting each one to spit upon them, burn them, tramp them under foot, destroy them wherever found! Will you do it? Dare you do it? Are you still anxiously looking for a revelation? The revelations that now exist, purporting to emanate from God, are obscene in character, immoral intendency, and detrimental to the best interests of humanity, and you who are looking heavenward for another, will be disappointed-a genuine one never can be given to you.

Knowing, then, that the belief in the existence of a God in the past has been of incalculable mischief to the world, shall we still cling to this heathenish notion; still believe that a God exists, with attributes common to humanity, capable of revealing himself to our senses? Does not the burnt child dread the fire? What of slavery in the United States? -it was founded on a spurious revelation from God, resulted in a war, causing untold loss of life, and a national debt that is still affecting our people. The early religionists, accustomed to revere the Bible-this revelation from God-saw within it those teachings that justified them in enslaving their brethren. They went to Africa. In 1620 the first cargo of 20 slaves sailed up James river. This was a little seed that divine revelation planted, that placed it in the rich soil of lust, passion, and avarice of the religionist, and it germinated, grew luxuriantly, until nearly 4,000,000 of human beings were in the chains of bondage. This, however, was only a drop in the bucket of evil which revelation had dis seminated in the world.

But says the Spiritualist, "I don't believe in the existence of an orthodox God." Ah! you, too, have made a God to suit your own fancy. Is he also intelligent? Can he revelate to mankind, too? Can he cause war, persecutions, famine, and epidemics? "Oh, no "-he is a principle! He permeates every particle of matter!"

You have taken the orthodox God, and spread him out throughout the universe. May this be regarded as an improvement? You place him in the debris of our yards, offal of our streets, in all stages of matter. You consign him to all conditions of life. He is in the poison of the snake, the saliva of the mad dog, in the loathsome ulcer that breaks forth on your body!

Those who persecuted the early Christians were inspired to do so by revelations purporting to have emanated direct from God. It was inspiration derived from these revelations, that caused St. James to be beheaded; St. Philip to be scourged and then crucified; St. Matthew to be slain with a halbert; St. Mark to be dragged through the streets until he was dead; St. Andrew to be nailed to a cross; St. Matthias to be stoned and then beheaded; St. James the Less to be cast from the pinnacle of the temple, and the job of barbarity completed by beating out his brains with a club. The Devil could not be instrumental, had he a tangible existence, in causing more misery in the world than the mythical Gods that Christians worship.

When humanity deny the existence of a revelating God, turn in disgust from the myths of the present and past, and look at the inherent forces of the material world which are under the control of man, and hold communion with their revelations in the arts and sciences, in electricity, magnetism; in the falling snowflake, hailstone, electric flash, etc., then wars will cease, slavery be abolished, and the world be united in one common bond of brotherly

[TO BE CONTINUED.]

## 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 comtortable for a whole year-aye, more, angels will smile upon and bless you for the deed.

#### Calamities Incite Thought.—There is a Compensation.

In pursuing our investigations, we have seen that the world has been religiously sick, very sick, in all past ages. Religious doctors have been numerous. They have prescribed for the religious invalids, even as doctors of medicine have prescribed for the physically disordered; and we may with safety say that prescriptions of both classes of doctors have been predicated upon premises equally destitute of common sense.

There is not a doctor of medicine who will for a moment defend the practice of the ancients, either in surgery or physic, and yet the 'doctors of divinity" go back to the barbarians for their soul-saving prescriptions. Their 'plan of salvation," by the incarnation of Deity through the conception of a virgin, his betrayal, trial, conviction, and crucifixion, is borrowed from the Hindoos-they having had a Christ-Kreeshna-for an incurnate Deity four thousand years before Christ's day.

Old school physicians are naturally old fogies, but they bear no comparison for assumptions and impudence to all classes of religionists, from pagan idolaters down to the most liberal Christians of the present age.

Allopathists trail in more progressive schools of physicians to aid them n procuring legislation to prevent progress in the science of medicine, but all fail, even in the first efforts, in their object, and become the butts of ridicule for thus amalgamating, to was against the progressive spirit of the age, while they differ in everything else. Old school religionists, in like manner, trail in more liberal schools of religionists to join with them in a crusade against light and knowledge; and to that end get them to join in a grand religious clamor to "put God in the Constitution." An admirable dodge to master their enemies by working them up to an alliance to war against general progress. Poor simpletons-goaded on to madness by the gods who have determined to destroy them.

If a terrible calamity, a bloody religious war, should be provoked by these men, as a war on the slavery question was provoked, we may rest assured the result, as it was in that case, will be in favor of religious liberty. Such "revolutions never go backward." The world has had an experience in religious intolerance, in the enforcement of laws acknowledging the sovereignty of the Lord Jesus Christ-with cardinals, bishops, priests, vestrymen, and deacons, to interpret his will to his subjects,-it wants not, nor will it have, any more of it.

But the fanatics who are moving in this matter will provoke a warfare, rather than be thwarted in their movement. Corrupt politicians will be found in large numbers to back the movement; but they may rest assured that the indignation of a great and free people will consign them to ignominious retirement. No movement that politicians can make will so speedily be visited with the indignation of the people, as that of aiding fanatics to overturn the principles of a free government.

This is truly a wonderful age. It would seem that new questions are constantly arising to awaken thought. Calamity after calamity visits the world. For a moment, the people, by and through the instrumentality of the telegraph, and the newspapers, are shocked at the reports of the destruction of life and property. Preachers preach about the visitations of God for the sins of the people; and then, in the next hour, all are eagerly at work to rebuild the waste places, to feed and clothe those rendered destitute, and to "comfort those who mourn" for the departed ones whom the calamity overwhelmed in its devastations. The minds of the people inquire into the cause, and invariably their inquiries find an answer based on truth, and more consistent than any given from the pulpit. Such, happily, is be ginning to be the spirit of the present age.

While fanatics, political gamblers, and fools are trying to "put God in the Constitution," so as to appease his wrath, and keep him from burning cities and causing smash-ups on the railroads, sensible men are devising better materials out of which to build railroads, and better brakes to prevent collisions of trains of ears, and still others are devising scientific plans to prevent and to extinguish fires in cities, towns, and elsewhere.

Sensible men and women will see the point and pronounce in favor of science, while fanatics, dishonest politicians and fools will go on fighting to have God "put in the Constitution," as the only means of building up a nation and saving souls from endless damnation, while still another class-our readers will readily guess whom-will get up a war of broomsticks against the government if the recent amendments to the Constitution are not determined in favor of woman's suffrage. The latter reminds us of a tempest in a teapot. But it, too, will have its moral effect upon a class who need a little more experience in the practical of life-that experience that teaches that an appeal to common sense is superior to vain boasting or threats of compulsion, by revolution, a la American Association of Spirit

Priests and doctors humbug the people enough in all conscience. Humbuggery in religion and physic the world is accustomed to, but it wants none of it in Spiritualism.

We have often said that our philosophy is destined to reach every class in society,-all are to become imbued with it. The spiritual plane of life is the real, while this is the shadowy, unreal. Those on that plane of life know that all power originates there-all are Spiritualists in the highest sense of that phrase, from necessity; and yet no one who is familiar with spirit communion supposes that they all belong to a great association, a great church. On the contrary, experience teaches us that there is as great a diversity of opinion there as here,

this statement is true why should we expect that all phases of society are to be united in one organized body, and believe in and accede to expressed himself so poorly, so incoherently certain supposed established facts?

Spiritualism is a system of philosophy based upon scientific truths, to be comprehended in degree, and yet continually presenting new phases for further research to all eternity.

Spiritualism teaches lessons that never have been taught before. It teaches the great truth that all things in being have their origin upon the spiritual plane of life; that all things physical are moved by an internal, ever-living power, and that all elements in nature are subject to be controlled by intelligence in a manner to produce results for the amelioration of the condition of mankind,-that while an order of forces are destructive under certain laws, they become harmless and subservient under other conditions or laws which intelligent man can control; hence it is a great truth that Spiritualism is inaugurating a new era in thought, in which a use will be soon for all things that exist, intelligence only being necessary to the discovery and practical application of the same.

Since the terrible conflagration in this city, the minds of the people have been more generally agitated upon the subject of the proper material to be made use of in erecting new buildings than ever before.

The main question that has been discussed is in regard to extending the fire limits,-or, in other words, in what part of the city, if any, new frame buildings may be erected. Very few people have given consideration to the question of erecting buildings entirely of noncombustible material, nor of so constructing them that they may be instantaneously flooded with water.

The banishment of wooden buildings will be an advance towards guarding against future conflagrations of great magnitude, and yet it is but a single step in the direction of safety from a repetition of the disaster of the 9th of

Experience teaches that the best, so-called, fire-proof buildings in Chicago were consumed almost as rapidly as the tinder-boxes along side of them. No fire-proof building has yet been erected in Chicage, and very few else-

Science has not yet developed the material best designed for their construction. Was the recent calamity sufficiently secere to awaken thought that shall supply the great desideratum? We have no doubt but what most beautiful non-combustible finishing material can and will be moulded into all manner of designs for inside work in buildings. Non-combustible material should be used in the construction of buildings both outside and inside, especially in cities. Means should be devised for absolutely flooding any part of any building in the city instantaneously. To accomplish that in Chicago no new principle is required. Lake Michigan affords the supply of water; an increase of force and outlay will raise the water to the necessary height. Proper mechanical structures will provide for carrying it to all the building.

All excessive drouths by which city and country are subjected to extensive conflagrations, and short crops, should be guarded against by scientific means of producing rainstorms from clouds condensed in a natural manner but by artificial means. However utopian these views may seem, they are to be actualized at no far distant day.

While we do not propose in this series of articles to give a plan for carrying out the measures we hint at, we may suggest that the city of Chicago could at one-fiftieth part of the cost of the valuable property destroyed in the recent conflagration, have erected water-works of sufficient capacity to have flooded any building in the city; and the advantages to be gained by such an immensely increased waterpower would more than compensate for the capital invested. The towers necessary for elevating the water, and the resevoirs to hold the same in supply in different parts of the city, would be convenient for carrying into execution artificial means of producing rain-storms upon scientific principles, for an extent of territory an hundred miles in diameter.

The inestimable value to city and country of carrying into operation of so magnificent a scheme as that of producing showers of rain at pleasure by artificial means, cannot be fully realized by man. Suffice it for the present to say that the agricultural interests would be magnified beyond computation. The desert places would be made to bloom and blossom like the rose. The same scientific discovery, with reversed conditions, will dry up the swamps and make them productive gardens to supply the wants of human souls, innumerable.

Such results the arts and sciences will develop through the infinite siposbil itie contained, in a germinal condition, in every human soul, of which we will speak more at large in future.

## God in the Constitution.

A few Impracticals have been at Cincinnati, endeavoring to inaugurate measures to have God recognized in the Constitution. The same effort is being made in France, by M. Brunet, in the French National Assembly. The speaker argued that the present troubles of that country were evidences of the divine displeasure in consequence of the impiety and corruption of the people and the government, and proceeds to suggest a constitution that should be theological and nothing else. The country that originated the proverb, "God fights on the side of the strongest battalions," was not a very hopeful field for this movement, and it is not surprising to learn that the proposition was received with laughter. It is very unfortunate, however, that these religious Impracticals' God Who refuses to comply with this our special and that all are free to enjoy and express their is deaf and dumb so far as the present generarequest? "Echo only answers, who," we opinion. No "God in the Constitution" there to enjoy and expenses to comply with this our special and that all life to enjoy and expenses to comply with this our special and that all life to enjoy and expenses to comply with this our special and that all life to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and that all life tree to enjoy and expenses to comply with this our special and the expenses to comply with the expenses to comply the expenses to comply with t

He has revelated through Joe Smith, Brigham Young, Moses, Abraham, Isaac and Jacob, but even at times getting inexpressibly mad, that people now have but little or no confidence in Him. If any God is to be recognized in the constitution, deliver us from this God who re relates so poorly or manifests himself so inaccurately through the mediumship of Bible char. acters. Give us a God with a clear mind, com. prehensive judgment and quick discernment and who will not send forth lying spirits to carry out His nefarious designs. Then again this God revelated to Adam, who, if history be true, was ignorant and destitute of every maniv trait of character. He commanded Adam. why not command this nation to do his bid. ding? Has direct revelation ceased? He talked to the scrpent-why not talk to General Grants He presented his back parts to Moses-why not condescend to present his face at the doors of the Capitol? Was Moses more worthy of spe. cial notice? He held communion with Eve. compelled her to bear children-why not compel our nation to recognize Him in the constitution? Are we sure that He desires His name engrafted in that instrument? Will He not al. low an ambassador to His celestial courts, to hold communion with Him on the subject? We see by a religious exchange that He has been in Iowa and converted forty sinners, drove the devil out of them. If He can resort to driving devils hither and thither, why not express his desires to Congress?

> If God disdains to talk to us, and express His wishes, it would be well to propitiate Him by burning incense, sacrificing a ram, or fasting and prayer. If that will not induce Him to express Himself so as to be understood, the better way will then be to let Him alone.

Again, these highfalutin Impracticals entertain the most absurd notions in regard to God and heaven. They believe He sits, remember, on a throne, and that angels, with wings like those of a prairie chicken or shanghai rooster, constantly sing His praise, notwithstanding John Hay had a revelation, expressed in the following verse, that Little Breeches was saved by angels, which would necessarily take them temporarily away from the throne. It might not be amiss to say this Little Breeches had been lost in a snow storm, and was found finally in a sheep fold:

"How did he git thar? Angels.

He could never have walked in that storm;
They just scooped down and toted him
To where it was safe and warm.

And I think that saving a little child,
And bringing him to his own,
Is a dearned sight better business
Than loafing around the throne."

And would it not be much better for God to leave his throne for a while and enter the Capitol at Washington, and call out, as he did to Adam-"Grant, O Grant, where art thou? Recognize me in the constitution, or I will drive you from the White House."

But the farce of these impractical religionists has about closed. God has not been, and will not be recognized as desired in the constitution. Liberalists can still continue to breathe freely, knowing that the rack and gibbet will never again be used for religious persecutions.

## Look to your Accounts Carefully.

Our mail list is now in type, correctly as we suppose, with exception of new subscriptions of renewals that have come to hand within the last

It is our design that every subscriber look carefully to his or her account as found printed upon the yellow slip attached to the margin of the paper, or upon the wrapper. If any one doe not understand the manner in which their ac count is kept, turn to the head of the fire column of the fourth page, and study it we so as to fully understand it, and then if our a count with you is not correct, write and tell t explicitly wherein there is a mistake, and shall be corrected.

It is propable some subscribers may not have been properly credited since the fire, but w have every letter that has been received, an can easly correct any mistake on having or attention definitely called to it.

We desire to correct all mistakes immediate and have every persons account appear as truly should-hence we say report definitely as mistake that may be observed, immedeatil yo reading this notice, and oblige yourself as we as the publisher.

Again we say if anyone has subscribed f the paper and fails to get it, advise us of theps ticulars without delay and the paper shall ! sent immediately for the full length of tin subscribed for.

If anyone gets two copies where one is orde ed, inform us of that fact and oblige.

## Baker and Kent.

Bro. Jones:—Here is \$4.50, our share the mite-subscription for Bros. Baker at Kent. I send to you, so that they may l sure to get it. Shall be able to collect som more. \$3.00 is for Bro. Baker, \$1.50 for Br Please acknowledge. In behalf of friends in Oakfield,

C. H. WEAVER, M. D.

Oakfield, Wis., Feb. 5, 1872

Thanks, in behalf of our invalid brother We remitted a donation from another friend few days since; we omitted to note the nan at the time, hence can not give it at this dat

All of our friends will do well to remit d rect to these brothers. They, in due time will report through the columns of this pape N. B. Westbrook, of Sumner, Pa., sends friend, (no name) to be divided .....

Mrs. R. C. Griswold, of Sullivan Center, Ill., sends to Bro. Eames..... Bro. Kent....

Total.....\$3 Friends, please remit direct to Joseph B ker, Janesville, Wis., and Austin Kent, Stock

## Moses Hull and the Crucible.

ggo. Jones :- Will you please inform the reders of your Journal that, for good and sufgrient reasons, I am no longer connected with the Crucible. You have undoubtedly heard of ersons "stealing the livery of heaven to serve be devil in." The managers of the Crucible, her taking my "little all" so far as this world concerned, refuse to publish a valedictory for me or even drop my name from its list of ditors, so I am driven to other columns, and garn the readers of that journal that they can no longer look to me for the fulfillment of any its contracts.

My future course with regard to publishing books and papers will in due time be made known to the spiritual public, then it will be ime for me to state reasons for what may seem o many a strange move.

My post office address, also that of my Bro. n. W. Hull, on and after April first, will be Vineland, N. J. Respectfully. Moses Hull.

REMARKS:-The above-named concern has aded as we predicted it would to D. W. Hull,

one of the corresponding editors, immediately after it was started. It contained within itself the seeds of speedy

Assolution. It festered with corruption from the day of its inception.

The festering sore has finally come to a head. Of Mr. Davis, the proprietor, we know nothing. His course in ridding himself of the incubuses that were so heavily weighing him down, speaks volumes in his favor, at least. The same parties were active sympathizers with the faction that once, by fraud, got connol of the Religio-Philosophical Journal, and changed it into the Spiritual Republic, and were finally kicked out, after they had squandered the funds of the institution.

Like it was in our case, Davis locks his stable door after his horse is stolen. Perhaps more appropriately we might say, he allowed his stable to be occupied by donkies, that in trying to kick other people, kicked themselves to death -overturned their feed-box, and trampled its contents under foot.

It is rather amusing to refer back a few weeks, and read a spirit communication, which was published in the Crucible, in regard to its sarger into the Woodhull & Claffin's Weekly. Moses asked the spirit of Henry C. Wright, as he says, the following question:

Shall I continue the publication of the Crucible shall I merge it into Woodhull d' Claffin's Weekly and assist in making of that a great national organ? Moses Hull.

The spirit replied:

Well as I always told you, the hat for the head and not the head for the hat, so I say now. You ought to be the best judge of that question, however, as you have thought my advice of some value I will give it. The Crucible has outgrown itself and it needs a new hat, and if a change is made you can do no better than to merge the Crucible into that valuable progressive sheet. They need you and can but think it your duty to comply with their Your Brother,

HENRY C. WRIGHT.

How is it about the new "hat!" One would think from Moses's article, that the Crucible has a new head instead of a "new hat." Wonder if that new head is the "great national organ" Moses and the spirit were thinking of? Alas, that the only craft that so valliantly sailed to its masthead the banner of Victoria C. Woodhull as a candidate for the presidency of the United States, should be manned by persons who "steal the livery of heaven to serve the devil in," so early in the heat of their revolutionary and presidential campaign!

#### Improvement in Protecting Buildings from Fire.

W. D. Baker, Esq., of East 'Abbingdon, Mass., has invented a plan whereby the party wall, or partition between two buildings, is provided with a thin or narrow chamber or chambers, to extend from the bottom to the top of the wall. These chambers he proposes to flood with water, through an induct at the bottom, and to protect the roof, by forcing the water through educts in the chambers, on to the roof. We should presume that in cities and towns supplied with water works, the invention would be entirely practicable. Those interested should correspond with Mr. Baker.

# TESTIMONIALS.

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

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

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

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

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

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

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

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

GEORGE A. BARKER. Oswego, N. Y., Oct. 2, 1871.

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

D. H. FORBES. Oshkosh, Wis., Sept. 19, 1871,

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

Agents wanted.

A Liverpool banker burned up among some waste paper seven thousand pounds in Bank of England notes.

# Items of Interest.

-M. Branin would like a lecurer to visit Vinton, Iowa. -Mrs. Helen Grover has been lecturing successfully at

-C. A. Green would like to have a first class speaker visit Eau Claire, Wis. -H. S. Johnson, of Wautoma, Wisconsin, has been

developed as a healer. -Dr. J. K. Bailey is lecturing at Benton Harbor, Mich.

on subjects connected with the Harmonial Philosophy. -The article on the 6th page, entitled: "Ghosts in Wetzel County," is taken from the Moundsville (Va.) Reporter.

-Some one sends us a communication in reference to the Bangs Children. No name accompanies it, therefore we cannot publish it.

-Levi Dinkelspiel has left the lecturing field, and commenced the practice of law at Seneca, Kansas. We hope success will accompany him.

-A friend sends us a note, speaking in high terms of the labors of Helen Grover and Miss S. S. Crosby, a test medium who accompanies her.

-A Hindoo, on one occasion said to a missionary: Reviling our gods, criticising our Shastras, and ridiculing our ritual will accomplish nothing."

-One who is, perhaps, a little too critical, says that the majority of the country preachers could burn quite as well as the old religious martyrs-they are so dry.

-E. M. Davis, normal and inspirational speaker, will accept calls to lecture on the line of any of the railroads from DesMoines, Iowa. Address postoffice box 685.

-Robert Poe, of Vineland, N. J., sends us a note, speaking in high terms of Dr. R. P. Fellows, as a healer, enumerating several severe cases of disease that he has

-Miss Susie Johnson is lecturing to large audiences in this city, at the Hall, corner of Randolph and Jefferson streets, morning and evening. Progressive Lyceum meets at 12 o'clock. -Mrs. Wilcoxson is doing a good work in the west.

She has just closed another course of lectures at Spring-

field, Mo. Went from there to Lebanon. Speaks in Kansas City, next month. -Joseph S. Burr desires any Spiritual medium passing over the Cincinnati and St. Louis Railroad to give him a call at Coshocton, Ohio, and make his residence their

home as long as they wish. -The London Times thinks that Stokes' pistol-shot in killing Fisk, did not kill the spirit of which he was the incarnate representative. Still, we think it will be difficult for Fisk to financier as extensi ely in his "new

home" as in New York City. -The Presbyterian affirms that the corruption that exists in New York is in reality in the interest und under the direction of the Church of Rome. It ought to dave excepted the corrupt'on in the Methodist Book Concern, then it would have been nearly correct.

-A prominent journalist, who is perfectly bald, has offered a reward of \$1,000 for a tale that will make ais hair stand on end. We would respectfully refer him to the tale of Elder Knapp, of this city, in reference to Hell. If that don't make his hair stand on end, there is no "stand" to it.

-W. A. Curtis writes as follows from Parkersburgh, Iowa: "L. F. Cummings has very agreeably entertained us with two lectures. He was listened to with very marked attention and undisguised appreciation. I predict for him a broad field of future usefulness, and hope his physical weakness will be improved."

-A Roman Catholic letter-writer says a parody on the litany of the Virgin Mary was sung, or rather yelled, for many hours, under the very windows of the paince of the Cardinal Vicar; and that a lithograph caricature likeness of the holy father is just now to be seen in the shop of one of the principal tobacconists of Rome.

-James Fields, a well-known conductor on the railroad between Philadelphia and Jersey City, took a heavy dose of laudanum the other night, passed in his checks. and alighted at the final earthly terminus. The ministers believe he has accepted a temporary situation on a certain broad-gauge line vaguely alluded to in scripture.

-The Rev. George A. Jackson, who was denied ordination at North Adams, Mass., because he did not endorse the endless punishment of the impenitent, has been engaged as pastor for a year in Mission Church, in Leavenworth, Kansas. The church has authorized him to administer all the ordinances without ordination, and propose, after a few months, to call an ordaining council.

-Governor Jewell has requested his name to be stricken from the list of Vice-Presidents of the society, which is laboring to add a theological amendment to the National Constitution. He writes to the secretary of the society: "I am entirely opposed to the movement, and the objects sought to be attained by it, believing that it is worse than useless to attempt a nationa acknowledge-

-Dr. D. P. Kayner sends us the following note, under date of Feb. 12th: "In some respects I am better, but find my spine and nervous system are recovering very slowly indeed from the shock. The injury is worse than it at first appeared. If able, this spring and summer I shall travel and lecture, as I now think it will be better for myself in aiding a restoration of health than confinement to office labors; and perhaps I can do others as much good in that way as in any other."

-Isaac Paden, of Woodhull, Ill., writes: "The Methodists have held a protracted meeting of thirty-one days here, and made a raise of five 'convicts' before a Justice of the Peace. Each one was fined \$3 and costs; but 'nary convert!' In the thirty-one days there has been about three hundred solemn prayers, long and loud, expressly for the conversion of sinners, and no answer yet. Last night there went up a doleful lamentation in these words: 'O Lord, is it possible so many prayers shall go

-Elder Evans, the Shaker, who has been traveling in Europe, makes the following statement: "At a public dinner, given by the Emperor of Russia, he confessed with the simplicity of a child what was confirmed by the Empress and other members of their suite, that he was influenced by spirits, through the American medium, Home, to emancipate the twenty millions of serfs; and that the spirits helped and sustained him in the accomphshment of his arduous undertaking. Prince Albert and queen Victoria were Spiritualists; and skeptics are calling her crazy and seeking to dethrone her upon that ground. Lincoln and Stanton were Spiritualists to our certain knowledge; and to the spirits were due the emancipation of slavery, and the final success of the North."

-A brilliant light has just emanated from Japan He Mikado has lately issued the following remarkable manifesto: "My country is now undergoing a complete "change from old to new ideas, which I sincerely desire. Therefore I call upon all strong-minded men to appear good guides to the government. During youth-"time, it is positively necessary to view foreign coun-"tries, so as to become enlightened as to the ideas of the "world; and boys as well as girls, who will themselves become men and women, should be allowed to go "abroad, and my country will be benefitted by the knowl-"edge so acquired. Females heretofore had no position "socially, because it was considered that they were with-"ont understanding, but if educated and intelligent, they "should have due respect,"

-A Syrian convert to Christianity was urged by his employer to go to work on Sunday, but declined. "But, does not your Bible say," inquired the master, "that if a man have an ox or an ass which fall into a pit on the Sabbath day, he may pull him out?" "Yes," answered the Syrian; "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should fill up the pit or sell the ass." Such an ass is past redemption in a Biblical sense. The Christian should sell the worth-

less animal, and in so doing serve the Lord. -Hosea Ballou Davis, of Moline, Ill., sends the following theological puzzle to the Rev. Dr. Burgess: "God was neither able nor willing to save all our soldiers from starving at Andersonville; or he was able and unwilling; or he was willing and unable; or he was both able and willing. Now, if He was neither able nor willing, then he is not powerful or benevolent; if able and unwilling. then he is not merciful; if willing but not able, then he is not omnipotent; and if both able and willing, why did he not save all our soldiers from starving at Anderson-

-D. W. Hull is speaking at Lowell, Mass. He will return to the West the first of March. Holds a discussion with Elder W. R. Jewell, in Crawfordsville, Ind., March 11th to 20th; at Joliet, Ill., March 30th; at Kansas City, Mo., during the month of April; and at Mechanicsville, Iowa, May 1st to 15th. Would be glad to make engagements near by for the balance of May. Discussions are wanted during his stay in Kansas City, and Mechanicsville. Who will meet him?

-The Rev. J. S. Smart is still trying to suppress the Romeo Observer, a paper published in Michigan. This Smart's religion has turned into poison, his plety into hellish stings, his virtue into veromous fangs, and thus armed and equipped, he is doing some dirty work. In Chicago he would be regarded as religious debris, and would be carted away at so much a load. The Observer uses the following in its defense:

"True religion Is always mild, propitious, and humble, Plays not the tyrant, plants no faith in blood. Nor bears destruction on her chariot wheels: But stoops to polish, succour, or redress, And builds her grandeur on the public good."

-One of the most singular facts demonstrated recently in social matters has come to light within a few days in enforcing the rule of the public schools of Kalamazoo re quiring the vaccination of all pupils. Among the Holland people there the idea is prevalent that it is wicked to vaccinate any one. If the Almighty (they argue), intends or desires to visit their children with small pox it is wrong to place, or attempt to place, any obstacle in the way. And when the School Board insists upon vaccina tion in the case of school children, they are met with the remark, "We are conscientiously opposed to vaccina tion." The same people are also opposed to insurance risks, especially life insurance, on the same ground.—Ex.

They are truly Christian. Why, it is the most consummate foolishness-much worse than that-to worship an infinitely merciful God, who is omnipotent; and attribute all things to him, and then try to avert what it is said he

-There is evidently a very decided progress toward Liberalism in the administration of the English Universities. The last Parliament did away with religious tests as conditions of membership, with the exception that the coveted gifts of Fellowships were reserved for those in holy orders. The Judicial Committee of the Privy Council has now stepped in and approved of the action of Merton College, Oxford, in repealing the statute in the College ordinance whereby one moiety of the twenty-four Fellowships was subject to the restriction of holy orders, and has advised Her Majesty to confirm this action. Eighteen of the twenty-two colleges at Oxford will at once follow the action of Merton. This action removes from Oxford the teaching of the Thirty-nine Articles, abolishes religious tests, and opens the great privileges of Fellowship free to all, without regard to creed.

-Poor Hepworth, the apostate, now calmly resting in the arms of the Congregational Church, is receiving a great deal of notice. His secession has not made him popular. The Liberal Christian speaks of him as folows: "We are not among those who regret Mr. Hepworth's desertion. With his popular gifts and external attractions he had been steadily demoralizing the standard of the Unitarian mini-try and preaching, by a sen-a-tional, unscholarly style of self exhibition, an appeal to to a wishy-washy sentimentality and to vulgar prejudices, abusing a culture he did not possess, speaking lightly of theological science, any knowledge of which he honestly disclaimed, and using popular orthodox phrases in a delusive and and confusing way. There was a great boy acting in the pulpit which the modest and classic Lunt, the dignified and thoughtful Dewey, the decorous and scholarly Osgood, had filled. Sober and religious Unitarians foreboded no good of this comet which has now gone into disastrous eclipses. But heavyling foresterns and the comet which has now gone into disastrous eclipses. gone into disastrous eclipse. But happily for our cause, which he employed the last hours of his brief ministry in disparaging, he has left us."

-Rev. James M. Wharf, writing of the recent revival in Olney, says: "The Lord has done great things for our church. Over fifty have been converted and united with us. The mighty power of God seems to rest upon us in a wonderful manner." He proposes to endeavor to start the converts on the right path in their new life by getting them to subscribe for the Standard as an efficient help. He adds: "I hope God will again raise up the Standard, which has been one of the best religious journals in America. God is with our beloved pastor, Rev. T. J. McKusick, and his labors have been abundantly successful. Oh, how good it is to serve God! and his name is excellent in all the earth."—Chicago Standard.

We rejoice that the Lord is with you. Fifty devils have been cast out of the sinners of Olney. Where are those poor devils now? Didn't Christ cast out devils, and didn't they enter the swine? and if he had been in New York, wouldn't he have been arrested under the statute made and provided to prevent cruelty to animals? Poor "piggies!" to run down the embankment and kill

-A Scottish clergyman, renowned for his plety and and charity, has been arrested for theft. His manse was filled with stolen Bibles. He took nothing else; but wherever he went, the Scriptures disappeared. Finally, suspicion was aroused, and the facts of of the case were discovered. It was found that he had a large missionary district, in every house and cottage of which he had left a stolen Bible. He was arrested by the bedside of a dying old man, to whom he was reading from a "borrowed" copy. "What made you steal the Bibles, Mr. B.?" asked the Sheriff, with pious horror in his face. "God made me steal them, good man," was the reply. "He was weary of seeing his poor people perish of gospel hunger, because the rich Bible Society could not afford to feed them without the bawbees, well tknowing hat they had no bawbees; and so God sent me to steal them and save them." Whether he will save himself by the plea remains to be seen.

-Some years ago, an old sign-painter, who was very cross, very gruft, and a little deaf, was engaged to paint the Ten Commandments on some tablets in a church not five miles from Buffalo. He worked two days at it, and at the end of the second day, the pastor of the church came to see how the work was getting along. The old man stood by, smoking a short pipe, as the reverend gentleman ran his eyes over the tablets. "Eh!" exclaimed the pastor, as his familiar eye detected something wrong in the wording of the precepts; "Why, you careless old person! you have left a part of one of the Commandments entirely out; do n't you see?" "No such thing," said the old man, putting on his spectacles; "No, nothing left out-where?" "Why, there," persisted the pastor, "look at them in the Bible; you have left some of the Commandments out." "Well, what if I have?" asked old obstinacy, as he ran his eye complacently over his work, "there 's more there now than you'll keep."

-The Tablet in its New Year's survey of the condition and prospects of the Holy See is not cheerful: "Deserted "by all the great powers of the earth, robbed of the patri-"mony of St. Peter, her Pontiff a prisoner in his own pal-"ace, her capital with its incalculable wealth of art treas-"ures, its churches, its glorious monuments, in the hands "of ruthless despollers, who know no other law than that "of their own passions-her most cherished religious or-"ders persecuted, robbed of their own just and lawful "possessions ever used for beneficent and Christian pur-"poses-the calm and hallowed retreats of learning in-"vaded by a lawless and godless soldiery, some of them "converted into stables for the horses of the royal free-"booter of Savoy! Everywhere the powers of evil ar-"rayed against the Church, everywhere secret societies "burrowing like moles in the dark depths below the sur-"face of Society, undermining the very foundations of "virtue and morality, exciting the unwise and the unwary "against religion, which they nick name superstition and "tyranny-everywhere the spirit of revolt raising its hy-"dra head, hissing forth blasphemy against God and His "Christ. His Mother, and His saints-everywhere, the "Church fighting single-handed and alone the powers of "earth and hell in divers forms, holding aloft the banner "of the Cross, and wielding the spiritual weapons her "God has given her, in defense of the faith once deliv-'ered to the saints, assailed on every side by an irrelig-"ious age." But all is not dark in this "rapidly disorga-"nizing world." The saddest Catholic heart can find cheer in the thought that though "the Church of God be "assailed, persecuted, robbed, and outraged from with-"out, and even by some who ought to be, and are sup-"posed to be, her children, never was there a time, in all "the nineteen centuries of her existence, when such ad-"mirable union prevailed within her vast bosom, wide as "the planet on which we dwell. Never, since the days of "the first Christians, were Catholics everywhere more "truly Catholic, more fervent in their faith, more stead-"fast in their devotion to the Holy See, more submissive "to the Vicar of Christ, more strongly influenced by re-"ligious motives."

# 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.

### Heaven.

Our ideas of heaven have been given us mostly by the teachers of a materialistic theology, which, going to one of the ancient records, finds a description of a city whose walls were jasper and precious stones, and whose streets were paved with gold.

Equally absurd has been the popular idea that heaven was a locality. Science and philosophy, nided by the revelations of Modern Spiritualism, has shown to all thinking minds, that heaven is a state of mind, a condition, and not a location. It is true that our minds are influenced by our surroundings, but not so much so that two individuals may not be in very different mental, spiritual conditions, while they are in the same locality and surroundings. More than this, we know absolutely that as a man thinketh so he is; and that our surroundings will take their hue from our conditions. Even the most material things of earth, when seen through the vision of a refined and progressed spiritual nature, have an added glory and beauty; and so the spirits from advanced conditions in spirit-life, tell us that when they visit this earth, the old and familiar scenes have a halo of glory and beauty around them, that they did not discover when mingling with these in their earthly pilgrimage.

We do not need, however, to go to spirit-life to realize this fact, our progression here continually reveals it to us; and, as the soul walks forth in its conscious integrity, and with its love-nature unfolded, it realizes a heaven even amid the surroundings of earth, that to other minds seem the very reverse.

We present our readers with a beautiful poem, entitled-

HEAVEN.

BY KATE E. P. HILL.

I would sing you a song of Heaven, If my soul could chant the hymn; I would sing of its skies, whose georgeous dyes Would make our own grow dim.

I would sing of its mountains, bathed in light That never will fade away; Of the murmuring breeze, through whispering trees That never will know decay;

Of glorious birds, that trill strange words-With a mystery in their flow -Till the scented airs grow holy with prayers That only they can know.

I would sing of its lakes, for the lilies' sakes -The purest that God has given -Of all the flowers which we call ours-How White they must be in Heaven!

That watches the loving sky; But droops its head when it hears the tread Of an angel footstep nigh. I would sing of Love, in that land above, Till I could not hush the strain -

I would sing to you of its violet blue,

Of its perfect bliss, 'till the joys of this Would shrink to immortal pain. But my soul is mute, like a tuneless lute That has been forsaken long, Its pulses thrill, but its voice is still,

And I cannot sing the song.

Sweet land! I have dreamed of thee, When the summer moonlight fell In silver showers on the nestling flowers, Asleep in the greenwood dell.

And I have woke - when the vision broke -With a sob on heart and brain, That I should stray from that shining way Back to the world again.

But I know I shall see thee more, sweet land, When these fitful hours are fled; When the flowers lie low where they used to blow, And the sky in the West grows red.

I shall steer my bark where the waves roll dark; I shall cross a stranger sea; But I know I shall land on thy bright strand, Where my loved ones wait for me.

That the earth lost long ago; And foreheads white, where curls lay bright, Like sunbeams over snow. And there are eyes like thine own blue skies -Eyes I have seen before,

There are faces there, divinely fair,

When I near the welcome shore. There are little feet I loved to meet, When the world was sweet to me, I know will bound when the rippling sound

Will grow as bright as the stars of night,

Of my boat comes o'er the sea. I shall see them stand on the gleaming sand, With their white arms o'er the tide, Waiting to twine their hands in mine,

When I reach the further side. Sweet land! I have dreamed of thee, When the summer moonlight fell, In silver showers, on the nestling flowers,

And the sky in the West grows red.

Asleep in the greenwood dell. And I know I shall see thee once again, When life's fitful hours have fled; When the flowers lie low where they used to blow,

The rights of man may not find adequate expression in the statute law; they do not vary to suit the caprice of our rulers; they are never modified by the election returns; they are not subverted by imperial decrees, nor can they be overthrown by revolution. They existed before the State, and they will outlive the State. Thus, while the measure of political power possessed and exercised by the people, varies under different forms of government, and, indeed under the same government at different periods, the rights of human nature are everywhere and always the same. Firm as the pillars of the universe, they will remain when all existing political institutions shall have perished-

When the sweeping storm of time Has sung its death-dirge o'er our ruined fanes

-S. B. Britten.

The stars shall fade away and be lost, but love, pure and divine shall endure forever. "All is God that is, and is to be; And God is good."

Where the share is deepest driven, The best fruits grow.—WHITTIER. Oh, restless spirit! wherefore strain Beyond thy sphere?
Heaven and hell, with their joy and pain
Are now and here.—IBID.

Life is real—life is carnest,
And the grave is not its goal;
Dust thou art—to dust returnest,
Was not spoken of the soul.—Longfellow.

The act of writing condenses ideas and feelings out of their vague diffusiveness, and precipitates them, as a rod the electric fluid.

## Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT, 34 Clinton Place, New York. Terms \$2.00 and three stamps. Money refunded when not answered.

Thomas Woodliff, INSPIRED PRYSICIAN AND LECTURER, COLFAX, CAL.

J. WM. VAN NAMEE, M.D., BOX 5120, NEW Your City, will examine patients by lock of hair, until lutther notice, for \$1.00 and two stamps. Give full name, age, and one leading symptom of disease

### MINNIE MYERS,

Test and Business Medium, will receive calls at all hours from 9 o'clock A.M. to 9 P.M., except Sundays, from 2 to 4 P.M. Terms \$1.00 a sitting. Residence 109 Fourth Ave., up stairs, Chicago. vii nis tf

MRS. S. A. R. WATERMAN, 67 Mulberry street, Newark, N. J., will answer letters, sealed or otherwise, give PSYCHOMETRIC DELINEATIONS. or Reading of Character, from writing, hair, or photograph. Terms from two to five dollars and four three-

DR. JOHN A. ELLIOTT, THE HEALER.

Is at 35 Bond street. Call from 9 A.M., to 5 P.M. Will exsmine patients at a distance by lock of hair, and prescrip-tions will be given where they will apply. Magnetic remedies prepared and sent by express on moderate

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

DR. GEORGE B. EMERSON,

PSYCHOMETRIC AND MAGNETIC PHYSICIAN. West Sutton, Mass.

Developed to cure diseases by drawing the disease up-on himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination \$1. Thirty exercises to draw disease at any distance, \$10. Manipulations, \$2.00 each. Treats patients at a distance by letter, by inclosing the sum, giving your name and address.

# SPIRITUAL CLAIRVOYANT.

RS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable success during many years practice in examination and treatment of the sick, may be consulted at her office, 1567 Washington street, corner of Northampton, Boston, Mass. Hours from 10 to 4.

Examinations spoken or written through the medium's hand, \$2.00 People at a distance inclose lock of hair and \$2.00 for complete diagnosis of case and prescription of remedies. Scaled letters to spirit friends answered. Terms, \$2.00.

# Clairvoyance.

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

## D. W. HULL.

Psychometric and Clairvoyant Physician Will diagnose disease and give prescriptions from a lock

of hair or photograph, the patient being required to give name, age, residence, etc. A better diagnosis will be given by giving him the leading symptoms, but sceptics are not required to do so. Watch the papers for his address, or direct to Hobart, Ind., and wait till the letters can be forwarded to him. Terms \$3.00. Money refunded when he falls to get in rapport with the patient.

Dr. Samuel Maxwell.

MAGNETIC PHYSICIAN,

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

72 South Sixth St., Richmond, Ind-

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

WILL give to those who visit him in person, or from autograph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation of those intending marriage, directions for the management of children, hints to the inharmoniously married, etc.

Terms, \$2.00 for full delineation; brief delineation,

A. B. SEVERANCE.

# DR. ABBA LORD PALMER.

Box 201, New Boston, III.

Wonderful Psychometrist, and Clairvoyant Physician, Soul-Reader, and Business Medium. Can diagnose disease by likeness, antograph, lock of hair, without a failure, and give prescription which, if

followed, will surely cure. Can trace stolen property, tell the past, present, and future, advise concerning business, and give written com-

munications from spirit friends. Diagnosis of disease with prescription, \$2.00. Communications from spirit friends, \$3.00. Delineation of character, with advice concerning marriage, \$1.00. n1 v10 tf

# DR. C. A. BARNES,

PRACTICAL MAGNETIC PHYSICIAN,

FOR ALL CHRONIC DISEASES. 1184 Prairie Avenue, CHICAGO.

Dr. C. A. Barnes is successful in curing Catarrh, Asthma, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetes, Liver Complaint, Dyspepsia, Weak Eyes, Falling of the Womb, and all kinds of Sexual Weakness, Weak Spines, Ulcers, Lose of Voice, Rheumatism, Bronchitis, Dropsy, Hemorrholds, Felous, all kinds of Lameness and Weakness of Limbs, Scrofula, Ague, and Paralysis; in fact, every form of disease that is curable has been and is treated successfully by this Healing Process, and it is doing a work in the way of Healing the Sick that the regular practitioners of the day have utterly failed, using the remedies they do in the treatment of disease.

MRS. A. H. ROBINSON. Healing, Psychometric, and Business Medium, 148 Fourth Ave., Chicago.

Mrs. Robinson while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify idle cariosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and duration of the disease of the sick person, when she will without delay return a most potent prescription and remedy

tion of the disease of the sick person, when she will without delay return a most potent prescription and remedy for eradicating the disease, and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy or an external application, it snould be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that

may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business, and trance medium.

Terms:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering Business Letters, \$3.00. The money should accompany the application to insure a reply.

From the Moundsville Reporter.

Ghosts in Wetzel County. Mr. Editor:—I am not a believer in so-called "ghostliness." I have ever believed that those phenomena, that are usually looked upon as

supernatural, could be explained satisfactorily,

after proper and patient investigation, but have

always believed that such investigation- would

prove them to have been produced by natural

Entertaining these views, the reader will easly discover my motives in thus giving publicity to some phenomena that have quite recently occurred under my personal observation, and which I find myself incapable of explaining satisfactorily, either to others or myself. I repeat, I do not propose writing a "Ghost Story," but simply relate facts, and let the reader explain them to his or her own satisfac-

I reside in a house on the river bottom near New Martinsville, I have been residing here several months. The family occupying the house (well known to the editor of the Reporter), placed at my disposal a furnished room, which I continued to occupy until recently, when I removed to an upper room, directly above the one I had just vacated. I had been in the former but a short time (perhaps a fortnight), when one evening while lying awake, I fancied that I heard some one walking over the carpeted floor. The room is not a large one, and there are three windows. The moon was full, and scarcely a cloud was visible, and the rich silver flood of light pouring in through the uncurtained windows, rendered every article of furniture, as well as books, papers, etc., on the table, visible. I raised myself partly in bed, and resting upon my elbow, scanned the room closely while the tramp, tramp, tramp, as of some person walking across the floor, was quite audible. I looked in vain to discover any cause for it. Every thing belonging to the room was in its place - nothing disturbed-yet no moving thing was visible. I arose and looked beneath the bed, thinging that perhaps the dog (a favorite pet of mine), had taken up his lodging there, as in fact he had done upon two or three occasions. But no dog was there. I again retired, and fell asleep trying to solve the mystery I say mystery, for to me, it was such. I said nothing to the members of the family concerning the matter, fearing they might imagine I was dissatisfied with my room and

wished to change. In the course of four or five nights, the same mysterious tramp, tramp, was again distinctly heard by me, as it passed quite clo-e to my bedside. Again I instituted search, which, like preceding ones, proved a failure. I began to think it a trick played upon me by one of the members of the family, in a spirit of mischief. So thinking, I again retired, and tried to dismiss the matter from my mind, secretly resolving to unravel the affair, should another such an occurence take place. I had not long to wait. In a few evenings it again appeared, and I was again foiled in my effort to discover the cause. I tried to convince myself that the sounds were produced by rats, cats, d gs, pig-eons, the window, etc., but to no purpose. The sounds could not have been produced by any such agency. I was familiar with every part and parcel of the house; knew quite well where each and every member of the family slept, and equally well that it was utterly impossible for them to produce such sounds, without being themselves present and walking across the floor. I knew furthermore, that they were not the owners of the premises; did not propose purchasing them, nor even to rent them for another year. Again my professional intercource with the family gave me an opportunity, before I resided with them, to learn enough of their nature and character, to convince me that they were infinitely above such trickery. Completely foiled in my efforts at investigation, I, upon the morning succeeding the third appearance of my nocturnal (invisible), visitors, related to the family, while at breakfast, what occurred. I observed them exchanging significant glances, which caused me to suspect that they either had observed the same phenomena, or, that one of them had played a trick upon me. The mistress of the house then frankly acknowledged that she had very frequently heard the same tramp, as if some one was walking on the floor. She had been sitting by a table engaged in sewing, and had the lamp burning brightly, when the "walkist" would pass by her side. Nor was this all, these sounds were not confined to that room alone. In an adjoining room, not occupied by any of the family, but used for the purpose of stowing away such articles as are are not needed at all times; a sound as of a heavy body of timber or iron falling on the floor, is very frequently heard. The peculiarity of this sound is, that there is no rattling, no upsetting other articles; and everything in the morning presenting the appearance of hav-ing been undisturbed during the night preceding! I can compare the sound to nothing but a long piece of timber or a plank falling upon one end, producing one sound only,-no sound as of the timber or plank losing its perpendicu-

larity, and falling among other rubbish on the Once, upon a summer evening, at early twilight, the mistress had her dress skirt seized, and held quite firmly by some invisible agency, and it required considerable effort on her part, to disengage herself. There was nothing within six feet of her upon which, or by which her dress could have caught. She seemed to be more annoyed by this unwelcome visitor than

any other member of the family. After vacating the room I first occupied, and taking possession of the one directly above it, I fancied I would remain undisturbed, but I was doomed to disappointment. One evening, (about eleven o'clock, I think), while lying awake, I heard the latch of my door raise, and upon turning my eyes in that direction, I beheld the door slowly open and swing back upon its hinges, and remain stationary a moment and then slowly close and latch! The door fits tightly in the frame, and the latch fits well, and falls as deeply into the catch as it can. More than this, the door, after the latch is raised, must be pressed or pushed against, with more than ordinary force, before it will open. Again, when opened by human agency, and swung back upon its hinges, it will not remain stationary, but will swing slowly back until it strikes the frame, but will not close, owing to the tightness of the

I have but one occurrence more to narrate, and I will close, for I fear this communication is already too long. About one week ago, after retiring to my room, the mistress of the house sat in the room directly beneath, and which she and her daughter now occupy as a sleeping room, and while engaged reading, she heard the door of my room unlatch, while footsteps descending the stairs were quite audible. So natural did everything appear, that she was at one time about to ask what was the matter—she supposing I had taken ill and left my room. So little did she think of the "supernatural," that she asked me in the morning why I did not come in to the fire. Her surprise may be imagined when I informed her that I had not left my room during the night.

The most remarkable occurrence (I must relate another), however, remains to be told. The night succeeding the day upon which the sale was effected, the noises were louder, more ter retiring to my room, the mistress of the

violent demonstrations were made, and the family were subjected to greater annoyances than ever before.

[I must here state that they knew nothing of the sale of the property, until after the unusual

disturbances spoken of.] With this I shall close. I have not written for the purpose of producing any sensational effect whatever. I have simply related what I know to be facts, and I leave the reader to explain them as best he or she may. I ask none to take my word for what I have written, but if any chose to make inquiries, I can give the names of persons as witnesses, whose character for truth and veracity is unimpeached and unimpeachable.

INQUIRER.

Written for the Religio-Philosophical Journal. CELESTIAL SPHERES.—NO. 9.

BY D. G. MOSHER.

As we view the starry vault, strewed with innumerable shining orbs, we may observe numerous groups of these stellar forms, -each of which always occupies the same position in relation to others of the same group, apparently, though each may enjoy a latitude of motion thousands of miles in extent. Again we look beyond these and ken the milky way, forming a belt of immense magnitude, composed apparently of innumerable stars, presenting a most magnificent spectacle, though really seen only in miniature whether viewed in detail or as a whole. Each star is but an atom in the formation of this magnificent structure, and which is as firmly fixed as a part or infinitesimal of this gigantic form, as are the atoms of the metal forming a ring of steel, vet each of the stars of which the galaxy is composed, has a latitude of motion equivalent to millions of miles. As we pass to the second sphere, we shall recognize in addition to the innumerable host, a twofold number of star dust interspersed, and as we pass on from sphere to sphere, we behold these apparently infinitesimal orbs, multiplying in an increased ratio, until with our correspondingly increased powers of vision, the galaxy will appear as really a solid belt, the atoms of which it is composed being as immovable as the atoms comprising the ring of steel. Atoms in this connection are not to be construed as meaning infinitesimal, moving, or life forms: but atoms are intended to mean a part or particle containing the living and moving infinitesimals pertaining thereto. The osseous structure of the human organism is organic. The hardest enamel of the human teeth is organic. Furthermore, the primeval granite is organic, which we shall fully prove in the sequel. If a section of bone could be en arged to the dimenstions of a city, its elaboration would doubtless be found to be, in many respects, equal, if not excelling that of a city, and teeming with a mass of animate and skillfully organized forms. Osseous formations are cellular structures. The cells of the physical bones contain a million fold greater area than is occupied by the physical osseous substance comprising their comparatively slender net-work. For illustration, let us magnify one of these cells to the dimension of a universe, and what will it contain? There can be no other logical deduction than that it includes all forms and degrees of forms that exist in a universe, for if a divisibility ad infinitum, or the endless divisibility of matter be a truth, a single cell of an osseous, or any other, structure is comparatively as capacious as a universe or system of worlds. The infinitesimals of a form of one degree are comparatively as capacious as those of another degree, as applied to either animate or inanimate

Furthermore, there is comparatively the same amount of labor required in the construction of a single planet, as there is in the formation of a universe or a system of universes. A human organization comprises as many parts, atoms, monads, or infinitesimal forms, as does the form comprising the infinitudinous worlds. The infinitesimal interior of the primeval rocks are as magnificently elaborate as the gorgeous stellar canopy or the dome of the most costly cathedral. The telegraph wire is but a frail net-work, barred, bolted, and braced in innumerable ways, yet it is of so open a texture that the electric current passes through it as unobstructed as water passing through a tube, and at a million fold greater speed. Heat or caloric, passes quite readily through the iron walls of a furnace as the atmosphere passes through the texture of a garment. The old philosophy teaches that all substance is an aggregation of particles, atoms, and monads, and that these are of a certain shape or form, and that there must necessarily exist spaces between them; and were this not true, the possibility of the passage of a current of substance, however refined, would be out of the question. Under the new philosophy, whatever produces an effect is substance; and "the sum of all substance is spirit." What are called imponderable agents are real substance unorganized, and these are susceptible to still

further refinement, onward infinitely. Water and other fluids, the gases, electric and magnetic elements may be considered as unorganized matter, though the atoms and infinitesimals may be viewed as organized. A mass of human forms may be organized as one form, each having an assigned duty, as an organ or part of that form. Such is an army of men prepared for the field of battle. A congregation of human forms without organization is like the aggregation of drops of water from a mere affinity from various causes. These masses of unorganized elementary forms constitute a large proportion of all organized forms which are necessary to supply the constructive materials. "The stupendous whole" as an organized form is profusely supplied with these unorganized

forms of elementary materials. The primeval rocks contain their due proportion of these elements, and really they are the source of all the elementary supplies, both organized and unorganized. Virtually the primeval granite contains all forms and de grees of forms, and the infinitesimal activities therein are the same in every respect as are the activities produced by the innumerable and comparatively infinitesimal life and intellectual forms that exist within and make up in a similar proportion the organism of the "stu-pendous whole." The primeval rocks then are formed, or rather the inferior organic structure thereof is built up of the same materials and in the same manner as the planets and planetary systems are produced, and we shall endeavindifesimal structure of the primeval rocks is identical with that of the osseous and all other formations of an animal organism also not excepting the cosmological

# Letter from G. W. Lawson.

DEAR JOURNAL:—I see my subscription is out, and so send you re mittance for renewal. No doubt Brother Francis, in wickedly hunting after God, burned Chicago. And God, to furnish another proof that he cannot be found, burned up the city without anybody finding out he was going to do it. Neither Orthodox, nor Spiritualists, nor astrologer, which or wizzard, got any warning. God is ahead,—while Collyers, and you, and Cheney are behind.

Salem. Oregon, Jan. 2, 1872. Salem, Oregon, Jan. 2, 1872.

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structure.

Women in the Pulpit.

The trial of the Rev. Dr. Cuyler, of the Brooklyn Presbytery, for having allowed Miss Smiley, the Quakeress exhorter, to preach in his pulpit, seems to have resulted in making his prosecutors very ridiculous, whatever may have been the original idea in instituting it. The advice of one of the clergymen present, to dismiss the whole subject as "small potatoes," will be endorsed by all sensible people. As the canon of 1862, under which Mr. Cuyler was prosecuted, did not prove itself binding enough even to expose him to a reprimand, we may conclude that it is regarded by the authorities of the church as a dead letter. Taking this view of the case, we are somewhat surprised that the defenders of Mr. Cuyler did not plant themselves upon the abstract right of women to preach, basing that right upon the broad ground that women is better than man.

All the canons and church forms ever constructed cannot conceal the fact that woman is the backbone of the church. Woman is naturally religious; man naturally the reverse. The majority of every congregation in the land is made up of women. Men sleep in church; women do not. Women will discover an error in piety, men an error in doctrine; because women are religious and man theological. All this machinery by which a church is run is in the hands of the women. They get up the parlor concerts, the strawberry festivals, the necktie sociables, the tableaux, the religious operas of the Esther type, the lotter es, the post-offices, and the cakes with rings in them. The women do the begging. The women go to the prayer-meetings. The women keep up the conference meetings. The women sustain the minister with their sympathy, send for him when they are sick, and visit him when he is sick They encourage him with donation parties. They help out his salary and pay the choirs. They look after the needs of his library, work slippers and book marks for him, and in every way help him along, while the men are growling. Take the women out of the church and what would be left? Man looks upon himself as the head of the church; but woman is the hand, and, nine times out of ten, head and hand both. While he is fussing and stewing over rules and canons and other technicalities, she goes to work and does something. While he sits in his pew asleep, or, if awake, thinking about his per cent. and invoices, she is listening to the sermons, and when she gets home can tell where the text was, which a man cannot do. She takes a vital interest in everything connected with the church. She knows who is there and who is absent; what they wore and how it fitted; what children behaved themselves and what children did not. She decorates the church with flowers, and makes the place homelike and tidy She is regular in her attendance, punctual, and never loiters in the vestibule. Man is irregular, more often late than early, and always stands out on the steps talking business with some other brother until the last bell sounds for the last time. To sum up, woman is and always has been the power of the church, and without her its very existence would be imperilled. None of the dangerous heresies and schisms which have convulsed the church at various historic intervals have ever been inaugurated by woman. She is the religious power of the church, and is now, as she was in the days of the great Head of the Church, last at the cross and first at the sepulchre. If woman, therefore, is more religious than man, and if she is good enough to be the motive power of the Church, we submit that she is good enough to preach to the Church, and that it would be for the best interests of the Church to let her paeach, for she would preach less doctrine and more true religion, and that is just what too many male preachers do not do. If a woman can praise God by singing in church and praying in church, we do not see

why it is wrong for her to praise God by preaching in church. The gist of every argument brought forward by the prosecutors of Dr. Cuyler was, that Paul had commanded the women not to preach. With all due deference to Paul, however, we no not see what he has to do with the case in question. It would be quite as consistent for the reverent Presbyters to insist that their flocks must live upon locusts and wild honey because John did. The world has changed somewhat since Paul's time, and the Church somewhat also. We doubt whether Paul would have sanctioned a nectie sociable, with its accompanying little financial irregularities, and he certainly says nothing in his advice to Timothy on the matter of churchfair post offices. Many things that were applicable in Paul's day are not applicable now. People have changed. If Paul were to appear in Chicago to-day, we imagine he would be quite as bewildered in the multiplicity of demonstrations as he was at Athens, and would be very likely to repeat his Mar's Hill sermon, and accuse the men of Chicago of creating alters to the unknown God.

Place the venerable Apostle in one of our modern churches, with its carpeted aisles, velvet cushions, g rgeous prayer-books, illuminated windows, pealing organ, and slippered sexton, and let him preach one of his old-time sermons, and we doubt not a majority of the congregation would pronounce him a bore, and not half so eloquent as their regular preacher. If the church is to follow Paul in one form, why not in all? Why not do away with singers, and organs, and churches, altogether, cut down salaries of ministers to living expenses, and set them adrift to preach in the highways and byways, and wherever they can draw an audience? If Paul is to be authority on women preachers, let us have him as authority on men preachers also. If we are going to have snything of Paul, let us have all Paul or nothing. Meanwhile, we congratulate the Rev. Cuyler that he has come out of his trial without even a reprimand, and those religious women who feel called upon to enter the pulpit, that the result of this trial places no serious obstructions in their way.-believing, as we do, that, other things being equal, a good woman can do good in the pulpit as well as a good man.—Chicago Tribune.

# Letter from A. Mills.

BROTHER JONES:-Please find remittance inclosed to pay for the JOURNAL this year. I have just completed my new gallery here, and commenced business. I cannot do without the JOURNAL, no matter how hard the times are. I think the "Search After God" the ablest production now presented to man. I am not only searching after God, but after spirits also. There are many among all classes of people, who think the phenomenon attended by persons called mediums, to be a trick or humbug, but I have positive knowledge myself that it is not a humbug, yet I must say I am not positive that it is spirits. I sometimes think or tear that the power we attribute to spirits, is a mere reflection from matter and things of this earth,—for they seem so near the same. However, I am fully persuaded that, if there is any conscious existence of man beyond the grave, Spiritualism presents the truth of it—then if Spiritualism is not true, where is the proof of a spiritual existence? God, but after spirits also. There are many among Crawfordsville, Ind., Jan. 26, 1872.

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

Religious Triumphs of Murderers.

A most unseemly exhibition of the profane treatment of sacred subjects has rarely been afforded than in the case of the murderer Botts, who recently expiated his crime upon the gallows, and who had been canonized since his death by various Eastern journals. According to these papers, this miserable man died in the full oder of sanctity. The last moments of his life were crowned with beautiful visions, among them one of Heaven, which appeared to Lim as a gorgeously-illuminated theatre, filled with beautiful women, clad in bright garments, one of whom took him by the hand and led him in to Paradise. If we are to believe all that is said about Botts, he is a full-fledged saint, purged of all earthly dross. He has reached that degree of perfection which is usually considered to be the result of heavenly influence which only operate beyond our earthly life. He had attained at a single step, a pitch of godliness which cannot fail to be discouraging to unhanged beings, who have to bear innumberable crosses in their daily lives, and leave this world with only a hope born of unwearied efforts in well doing, and patient endurance of sore tribulations. If the murderer died with the assurance that he was going straight to heaven, after the manner of the impenitent thief, no one would certainly be cruel enough to dispute him; but we at least may claim that his canonization shall be mainly of his own making, and stop there; that the pious men who accomplished this remarkable miracle shall not trumpet it abroad; and that the daily press shall not hold out inducements for other men to earn' a hanging as a means of grace. Botts was a notorious debauchee through his whole life, and in the course of his amours killed a man whom he suspected of intimacy with his mistress. Had he died a natural death, in the midst of his profligate career, we should have heard nothing of this instantaneous change from badness to goodness. He would have departed this life without any other vision than those which the remorse of a life of sin usually paints before a dying man's eyes. If, therefore, a person who commits no crime, but leads a life at peace with himself, his neighbors, and his God, dies without any other heavenly certainty that which grows out of hope, if a man who has committed crime every day of his worthless life dies a natural death without any hope of heaven, we protest that the criminal who dies an unnatural death shall not advertise the gallows as a steppingstone into Heaven. Perfect indulgence of every passion while living, the enjoyment of heavenly blessings after death, with the additional comforting assurance of a splendid funeral, are more than enough to satisfy the most fastidious of sinners, and offer a special inducement to every cut throat and thief who is satisfied with his pleasures to take his pistol or knife, and, with their help, set off on his departure to the regions of the blest. We are not protesting against these sudden

conversions of notorious criminals while on their way to the gallows as facts. We do insist that the ministers of religion shall not invest crime with any factitious glamor, or with borrowed hues of sentiment, but that they shall picture it in all its atrocious deformity. It is not one of the triumphs of religion to prove that crime is the path to Heaven, and that the man who dies in the blood of his fellow-man still red upon his hands goes to his reward with the same certainty as the martyr who dies at the stake for the cause of God's truth, or the good man who has lived up to his convictions of what is right to the best of his ability. If we believe in such an apotheosis of crime, we should certainly urge a more general application of the efficacy of the gallows to the punishment of other crimes. It is sadly enough needed. We have great faith in the gallows as a preventive of crime, but not as a religious persuader.

#### ----The Clergymen.

What has got into the clergymen? There is a perfect secession epidemic. Hardly a day passes that a fresh prevert is not reported. Theological questions are stirring up divines like a dose of yeast. Cooper, of Chicago, left the Episcopal Church, and started a church of his own; Cheney cut loose from his bishop, and runs a churh without a bishop; Thrall, in New York, has adopted a new prayer book and or-ganized an Episcopal Church on an independent plan, making it very low; Ewer left his parish and has started one on his own hook, making it very high; Hepworth renounced Unitarianism, and runs Steinway Hall on a creed plan; and we see that the Rev. Mr. Bradley, of New York, has withdrawn from the Episcopal Church and joined the Romanists. There is something in the religious atmospher that unhinges the reverends, and sends them looking after new creeds and new connections. Everything else is epidemical, and why not theology? Surely there is nothing on which there is so good a chance for difference of opinion and

It is claimed by these Theological D. D's. that the Bible is the standard and guide of faith and doctrine. If the Rev. gentlemen refered to above are a sample of the profession, and who make the scriptures their study are so unsettled and vascillating in their opinions, it affords but little consolation to those who are looking up to them for religious hope and in-

The honest enquirer after truth looks in vain to such a class of teachers, who, themselves have no guide or revelation to depend on, but one that adopts itself to these continual changes and admits of interpretations ad infinitum "Verily who shall decide when doctors dis-D. A. EDDY.

# Note from M. Wicks.

How can I express my thanks to you, Bro. Francis, for writing that "Search After God?" Words fail me altogether to express what I understand by the article in the JOURNAL of Jan. 20th,—Mother Earth, and Father God,—electricity, water and heat, or rather fire, we should say, are the solvent principals; then comes the vege-table from the mineral, and from those two comes the animal. Matter is progressing all through these numerous changes, -requiring untold ages to reach the point where man, the grand apex of the whole stands forth,-lord of the creation; yes, out of the dust through all of these innumerable changes, stands the monarch man,—ready at the proper time for all things that his mind can grasp,—and I dare say that there is no intelligence higher than the spirits of just men made perfect.

Council Bluffs, Iowa, Jan. 21, 1872.

# John L. Simes.

BROTHER JONES:—I cannot get along without the noble JOURNAL, and intend to take it as long as I can pay for it. I do so much love the straight forward course which it takes in fighting for the right. I am very much interested in Bro. Francis's "Search After God," and truly hope that if he finds one anywhere, he will be wise enough for old Moses, for, according to the thirty-second chapter of Exodus, Moses by reasoning with God, and showing him the inconsistencies of his course, got his (God's) mind so clear, that he could plainly see his own error, and he repented.

Now the Orthodox people attribute the burning of Chicago to God; and I have often thought, that if the elergy of that city had been clear-braded, they might have sent Moses on God's track, with a mission of charity and, saved Chicago.

Lapeer, Mich., Jan. 18, 1872.

Lapeer, Mich., Jan. 18, 1872.

# Mediums' Directory.

The Religio-Philosophical Journal, being an cial friend to all true mediums, will hereafter put complete Directory, giving the place of residence professional mediums, so far as advised upon the medium will afford better facilities for investigators to of the location of mediums, and at the same time in their patronage. Mediums will do well to advise time to time, that we may keep their place of re

time to time, that we may keep their place of reids correctly registered.

It is a lamentable fact that some mediums so far look their self-respect as to speak evil of other mediums unfrequently even of those who are far their support. The names of such persons will be dropped from Register so soon as we have evidence conclusive of a indulging in such unkindness.

It should be borne in mind that individuals visiting the course conditions with them—so to speak

diums carry conditions with them—so to speak—so aid or destroy the power of spirits to control the men visited; hence it is that one medium gives satisfactly certain persons, another better to others—all having the certain persons are the certain persons and the certain persons are the certain persons and the certain persons are the certain persons are the certain persons and the certain persons are the certain pe friends, and justly so, too, and all equally hopes useful in their place.

Chicago. Dr. C. A. Barnes, 1184 Prairie Ave. \*

Bangs Children, 227 S. Morgan street. L Dr. W. Cleveland, 511 Wabash Ave.\* Dr. W. Cleveland, 511 Wabash Ave.\*

Mrs. A. Crooker, 179 W. Madison street.\*

Mrs. S. E. Coles, rear of 521 State St., on Victoria Are.

Dr. D. C. Dake, 64, 24th street.\*

Mrs. DeWolf, 165 W. Madison street.\*

Mrs. Fell, 178 West Van Buren st.\*

Dr. T. Hubbard. Monroe street.\*

Mrs. M. Jenks, 176 W. Van Buren street.\*

Mrs. Louisa Lovering, 281 W. Randolph street.\*

Drs. S.L. McFadden and wife, 186 W. Washington Etc.

Minnie Myers, 169 Fourth Ave., up stairs.\* Minnie Myers, 169 Fourth Ave., up stairs.; Mrs. C. Moody,† 1
Mrs. C. Moody,† 1
Mrs. Phebe C. Norwood, 63 N. Halsted St.\* 1
Mrs. A. H. Robinson, 148 Fourth,Ave. \*†
Mr. Rose, State street.
Mrs. S. T. Vibber, 693 Indiana Ave.
T. J. Wilbur, 460 W. Randolph street.
Mrs. Mary E. Weeks, 1253, State St., ‡

Philadelphia. Mrs. S. A. Anthony, S. W. Cor. 7th and Catharine et

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Mrs. Glanding, 1712 Warnock street.

Miss Jessie N. Goodell, 1516 Chestnut street.

Mrs. Annie Goodfellow, 412 Enterprise street.

Mrs. Ginsinger, 1230 Catharine street.

DeWitt C. Hough, 813 Race street.

Mrs. Mary Lamb, rear of 1317 N. Front street.

Mrs. Miller, 1717 Erie street.

Mrs. M. Mc. Laughlin, 1009 Federal street.

Miss Mitchell, 224 Spruce street. Miss Mitchell, 234 Spruce street. Mrs. C. A. Marshall, Brown above 11th. Mrs. Mock, 612 N. 10th street. Mrs. Jennie Martin, 1315 N. 16th street. Mrs. Murr, 1532 Cherry street.
Miss Anna Murr, 1532 Cherry street.
Mrs. Mary Millard. S. W. Cor. 7th and Catharine 8th
Mrs. Mary Palmer, 1450 N. 11th street. Jacob L. Paxon, 1027 Mt. Vernon street. Mrs. Powell, 429 Spruce street. Samuel Paist, Hanover below Girard street. Mrs. Katie B. Robinson, 1123 Brandywine street. Mrs. R. Stoddard, 813 Race street. Boston.

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W. H. Mumler, 170 W. Springfield street.
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Mrs. H. C. Aurand, 157 Sixth Ave. Jennie Danforth, 54 Lexington Ave. R. W. Flint, 34 Clinton Place, Miss Blanch Foley, 634 Third Ave. Charles Foster, 16 12th street.‡ Miss H. N. Read, 157 Sixth Ave. Mrs. H. Seymonr, 140 Bleeker street. Dr. Slade, 210 West 43d street.; Mrs. J. Cotton, 247 E. 31st street. J. William Van Namee, 420 Fourth Ave. Mrs. A. C. Smith.

Bloomington, Ill. Miss Helen Grover. Mrs. M. E. Getchell, 413 E. Main street.

Dr. Mary Lewis. Detroit, Mich. Mrs. Cartwright, 410 E. Fort street. \* † Mrs. Moliere. ‡

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Mrs. E. W. Balcom, \* ‡ Mrs. F. A. Logan. Milwaukee, Wis. A. B. Severance, and Mrs. J. S. Severance, M.D., Milwaukee street. W. W. Herring, 452 Market Square, Milwaukee, Wa Mrs. Carrie B. Wright, 440 East Water street.

Rockford, Ill. Samuel Smith, box 1239. Mrs. M. Colson. Richmond, Ind. Francis S. Haswell, 26 N. Marion street Dr. Samuel Maxwell, 72 S. Sixth street.

St. Charles, Ill. Mrs. Leonard Howard. \* \$ D. P. Kayner, M.D.\*

Miscellaneous.

Mrs. Orrin Abbott, Minneapolis, Minn.
Lodema Atwood, Lake Mills, Wis.

M. A. Amphlett, Dayton, Ohio.\*

D. Atkinson, Marietta, Ohio.‡

Jenme Adams, box 1209, Kansas City, Mo.\*

Mrs. Mary E. Beach, San Jose, Cal.

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Spence's Column.

# HIGHLY IMPORTANT.

"They are creating a great excitement here. It can truly be said, in my own person, that the deaf hear, the blind see, the lame walk, and the leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days, I shoved up my sleeve to see how my arm looked, and to my utter astonishment, the scales would cleave off easily, and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head or put it in my vest. I can now hold it in any position. My legs I could with difficulty get off, any way. I now travel quite easy. By overdoing, last fall, I brought on a Pain about the Heart. It would beat a few beats and then stop and start again. I could not he on it at all. The Powders have set it all right. Several years ago, from overstraining one eye, and a blow on the other, I became Blind, so that I could not know a person in the same room. Now I can read the large words in your circular; yet I took only two boxes of Negatives. On Thursday, I called on Mr. Bowles who had been sick about two years; and his wife was sick from taking Calome! I called on Mr. Bowles who had been sick about two years; and his wife was sick from taking Calomel. Her limbs were swelled to her body; she could not do anything, or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodard who is acquainted with the Powders, having used and seen their good effect. I let him have a box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my next neighbor came in and said he had suasion got Mrs. Bowles to take one of the Powders. Last night my next neighbor came in and said he had good news for me; namely that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piaza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain and she slept like a pig. He said he never saw two persons so elated in his life. Please send me six dozen more boxes."—(A. H. Knight, Jefferson Mills, N. H.) "The Positive and Negative Powders do all they are recommended to do. They cured me of Dyspepsia, and there has not been any return of it for over a year. They cured one of my family of the Ague in three days. No amount of money could tempt me to do without them. I have used them ily of the Agne in three days. No amount of money could tempt me to do without them. I have used them in my family for two years."—(Mrs. Benjamin Kinyon, Bristol. Ind.) "I was Blind, and nearly helpless with the Rheumatism, and the Positive and Negative Powders restored me to perfect sight and health."—(S. S. Baker, Jr., Blacks and Whites, Va.) "I have been introducing your Positive and Negative owders in this neighborhood, and I must say, with astonishing effect. One old man had Heart Disease very bad, and was not expected to live. In one week after taking the Positive Powders he was better than he had been for 20 years; and now he says he is as well as he ever was. All that have tried the Powders are doing well. Send me 3 dozen boxes, C.O.D."—(P. N. Morrell, Pilot Grove, Iowa.) "My daughter had the Cholera Morbus in Boston, and was confined to her bed two weeks before Boston, and was confined to her bed two weeks before telegraphing to me. I went to her and commenced giving her the Positive Powders, and in two days she was up and dressed. Her three children had first the Scarlet Fever, then the Chicken Pox. I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—(Mrs. Louise Snowman, Castine, Me.) "I have received great benefit from your Positive and Negative Powders in past years by being greated of Phonometric Powders and States." by being cured of Rheumatism and Erysipelas. I have used two or three boxes of those last received, for Neuralgia in my head, which have had the desired effect, as I am now quite free from that painful disease,"—
(H. Gorton, Marion, Ohio.) "The Positive and Negative Powders work like a charm. I was called to see a sick child two weeks ago, who had been suffering five weeks with Inflammation of the Brain. The doctors had given up all hopes of its recovery. No med-icine would relieve it, and it cried night and day un-til they sent for me, and it twenty minutes after it had taken the first dose of Positive Powder, it was sleeping easy, and it has been gaining ever since, and I think will get well."—(Mary E. Verrel, Penn Run. Pa.) "Your Positive Powders cured my wife of Falling of the Womb, and she is as well as ever. I myself had Chills and Fever, which I broke with the Positive and Negative Powders,"—(John H. Jenkins, Osage Mission, Kansas.) "Four years ago I used about half a box of your Positive Powders which took all the Dyspep-sia out of me, root and branch, and left no symptoms of it, till now, owing to a wrong and careless mode of living, it has set in again. Inclosed find \$5.00, for which send me Positive Powders. I shall never be without them again as long as I live. They have proved their them again as long as I live. They have proved their positive virtue in every case in which we have tried them."—(John O. Reedberg, Hartland, Wis.) "I take great pains to introduce the Powders instead of my own medicine. Quite a number have called on me of late with heavy Colds and Coughs. I gave them the Positive Powders, and told them to take up one box, and if that did not cure them. I would give them a dollar's method from best medicine. But no one has come for worth of my best medicine. But no one has come for any other medicine. I will write for more soon."—(Dr. T. Bond, Pennfield, Pa.") "My daughter was taken with **Typhoid Fever** immediately after I received the last package of Positive and Negative Powders. My neighbors thought me crazy because I gave her the Negative Powders. ative Powders and did not employ a doctor. But she is now well and able to walk out."—(Sarah B. Chapix. Menomonee, Wis.) "The Positive and Negative Powdsrs-came all right. I have used them considerable since I came here, and they always give the desired re-lief. In one case the Negatives saved the life of a man who had Congestion of the Brain, and whom we thought to be dying. I would not be without them on any condition."—(Sarah E. Upton, Marshall, Minn.) "Here is another case cured by the Positive Powders. N. N. Reese had Inflammation of the Windpipe for three years. The doctors said medicine conkernot reach it. He tried one box, and is cured."—(D. W. Hard, River Styx, Ohio.) "I must tell you of another case in which your Positive Powders made a cure. My next door neighbor had a little boy not quite two years old, who was strangely affected by passing from the bowels large and frequent Discharges of Blood, and it run on for some time, although she had consulted two physicians. I told her I would give her several Positive Powders, and if they seemed to help him, would spare her a box, although I had but two: They helped him so much that she came and got the box, and they have they consider the constant of the constant o she did not give him more than one third of it before he was permanently cured."—(Sarah E. Grissom, Smitterille, N. C. I have a little girl four years old that had the Croup, so that she could scarcely breathe. I gave her the Positive Powders, she dropped to sleep in an expense and that was the last of the cropp."—(More gave ner the Positive Powders, she dropped to sleep in an hour, and that was the last of the croup."—(Mary Slooddley, North Hamden, N. Y.) "One old lady has had a Cancer of fourteen years standing cured by one box of Positive Powders. Send me a dozen boxes."—(J. W. Whitley, Bonaparte, Iowa.)

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If there is no Druggist or Agent in your locality, who has the Powders for sale, send your money to Prof. Spence, and the Powders will be forwarded to you by return mail, postpaid.

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# Our Eastern Tour-No. 4.

Returned again precisely at eight o'clock, to Dr. Slade's house, waiting for our summons to a council with the spirits. At half past nine o'clock, we were summoned to the room, -a fine description of which has already appeared in the New York Sun and this paper. The table by which we sat is a common three foot, fall leaf table, and was near the center of the room. Before sitting down, Dr. Slade stretched a line across the room between the table and the door. The room is about sixteen feet square, more or less, and well filled with furniture. This line, about the size of a good stout fish line, was six feet from the floor, hung slack; and in the center of this was a black cambric curtain about two yards wide and two to three yards long; between this curtain and the door through which we entered the room, there was a space full four feet with nothing in it. In the center of this curtain there is an aperture eight by ten inches, cut on three sides thus | \_\_\_

the flap pinned up to the line. The table stood against the curtain which trailed on the floor. We had not taken our seats a minute before the immortals were with us. First came three spirits whom we did not know; then came Mrs. Alinda Wilhelm Slade and others. These we saw clairvoyantly. Then came a hand from under the table, up between us and it, fully visible to the physical sense. This hand patted our coat sharply, It was the right hand of a woman. A chair was then moved visibly. Then the curtain was lifted up and let down; then shaken. During all this time the room was well lighted with gas,-full head. It was then written on the slate, "Turn down the gas to half head." This was done. We now give our experience, or what we saw and felt. First, we felt a cold chilly current of air. Then

all over us a full galvanic current, eausing a very peculiar prickling sensation. The hair on our head, which is long and fine, as well as silvery grey, became very lively-each particular hair felt as though alive. We have felt this sensation very frequently. Then there was a feeling as of cold water, the whole length of the nervous spinal column. Then came several electric shocks, clear and distinct, in quick succession, - after which we were as in ordinary life, without any unusual feelings. During all this time, Dr. Slade was in an intense state of excitement,-frequently exclaiming, "Oh, my God, I can't stand this! How can you sit there so still? Oh, my God, see them !" And then catching hold of us exclaiming," How can you sit so quiet, with these things going on all about us? See them ?"

"Be quiet, Bro. Slade," we replied. "If we make our bed in hell, God is there, and he being love, we can't be harmed, for he is here with his angels, and I guess we shall see him pretty soon. Let us wait and watch." "Great God, see them !" cried Slade.

And we saw the black cambric curtain sharply shaken. Saw the thumb and part of the hand and wrist of a man's right hand. Then the curtain became still,-being limped; the man's thumb and part of a hand disappeared, and all was quiet. We were at this time seated at the table, Dr. Slade on the left side. We were on the right side, -our hands clasped in each other's-Slade's left in our right; our left in Slade's; the room light enough to see to read long primer type. When Slade exclaimed: "Good God, look at the gas!"

Turning our head, looking up over our right shoulder, a large right hand—and arm below the elbow, of an Indian, turning down the gas until it was barely visible. We again felt a sharp electric shock. Turning our eyes toward the cambric curtain, we saw very white lines of light along the aperture and on the line; the room all the time growing lighter. All at once we were in a beautiful white light, everything was radiant. We turned to look at Dr. Slade, his face shone, his garments were white and glistening. We turned our eyes to the curtain and at the same moment Dr. Slade exclaimed in great excitement, "Oh, see! see!! My God, Wilson, do you see that?"

"Yes, Doctor, we see it; be quiet. There before us, was a woman's left hand and arm, from the shoulder down,-the thumb, fingers, hand, and wrist, as perfect as life, but white as alabaster, and in a halo that we cannot describe. The arm was clothed in a fine lace sleeve, fastened at the wrist with a fine worked band and ruffles, in which sparkled a gem that reflected like the dew-drop under the rays of a June morning's sunlight. There was also a bracelet of jewels around the wrist that sparkled and shone even brighter than the light in which the arm and hand appeared. On the third and second finger there were very fine

looking rings."
Here Dr. Slade exclaimed, "I can't stand it-I cannot. Oh, oh! what is that," partially rising and leaning toward the arm. At this the arm turned over showing the back of the hand, and we saw clearly the stones in the rings on the fingers. The hand then took hold of the cambric curtain moving it two and fro and disappeared, we exclaiming, "That was the hand, arm, sleeve, and rings that belonged to our Sister, Alinda Wilhelm Slade. We should know that hand and the ring with the dark stone, at any time and anywhere!"
"Yes, that is my wife's arm, hand, and rings,"

said Dr. Slade. The arm and hand continued in slow, graceful motion waving to and fro, bending the elbow, the wrist, and finally the fingers. The appearing and disappearing of the hand, arm, and light, was gradual, easy, and graceful; there was no flitting or flashing hither and thither or other eccentric action, but a genuine spirit exhibition of power, will, and forethought, bringing vividly to our mind that Biblical exhibition of the parts of a man's hand that wrote on the wall of Belshazzar's reception room, "Mene, Mene, Tekel Upharsin." With this highly gratifying difference, Belshazzar and his witnesses were drunk,—we were not.

A little later, sharp raps came on the table, a chair was moved, then the table, the curtain was violently shaken, lifted up and let down. We heard steps in the room. Then the room was filled with a light-such as we had never seen-unlike that in which the arm had appeared; that light was an alabaster white; this light was a golden one. A strange thrill of joy came over us,—Dr. Slade exclaiming, "Great God, what is coming

"Be quiet, Doctor, let us wait, and the angels will do their work well, and we shall see the Messenger from the Summer Land, and some of the glory thereof."

At this moment our mind was fully concentrated on first, our son, who was killed in the battle of Jonesboro; second, our sister-in-law, Mrs. Matilda Eames, who was burned to death at Birch Creek, in the Green Bay fire. We desired them to come. In our soul we said, Edwin, come. Come, Matilda. But one who died in Sept., 1844, who, at the time was not in our thoughts, came unbidden,—and the manner of his coming was on this wise;

First: There came onto the black cambric curtain, white lines of light; then the aperture in the curtain was filled with this soft, beautiful light, sitting in a sea of golden light; then there came up from the floor the top or crown of a head, covered with short white hair; then the forehead, the eyes, nose, mouth, chin, neck and shoulders of a man. The chin and face covered with a white beard about four inches long. Reader, that man was my father in every respect as we last saw him on the 3d day of November, 1843,—save the beard. We never saw on his face a beard of one week's growth. There he stood before us, head, face, beard, neck and shoulders. He looked at us; we at him. We first broke the silence. "Father, my father, do I see you—is it you—speak; my father, speak." He bowed three times, and then his lips moved, and we heard, (whether clairaudial, or with our natural ears, we are not prepared to say.)

"Yes, I am your father, and I meet you, my son.
Though in your early life there was a gulf between
us,"—neither understanding the other,—"let
that gulf be bridged. You the mortal, and I
the immortal man, meeting midway on the archway of eternal life. Hold high your standard:
stand beneath its waving folds in truth,—never
again bow to the wrong; fearlessly stand in the
breach and defend the right."
Our father then rose up full head above the

curtain, bowed to us, stepping back a little and disappeared. Thus he came; thus he left. We saw him; we knew him. "Our father who art in heaven, hallowed be thy name." The gulf is

bridged, and I love thee, my father. For a moment we sat in silence. Then Dr. Slade spoke saying, "How like you your father, in every respect, save size, and length of hair and beard. Your hair an ) beard is not as white as his;

and how grand he appeared!"
"Yes," we replied, "there is a striking resem-

blance in that immortal father to his son, Readers, our memory of our father is as follows : He was six feet in height at forty; weight at the heaviest, one hundred and ninety or two hundred pounds; well and compactly built, with strong arms, full sized hands, a thinking and hard working man. When last we saw him, his face was somewhat wrinkled, his hair was short, and face cleanly shaved. He stood five feet eleven inches, and weighed not to exceed one hundred and seventy pounds. We had not supposed there was so marked an resemblance between our father and us, is appeared in this spiritual being.

Readers, what we have here related is strictly true-we saw it; Dr. Slade saw it, and we know whereof we write,-and in the language of John when on the Isle called Patmos, "I John saw and heard these things." We, E. V. Wilson, Dr. Henry Slade, saw and heard these things, and as in the past, so in the present, these immortals exclaim : I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."-Rev. 1: xviii, xix.

After these things, Dr. Slade was influenced by the spirit of the Indian Brave Wassa, who spoke words of cheer to us, and among other things said to us, "Big Preach, and Big Light is here from your wigwam." Then halting for a moment he said, "Say to squaws in Speak Brave's wigwam to come by-and by, to the City of Many Wigwams, and with my media and yours, we will drive preach devils out of Big City." Then taking us by the right hand with his right hand, he laid his left hand (not tightly) on us saying, "Speak Brave, great work; great pow-wow by-and-by. Long Beard, big medium, much write. Speak Brave, big think, with many braves and squaws will hold big council, and then big work will begin. Good

by."
We asked who were the parties he named, but were too late, he was gone.

Thus closed our day in New York City. We shall never forget it.

#### ..... Widow's and Orphan's Fund.

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

The object of this fund is to enable all who desire to do so, to aid a class of people to read the RELIG-10-PHILOSOPHICAL JOURNAL who are unable to subscribe and pay for the same.

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

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

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

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

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

applicants. Received and placed to the credit of the Widow's

and Orphan's Fund:	
Amount previously acknowledged	384.50
A. G. Gardner, Rutland, Ohio	50
Sylvester Butler, Brunswick, Ohio	5.00
Solomon Jewett, Rutland, Vt	3.00
T Lester, Gorham, Ohio	2.00
Mrs. A. A. Davis, Arcola, Iowa	2.00

# Items from Iowa.

With the beginning of the new year, it may not be out place to report the progress of the past, that we may derive therefrom such encouragement as the review may afford us, and strengthen the hopes of our friends, who wait and look for that brighter day when all shall know the truth and be happy that it has made them free. In Des Moines, hold our own. We are daily making concessions and accessions to our cause; and while we neither wish to, nor have everyone our friend, we meet at the hand of many of our best citizens a just recognition of our faith and personal claims. Not a little conducive to this end, have been the labors of E. V. Wilson, Mrs. Chamberlain, and Mrs. Wilcoxson, each of whom in their time and way, did us good service.

E. V. Wilson, during his last visit, accomplished more for our cause than he had at any previous time; this I think was due to the fact that he claimed the Bible, taking it as it is, as sustaining Spiritualism in its facts and teachings. This is the true ground, and must successfully did he maintain it against some of the theologians who undertook to assail his positions.

We have some very good media in private families, where physical manifestations of a very marked character are produced. The President of our Association Mr. E. M Davis, lectures for us at the present time. He intends to enter the lecturefield and attend to calls that he can reach without much travel, and which will be of course, of less expense to those who employ him. Mr. Davis is an impressional thinker, and normal speaker, radical in his views, and defiant in his expression of them. His lectures have given general satisfaction to his hearers, and cannot fail to command the attention of those who are not afraid to think. Persons wishing to secure the service of a good ecturer would do well to correspond with Mr.

Such, Mr. Jones, is our condition in Des Moines at the present, and we are hopeful for the future. We are glad to see the JOURNAL freighted with its philosophy and religion on its weekly visits, and hope the present year may be a most prosper-ous one. P. J. CONNELLY, M.D.

Des Moines, Iowa.

# Letter from Joseph Baker.

Bro. Jones.-In consequence of your notice of my condition, I am in receipt of letters from all parts of the land, containing small notes from a dime to a dollar, I keep a record of these to notice further in due time. These are greatefully received, because much

My condition remains much the same, -nearly paralyzed in my feet and right hand. I am very feeble.

Janesville Wis.

Ten thousand thanks to the generous souls who have so promptly responded to our special request. Those who have not already done so will, we are confidant on reading the above notice from Bro. Baker. Bro. Kent will doubtless respond soon .- ED. JOURNAL.

# One Dollar and Fifty Cents.

ONLY ONE DOLLAR AND FIFTY CENTS a year for this paper to new subscribers, on trial. Now is the time to subscribe. Address S. S. Our father then rose up full head above the Jones, 150 Fourth Avenue, Chicago.

New Jersey State Association.

The New Jersey State Association of Spiritualists and Friends of Progress, to its Members, Friends, and Reformers, Greeting!

The Executive Board of the above-named Association, met in Vineland, Jan. 21st, and agreed upon the following order of movements, for the

The holding of Quarterly Conventions: In Feb., at Camden; in May, at Jersey City; in August, at one of the popular summer resorts, -either Long Branch, Atlantic City, or Cape May; in November, the Annual Meeting at New Brunswick; also the holding of extra conventions, if deemed advisable, at such places as may be desired.

Dr. H. T. Child, of Philadelphia, Pa., was unanimously invited to lecture in this State, selecting time and places to suit his own convenience. It was decided to employ Missionaries Psuitable arrangements can be made as to persons and means.

The Spiritualists and all other reformers, in, or out of, the State, are earnestly requested to co-operate in this movement. Any person can become a member of this Association, by signing the Constitution, or causing the same, and contributing yearly to the funds.

WASHINGTON'S BIRTHDAY.

Notice is hereby given, that the First Quarterly Convention will commence its services in Central Hall, corner of Fourth and Plum streets, Camden, at 2 o'clock, P. M., Feb. 21st, closing on the 22nd at such time as then and there shall be agreed upon. Mrs. Victoria C. Woodhull, the Spiritual heroine of the day, says she will be with us both days and give an address on the first evening (21st), session. Other prominent workers and speakers will be with us. The Lyceum is expected to enliven our exercises.

As far as possible, accommodations will be secured to those from a distance. Come, if possible, and if not, send us aid and a few cheering L. H. COMLEY, Pres.

ELLEN DICKINSON, Sec.

#### -LITERARY NOTICES.

Junius Unmasked; or, Thomas Paine the author of the "Letters of Junius" and the "Declaration of Inde pendence." John Gray & Co., publishers: Washing-

From 1769 to 1872, the Letters of Junius were causing an excitement in England such as no other series of articles ever produced. They filled the weak king and his corrupt court and parliament with the most intense fear and rage. They awakened and cultivated sentiments among the people that led them to demand greater liberties, and to investigate for themselves the acts of their so called superiors. The seeds thus sown bore abundant fruit-far beyond, in all probability, the highest hopes of "Junius." So great was the exasperation on the part of those he assailed, that Junius' life would not have been safe an hour had he been known. The effect of his writings was heightened by the consummate skill he displayed in concealing his identity. He said: "I am the sole depository of my own secret, and it shall die with me." These letters are still read and studied on account of their historical value and their style, which is hardly surpassed. From the time of their publication to the present the search for the unknown author has continued. Many of the best writers and most accomplished scholars have given the subject a searching and an enthusiastic investigation, with as many different conclusions. The weight of opinion, of late years, in England, has settled down upon Sir Philip Francis. Macauley says the weight of evidence in favor of the Franciscan theory is sufficient "to support a verdict in a civil, nay, even in criminal proceedings." It has remained for an American, and a young one at that, born and reared so near "burned Chicago" that he could readily have seen the flames of that awful conflaration had he stood on the site of his old homestead, a man who, though still young in years, is a writer and thinker surpassed by few in his peculiar field of investigation. The discipline of his Western life has been such as to train his mind in a way that will produce brilliant results. Although he has in publishing anonymously the work under consideration, followed the example of its distinguished subject, he has not been able to retain his secret; Junius himself could not do it in this sharp age. If the author has failed to conceal his own identity, he has not failed in making a very strong case. Thousands will read his book, and become satisfied that Junius had at last been unmasked and discovered to be Thomas Paine, the man to whom the United States owes more for its present free and proud position than to any other. We wish the author of this work had taken more time to work up his case. Had he prepared his material as carefully as we know him to be capable of doing, his book would have been less dogmatic in style and more pleasing and convincing to the reader. The ideas set forth in the book seem to have come upon the author suddenly, like a revelation, and he has at once thrown them out to the world without working them up in his usual finished style. That he has made out his case is not to us entirely clear; that his argument is powerful, his evidence the best, and his conclusions the clearest of any writer on this long agitated and interesting question, we have no doubt. The latter part of the book is devoted to proving Paine the author of "The Declaration of Independence," and we think he makes his proof very con-

The work is one of great interest to all; even those who do not care anything about knowing who wrote the Junius Letters, will learn in this work much of the history of a man who is more appreciated now than while he was on earth, and who will grow in the affections of the American people long after many of his apparently more favored contemporaries are forgotten.

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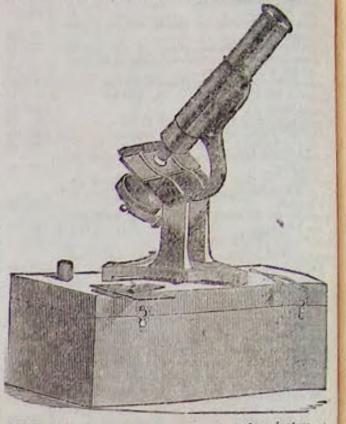
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